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Numbers 1–61 bound in reverse order

March 7, 14, 28 all numbered 11

No number 12

April = No 13

Dec 12 = No 49

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No number 51

Seems to be 51 issues

THE CHRISTIAN SUN

FOUNDED 1844. OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

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I'm Going

JOHN E. DELONG

I'm going where the morn is ever dawning,
And where the stars are not, for it is day:
I'm going where our hearts we're never pawning
For things that pass away.

I'm going where our work is always cheerful,
And where the heart leaps at the things to do:
I'm going where the ways are never fearful—
And there to be with you.

I'm going where there's music in the vales,
And where the years are never passing by,
Out where no bitter teardrops e'er prevails,
Out far where God is nigh.

I'm going where the crystal river sings
Beneath its placid, silv'ry wave and flow:
And now my faith goes out and nearer brings
That land where I shall go.

—*Northwestern Christian Advocate.*

Vol. LXIX { ELON COLLEGE, N. C. WEDNESDAY, JANUARY 31, 1917 { No. 5

SCRAPS FOUND ON THE EDITOR'S DESK.

One man wrote us to stop his paper because he didn't care for it any longer. In the same mail came four new subscriptions. Optimism demonstrated!

* * *

The rose is beautiful and the scent of it is fragrant, but the thorns are there. Is this not a lesson for us, teaching that amid the good and the beautiful there is the evil to watch?

* * *

Don't you enjoy a good hand-shake? But what about these flimsy, floppy, flirty "up-to-date" touches? This may be the latest, and all that, but give us the good old hand shake that has a heart behind it that you can feel in the clasp.

* * *

Some time ago a man remarked to us that so and so was trynig to run their church and that he was going to get out. There are only two things he needs: A little more religion and the frankness to talk to his neighbor the way he talked to us.

* * *

We acknowledge the following invitation: "The Gastonia Chamber of Commerce extends you a cordial invitation to attend te meetings of North Carolina Commercial Secretaries, Business Men Farm Demonstrations. Gastonia, N. C., February 5th to 8, 1916."

* * *

Rev. B. F. Black seems to be something of an antiquarian as well as a precher. You would think so too if you could see the hundreds of specimens that he has gathered from all parts of the country, in building Elon's Museum—a task that he faithfully performed in other days as well as within the last few weeks.

* * *

Is it not true that we have led many to believe that religion is only to save the soul from hell? Such teachings will never fully reveal the Master's mission. Christianity not only saves from future punishment, but makes us happier and better and sweeter human being while we stay here.

* * *

"I have one fault to find of THE SUN," said a man the other day—"and that is this: There is not enough of it. I wish that it could have fifty pages." That reminds us to say that the paper has fewer advertisements now than it has had in years. We are renewing no contracts and gradually the ads are dropping out, thus giving more reading matter. That means less financila income, but we have the confidence in the brotherhood that this will be overcome by more subscriptions.

* * *

For most people, worry is largely a habit that can be avoided. Oftentimes when reason is applied to worry, worry vanishes, which is to say that there is seldom a reason for worry. Strange to say, the things that people should worry over most worry them least. However, people can by firmly resolving not to worry and by looking at the physical and mental results of worry, do much towards living a saner, happier, healthier life.

In answer to the question as to whether or not prohibition prohibits in North Carolina, the State Board of Health calls attention to the fact that the death rate from alcoholism in North Carolina was 1.4 in 1914 as against 5.9 for the United States in 1913, the last figures available.

* * *

"It is easy to find persons who are interested in missions," said Mrs. E. O. Randolph, the other night in presenting a Chinese woman to address an audience on China's needs.

This is very true—it is easy to find persons intrested in carrying the message of Christ to all the world. Truly the Kingdom is coming into the hearts of men.

* * *

Dr. J. W. Manning, Norfolk, Va., writes:

"I can't remember when I first saw The Sun. I have been able to read some, now more than 40 years, and it was one of the *first* papers I *ever* read. It al ways came to my father's home, and has been coming to my own now *more than* 83 *years*, and you can just consider me a *life time subscriber*, be that time long or short, and be the paper enlarged or reduced in size, or the price reduced or increased. I would take The Sun if I didn't have time to even read the headlines."

* * *

Sometimes after an article is set in type it becomes necessary to shorten it in some way in order to make it fit the only room you have for it. One side of the paper may be gone to press, all other pages "locked" and nowhere to continue the article. The printer says so many lines too much, and we are called upon to omit some part. But in all such cases we do so with the greatest care to see that nothing essential is omitted. This is a problem with every editor, and though we have had few cases, we are grateful to all that no one has brought complaint for any necessary elimination.

* * *

"Can't we do something to have better ventilation in our churches?" a man asked yesterday. Said he: "I went to four different churches last Sunday not to investigate the ventilating systems of the churches, however, but to attend services, and the atmosphere in all was uncomforably stuffy. In two or more of the churches I visited, the air was positively foul. During the night services at one church, so perceptible and so offensive was the foulness of the air, that it was painful to endure. The minister's unusual short sermon helped some and I've wondered ever since if he didn't make it short for that reason."

* * *

We have in the Church a series of committees called Standing Committees. Well named! They stand all right. Why not call them *sitting committees?* Are we pessimistic in our view of these Conference Comittees? If we are, let us ask: What does these committee do, except offer resolutions? The record in all Annuals that we have ever read show little work done by these "standing Committes. Why not the Committee on Eduea-tion report to its Conference the number of young men and women in high school, college, show the number of members in that Conference engaged in teaching? And to this could be aded much other work of vital importance to the Church. What has your Committee on Home Mission work done? Does your Foreign Mission

Committee know what the churches are doing for the Master's business over the seas? Does it know how many pastors talk missions, love missions and live missions? Or has the Committee on Religious Literature made a Canvass to find out how many take THE SUN, the Herald of Gospel Liberty, Christian Missionary, the Vanguard and other publications of the Church? We could mention all these committees, but we stop with the question: Are they *standing* or *acting*?

* * *

Brother Everette W. Neville, Chapel Hill, North Carolina sends us this good line which we cannot refrain from passing along: "Find enclosed $5.00 to pay for two subscriptions and also my renewal. I am going to pay you $2.00 for my renewal—it is worth $5.00 to me. I would not be with out it. I am always anxious to get it every wook. God bless THE CHRISTIAN SUN and its Editor. My wife says I don't talk about anything except the Christian church at Chapel Hill. What better things could we talk about than those things which build our denomination? I hear some young men nearly every Sunday say that they like the Christian Church. The Chapel Hill church is the best place in the state to make known our principals, because we come in touch with so many young men that have never joined any church. Older men generally, have connected themselves with some church, and because they are already joined, they are hard to get. I hope you will get your desired number of subscribers, and come to Chapel Hill some time. There awaits a welcome at my home for all of our ministers and Editros any time that they may come."

* * *

How time flies! Only the other day, it seems, that we were under the tutorship of a certain good woman in the high school. Can it be true that it has been nearly ten years since we laid aside the companionship of that never-failing axe that was used to cut the wood for several fire places? And that bell cord—how many times it did break! What a lesson of patience that stove pipe did teach us! But the bell cord broke in sounding a call that means more and more to us as the days come and go, and the stove pipe difficulty is only a sample of what is daily the path guide of us all—experience. Bless those days, those profitable experiences; and though we cannot reckon with time enough to tell us how the years have passed, we know that it is not a dream, for it is not the school bell, but the bell on Roadside Farm that she hears. It is not the chatter of a hundred children that kindles anew and anew a tireless hope of love and life, but the voice of her own Frances that gives the day a sweetness, while her "boys and girls" throughout the land rise up and call her blessed. This sentiment expresses in the poorest manner what we can say of all our teachers and the great force of men and women who guide daily the minds of our youth. Heaven bless and keep and save them!

Did you ever hear of a man who had striven all his life faithfully and singly toward an object and in no measure obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage ni them—that it was a vani endeavor—*Thoreau.*

WHY SHOULD THE CHRISTIANS BE LOYAL TO THE FEDERAL COUNCIL?

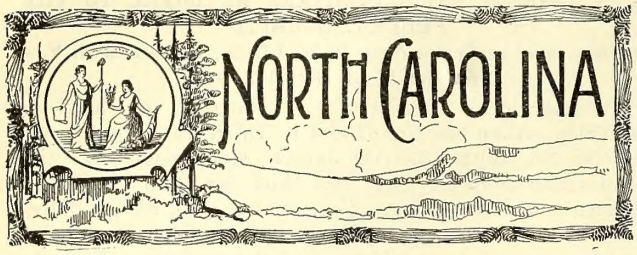
By Rev. Martyn Summerbell, D. D., LL. D., Lakemont, N. Y.—The Herald of Gospel Liberty.

The Federal Council of the Churches of Christ in America, which has just closed its third quadrennial session in St. Louis, was the largest assemblage of the Protestant churches that has thus far been held in America, and in some respects, such as regards its deliverances and its far-reaching plans for future work, it makes a record in the history of the American Church.

Primarily we should hold such an attitude because the Federal Council stands squarely and unequivocally for the assertion of the fundamental principles, which we have been advocating for the lyast century. During the major part of th is period we stood almost alone and unbefriended in our claim for the brother hood of all Christians, and in our hope for the substantial unity of the Church of Christ. The other denominations, when O'Kelly, Jones, and Barton W. Stone were pleading for a sinking of denominational differences, and a unity of front along the line in opposition to the ranks of evil, viewed these men as visionaries and fanatics, and considered their hope of Christian unity as an iridescent dream, which could hardly ever be realized in a world which was so set in its dogmatic believers. And up to twenty-five or thirty years ago, our ministers and people were regarded by others as being hardly up to the qualification for fellowship and brotherly intercourse. If here and there a minister of ours was accepted by other ministers on really friendly terms, it was generally more on account of his personal standing than for any sympathy with the people to whom he belonged. Because of the Federal Council and its influence among the leading Churches of the country, the relation of our people to the leading Protestant bodies has been revolutionized. The Council is as outspoken for the unity of the Church, and for the cooperation in good works, with all considerations of dogmatic difference to be set into the background, as any of our preachers could be. It has become the proper thing for Baptists, Methodists, Presbyterians, and the rest to commend the unity of the Churches in Christ Jesus. Our delegates to the Councils in Philadelphia, Columbus, and St. Louis have heard our principles openly proclaimed as the principles of the Council itself. In this last St. Louis session, leading ministers, and officials of the Council, have time and again spoken our message in terms as earnest and convincing as if they had been uttered by N. Summerbell, Warren Hataway, Austin Craig, or our own President F. G. Coffin. But what is of great importance, these speakers in the Federal Council have sent these messages to the people at the Council, and much more than that, they have been passed on to their home churches. The Federal Council has made our principles popular throughout the denominations which their delegates represent. In twelve years the Council in this respect has accomplished for us easily and comp letely what we, without such aid, could not have hoped to do in a century.

Our people should be sympathetic with, and loyal to, he Federal Council, because that organization has now passed the stage of experiment, and has became a great factor in the religious world. Like our republic, in its beginning, it was looked upon by many as a good thing

(Continued on Page Seven)



THE CONFERENCE APPORTIONMENTS

Elon College Fund

We have no enterprise which our church has supported more liberally and loyally than Elon College. This is as it should be, for the college belongs to the church and has returned with great interest every trust committed to its care. The church is proud of the college and the college is not ashamed of the church. They live and flourish together, and we may always expect the one to support and help the other. Each year our Conference calls upon the churces for a stated amount for Elon College. This is our answer to the call made by the Southern Christian Convention. The Convention brought the college into existence, cares for it, seeks to know its needs, nominates the trustees, and plans for its support. The reason the Conference asks the churches to contribute to this fund is because the Convention has asked the Conference to contribute a stated sum.

Now it has come to pass since our people have sacrificed so willingly in building and equipping the college and have so generously subscribed to a Special Fund, there is an opinion that there should be no more calls made upon the churches for Elon College. But there are reasons why we may expect to be asked to contribute to this fund as long as we live.

The college is a child of the church; and, if a mother could forget her child, the church might forsake her college. All the college has belongs to the church, and all that she is doing is for the church. They go hand in hand. They are one. You cannot enrich the one without enriching the other, nor can you improve the one and not make poor the other. Our annual gifts to this fund is the tie that binds church and college, and we do not wish to have it severed. If our college was independent, or if wealthy men should make it unnecessary for the college to need our small annual gifts, then our love and loyalty would be lessened, or even lost.

Money raised by special effort has gone for special purposes—the erection and equipment of buildings and the endowment. There must be some way provided for the expenses of the college. It does not pay expenses, and perhaps never will. I am informed that no college doing the work ours is doing is paying its way. State institutions do not, and are constantly calling upon the State for help. We demand a grade of work to be done that requires the very best teaching talent, laboratories, libraries, etc., etc. We prefer sending our boys and girls to our college for she has never sent out an atheist or infidel, but returns them not only mentally enlightened but spiritually enlarged. Hence arises the necessity of a constant fund coming from the churches.

We overlook the fact that our young men preparing for the ministry are not required to pay tuition. What a splendid army of men now in the service of the church who received free instruction at our college! More than half the pulpits in our Southern Christian Convention are filled by men who had their training at Elon. They are loyal sons and cannot be allured by larger denominations and salaries, but choose rather to suffer and sacrifice for the church which educated them. If I remember correctly our college may say: "Of all the men committed to my care by my church, and which I have graduated as ministers, I have kept, and none of them is lost to my church—save one." If our college had done no more than train the men in our ministry, its establishment and support would have been justifiable.

But if the education of the minister has been noticeable in our church, who can measure the influence of the laity who have had their training at Elon. The church needs today an educated consecrated laity, and our college is supplying our need in our church. It would be hard to say which class needs our college training more —those for the ministry or laity. Perhaps the laity. It might be safer to send our sons for the ministry elsewhere than to risk our future laity, where the spiritual atmosphere is not so good. Both need to be trained at our own college in our own way. It will always cost us money to maintain our college, but educated, consecrated Cristian men and women cannot be measured and estimated by dollars and cents. T. E. WHITE.

GREENSBORO

On the first Sunday in January, the Sunday school officers and teachers were installed with appropriate and interesting exercises. Brother Charles A. Hines is superintendent and has been for several years. His report to the school at the close of the installation services showed increase in numbers and efficiency, for the year 1916, over previous years.

The question of additional Sunday school facilities is pressing to the front and is even now demanding special attention.

On the same day at the evening hour, the Christian Endeavor officers were installed. It was an interested body of young people and they entered upon their work with much zeal. Miss Nellie Sue Fleming has been re-elected president. It may be of interest to note that our Society is not quite a year old; but at the last meeting of the city Union of which ten Societies are members, our Society was awarded the banner for the best report. This speaks well for the work and efficiency of the First Christian Church Society. Our Society is planning for "Efficiency Week" January 28—February 4.

I took a little inventory the other day of church papers, missionary magazines, and Sunday school literature, used by my congregation and Sunday school, of our own publications, and I found (and I may have missed some) 41 subscribers to The Christian Sun; 2 to The Herald of Gospel Liberty; 3 copies of The Christian Missionary; and 313 pieces of Sunday school literature per quarter including the Graded Lessons which we purchase through our publishing house. With such a sowing of Christian principles and doctrine, I am sure the church will reap a good harvest.

On January 10, the number at prayer meeting was about one-fifth of our church membership. We are studying the Bible synthetically, beginning with Genesis. We are planning to begin revival services February 11. Rev. Dr. Follansbee is to be with us. He preached one evening for us sometime ago. Our people were delighted.

Rev. S. B. Klapp who has been in the hospital in Baltimore is at home. He is much improved though still feeble. He hopes by the spring of the year to take up his work again. Let the Church remember him in prayer.

The Woman's Missionary Board of the North Carolina and Virginia Christian Conference, met in Greensboro January 12. They had an interesting meeting. They decided to lend a helping hand in the work at South Boston, Va.

The Secretary of the North Carolina and Virginia Christian Conference, wrote me some time ago, this cheering news regarding Conference reports for last year. "All our churches except three came up fully with their apportionments." That is good and the Conference officers, pastors and churches are to be congratulated. Let us thank God and take courage for greater things. May this be the grestest year in our history for soul-winning.

P. H. FLEMING.

THE DISTRICT MEETING IN GROUP NO 1

The meeting in this District was held with the church in Liberty the fifth Sunday in December.

Delegates were in attendance from only two churches —Park's Cross Roards and Pleasant Hill. These sent two each. The pastors of all the churches in the group were not in attendance. I regret the apparent lack of intrest in this new movement, but trust that the pastors and churches will redeem themselves when the next fifth Sunday occurs. The meeting will be held with the church at Pleasant Hill, Alamance County, N. C. Brother Fogleman, the Secretary, will please send to THE SUN the minutes of the meeting, giving the committee on program, etc.

The writer preached in Liberty on Sunday, December 31.

W. S. LONG.

SIGNS OF THE TIMES

I had a letter the other day from a distinguished professor in the Theological Department of Chicago University, stating that in conversation recently with a gentleman from the South he had been told that there once flourished a preacher in these parts by the name of Rev. James O'Kelly and that there were quite a number of churches in North Carolina that had sprung up from O'Kelly's life and teachings; could I tell him anything about these churches and who constituted them—were they Disciples, Methodists, Baptists or what? I wrote my pedagogic correspondent that they were "What," or words to that effect. I also wrote him that there was a fine "Life of O'Kelly" by McClenny, and also sent him, among other things a copy of our Principles and Government.

I find not a few people who do not know anything about the Christians as a denomination and a great many Christians as a denomination who know very little of their own history, much less of their church doctrine, and absolutely nothing about our origin and the Rev. James O'Kelly. True we do not claim that O'Kelley was the founder of our church and yet the early history of the Christian church is inseparably connected with the name, life and teaching of that staunch advocate of religious liberty. O'Kelley's was a broad mind and a free spirit, but those who owe most to him and have profited most by him know little about him, and make little effort to keep his great name alive amongst us. *We seem to be ashamed of our history, or take precious little pride in our past.*

That statement is not made from any conclusions about what this University Professor said, but from facts which are apparent and should appall us. Among these facts the followinng may be named: First. A few years ago, after almost a decade of patient research, investigation and painstaking compilation, W. E. McClenny, Ph. B., brought out a Life of Rev. James O'Kelley, a book of more than 250 pages, and containing much valuable information. No treatise of like nature or worth, from an historical point of view, had ever appeared amongst us. Much money was spent by the author during his years of faithful investigation. And yet, *most of the small edition issued* remains unsold and of course unread. The people for whose benefit the book was written failed to show any marks of appreciation of it.

Second: The place where the great and good O'Kelley was buried is little known amongst us, and today is owned, not by our church or any organization of it, but by a colord man who has a few acres and tends a small farm about the spot. It is likely this colored man neither knows nor cares anything about the name and memory of the man whose last resting place he owns and controls.

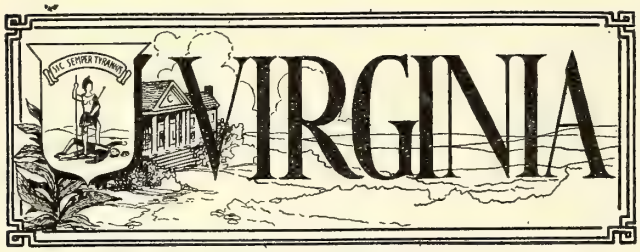
Third: A young minister of our church, soon to graduate from Elon College and already serving several churches happened by the merest chance to see the "Life of O'Kelley" recently, and it was all new and a perfect revelation to him.

Fourth: So far as I know, no people on earth with a propaganda as important and essential as ours, spends as little as we do in publishing and making known to the world that propaganda.

These lines are not written on "Blue Monday." The one who writes them is not "blue," but quite radiant with love for his brethren and his chlurch. But he wonders why we take no pride in our history and make such little effort to make known to others the great things God has entrusted to us.

J. O. ATKINSON.

The joy of living is in the joy of doing. We do not express ourselves in words but in deeds. Words are mindless if either the speaker or the hearer have no action or reaction to the meaning for which the word is a sign. So it is with any other sign. Appearances are nothing unelss the meaning is mutual and true to both lives.—*C. M. S.*



SUFFOLK LETTER

Wm. H. Jones, Jr., was born in Charlton County, Ga., October 13, 1861. He was the son of Wm. Henry Jones of Nansemond County, Virginia, who was at the time of his son's birth, engaged in the Naval Stores Business in Georgia. His father was a successful man and a prominent member of Holy Neck Christian church.

Mr. Jones was educated at local schools, Richmond College, and Eastern Business College.

After his school days he was engaged with his father in the Naval Stores Business for a time; but returned to Nansemond County when his father retired from business in the south.

He entered the Farmers Bank of Nansemond, Suffolk, Virginia, as a clerk in 1882, and was exalted in 1883 to the position of Cashier of that Institution at the age of 21; and he occupied that position until the day of his death, August 5th, 1916, a period of 33 years. During that time the Bank attained to *first place* on the *honor roll* of all the Ban ks in the United States, a distinction that made his name far-famed as a Bank Cashier.

He was married to Miss Sallie V. Jones in Folkston, Georgia, on January 23, 1884; and he is survived by Mrs. Jones, their three daughters, Mrs. J. Thornton Walters, Mrs. Horace W. Phillips, and Miss Dorris Jones. There are also, three grand-children—Sarah, Mary Taylor, and William Jones Withers. In addtion to his immediate family, he leaves three brothers—Benjamin F. Jones, Waycross, Ga., Thomas A. Jones, Norfolk, Va., and Robert E. Jones, Suffolk, Va. Also, four sister—Mrs.Reps Williamson and Mrs. Willis J. Lee, Driver, Va.; Mrs. Susie Holland, Suffolk, Va., and Mrs. June Kernodle, Durham, N. C. Though these branches of the family is a large one, and the family bond is unusually strong.

Brother Jones made a profession in Christ in April 1888, during a great revival conducted by Rev. Dr. C. J. Jones, and he and his wife united with the Suffolk Christian church where that meeting was held. From that time until his last sickness he was a regular attendant at prayer meeting, Sunday school, and church services. He was chairman of the Committee on Finance for nearly a quarter of a century, a faithful teacher in Sunday school, a liberal contributor, and a loyal member. His soul was sympathetic and sensitive to truth and Christian obligation, and his interest in the cause of Christ was deep and abiding.

His interest in Elon College expressed itself in donations, and he had in mind larger thing to do for that Institution; but unexpected decline in health cut him off from the plans which he had outlined to me.

He was Treasurer of the Eastern Virginia Christian Conference for twenty-five years, and his intrest was deeper than official performance of duty. His banking habits entered into all his church service.

In estimating human values, it is easy to overlook essentials and to lay emphasis upon some minor or personal service; but the true standard of measurement is the per manent contribution of man's life to the whole community. Measured by this standard, The Farmers Bank of Nansemond, developed under Cachier Jones' wise administration, is an Institution that makes Suffolk a Banking City and a business center that will perpetuate his useful life in th is community and beyond. Great Institutions make great communities and great peoples; and the men are great who build them. His co-helpers must not be overlooked in this lasting work.

His Christian character was as unsullied as his business carreer was strong. Thoroughly human, devotedly hospitable, reverently worshipful, true to local interests, his life was a real force. He was a genial friend, a wise counsellor, a loyal friend, a lover of home, a fireside head of the home with family prayers. The memory of worship in the family must lighten their burdens, sweeten their griefs, and brighten their hopes.

W. W. STALEY.

WHY THE EAGLE FELL

Many people seem to think that if their acts are pure and clean, so far as the public is concerned, it does not matter what they do privately. The privacy of the deed has nothing to do with the results to ourselves.

A shepherd once saw an eagle soar out from a crag. It flew majestically up far into the sky, but by and by became unsteady and began to waver and wobble in its flight. First one wing dropped, then the other, and at length the poor bird fell to the ground. The shepherd south the fallen bird and found that a little serpent had fastened itself upon it while resting on the crag. Unseen, unfelt, by the eagle, the serpent crawled through its feathers, and while the proud monarch was sweeping through the air the reptile's fangs were thrust into its flesh, poisoning its blood, and bringing it reeling to the earth. It is the story of many a life. Some secret sin has long been eating its way into the heart and at last the proud life lies soiled and dishonored in the dust.—*O. S. Marden.*

ROOM FOR THE BURDEN BEARER

Of all things recorded of Napoleon, not even excepting his military genius, none does him more honor than that day during his humiliating exile on St. Helena when, coming up a steep path, he met a poor wood gatherer. "Room for the burden bearer," he cried, making his staff step aside; and he who had saluted and been saluted by the great world powers took off his hat to a humble porter bending under his load of fagots. Only the truly great recognize the dignity of common labor.—*Selected.*

WHEN PRAYER CHANGES

We often pray, "Lord, help me to do my work." As we learn more of the gospel we pray, "Lord, help me to do Thy work." But, as we come closer to Christ, we see that the prayer we need to pray is, "Lord, do Thy work through me."

(Continued from Page three)

in theory, but as of doubtful permanence when it came to face practical conditions. But in the few years since it was established it has attained such form and virility as to command the confidence of once doubtful, who now would be prompt in their condemnation of any effort to reduce its powers, or for a return to the former status of a disorganized and divided Church.

Our people should be rejoicingly loyal to the Federal Council because to-day it is the strongest moral force in the Western world, and is becoming international in its influence. The American churches have always been strong, and their influence has been far reaching upon all moral questions, but they never had the effectiveness which they enjoy today. Heretofore they acted separately. Each denomination considered such questions for its own people and was able to take action as a body within its own borders. But its action did not affect other denominations further than as an inspiring example. Now, however, when a great moral question is at the fore, it is taken up by the proper commission or committee of te Council, and the Council speaks upon the deliverance which has been cautiously framed by the representatives of all the denominations, so that it is known beforehand to be acceptable to all and to have the weight of the combined denominations behind it. The influence of the Council is comanding. No man can despise its communications as of little concern. At any word which it speaks, the most reckless and indifferent person is obliged to sit up and take notice.

Our people sould be steadfastly loyal to the Federal Council, because it is the Twentieth Century answer to our inveterate antagonist, the Church of Rome. Rome is still strong, and is wielding her power with all her accustomed sagacity in every strategetical situation. In the past she has made much of her claims to be the one Church, and she rejoices to be able to point any possible proselyte to her doctrines to the divided counsels of Protestantism, to the multiplication of jarring and discordant sects, and to their foolish waste of resources, all of which is such striking contrast to her imposing array of churches, schools, and her army of priests, who stand together as one man to upbuild the papal power. While we were in our former divided state, that suggestion was very effective upon the wavering mind. But with the rise of the Federal Council, the aspect of affairs is altered.

The Christians should give loyal support to the Federal Council because it has become a great clearing-house of plans and ideas for increasing the effective work of the Church. No one can question the zeal of our American ministers and churches in the past, but much of their labor has gone to waste because there has been too much individuality of plan.

Religious Service at Camp Stewart, El Paso

No matter what his rank or position may be, the lover of books is the richest and happiest of the children of men.—*Langford.*

Money is a real tragedy! Give it, and you make paupers; lend it, and you create enemies; hoard it, and you imperil your soul.—*Peter Pry Shevlin.*

There is the seed of all sins—of the vilest and worst of sins—in the best of men.—*Thomas Brooks.*

There is not a single spot between Christianity and atheism upon which a man can firmly fix his foot.—*Emmons.*

To judge religion we must have it—not stare at it from the bottom of a seemingly interminable ladder.—*George Macdonald.*

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President ..... Franklin, Va.
Mrs. A. T. Banks, Vice-President ..... Henderson, N. C.
Mrs W. H. Carroll, Secretary ..... Burlington, N C.
Mrs. W. T. Walters, Treasurer ..... Winchester, Va.
Mrs. W. A. Harper, Corresponding Sect'y .. Elon College, N. C.
Mrs. Mamie Holland Leathers, Supt. Y. P. Soc. .. Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes .. Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll ... Greensboro, N. C.

BOARD MEETING

The Woman's Mission Board of the Eastern Virginia Christian Conference met in the Philathea room of the Suffolk Christian Church on Friday, January 19, 1917, with the following members present: President, Mrs. C. H. Rowland; vice-president, Mrs. W. H. Denison; treasurer, Mrs. M. L. Bryant; superintendent of Young People's work, Mrs. W. V. Leathers; superintendent of Lit. and Mite-Boxes, Mrs. W. D. Harward, secretary, Mrs. I. W. Johnson. Called to order by the president at 11:10 a. m. Mrs. Denison read a lesson from Romans 10:9-15 and led in prayer. Mrs. Rowland read a communication from Mrs. Foster, the superintendent of Cradle Roll, asking for some one else to be put in her place on the Board. The president was advised to confer with Mrs. Foster and ask her to continue on the Board. The president reported that the S. C. C. W. Board had voted to use the building fund money on hand for the Dogenzago lot in Tokio.

The superintendent of Y. P. work reported that the W. W. would continue the clothing of an orphan at Elon College, each society to pay $1.50 in March and in September. Mrs. Denison read letters from Dr. Morrill, in which he said that the Eel River Conference, Ind., had taken up the support of Rafael Hernandez before the Y. P. of this Conference decided on his support. As the Santa Isabel field is much in need of help at this time, it was voted that the young people transfer their "special" to this field. The Girl's Missionary Society of Suffolk will raise $300 of the funds needed.

The treasurer reported an increase of about $70 for the past quarter over the same quarter a year ago. The Thanksgiving offering in November amounted to $77.11. It was voted to accept the invitation to meet with the Windsor Society in October.

It was voted to recommend to the W. M. Conference to change Article III, Section 2, in Constitution to read "for every ten members in the society" instead of "for every ten dollars paid into the treasury." Moved and carried that Mrs. Harward write to each church in the Conference that has no Woman's Missionary work, and ask them to contribute, at least, one dollar per quarter for the general fund.

Prayer by Mrs. Rowland.

Adjourned to meet at the call of the president.

MRS. C. H. ROWLAND, Treas.
MRS. I. W. JOHNSON, Sec'y.

Report of treasurer W. H. & F. M. Board of Virginia Valley Central Conference, for quarter ending January 15, 1917.

Receipts.

Winchester—	
Regular dues	$ 1.20
Special offering	1.00
Christian Endeavor	1.50
	$3.70

Received from Dollar Brigade.

Mrs. N. M. Hasler	$ 1.06
Mrs. W. T. Walters	1.00
Mrs. B. F. Frank	1.00
Mrs. Charles Keller	.50
	$3.50
Total	$ 7.20

Expenditures.

Ceck to Mrs. W. T. Walters	$ 7.20

MRS. B. F. FRANK, Treas.
Harrisonburg, Va.

Quarterly financial report of corresponding secretary-treasurer of the Woman's Missionary Board of North Carolina and Virginia Christian Conference.

Elon College, regular dues	$ 7.40
Pleasant Grove, regular dues, $7.50 Willing Workers, $1.00	8.50
Durham, regular dues, $7.90; special offering, $1.10	9.00
Greensboro, regular dues, $6.00; Willing Workers, 80 cents	6.80
Total	$ 3,170

MRS. L. M. CLYMER, Treas.
Greensboro, N. C.

PARISH POLITICS vs. WORLD STATESMANSHIP

Of the foreign missionary movement a great newspaper had the following to say, several years ago, and the passing of years has greatly emphasized what was said:

"It has more bottom and brains and body to it than any Greek-letter society or political club or lodge that claims the time and attention of our young men. It commands a further sky-line of life and service than any place in legislature or parliament. The *real* statesmen are in it. It is *they* who deal with the *big* forces and put their hands to *vast* enterprises. What are our poor parish politics compared with this world-wide sweep? What is our trade policy compared with the evangelization of the world in this generation? Is it any wonder that such a movement has drawn to it the brightest and braniest? To produce men of capacity and power and purpose is the greatest service to the country and to the world."—*Toronto Star.*

The Christian denomination is a part of the greatest institution in the world, and has a part in this "vast enterprise" with a "world-wide sweep." For both these facts we should heartily rejoice. Our foreign missions are playing a considerable part in world-evangelization. People who have taken pains to read our last annual reports are enthusiastic about them, because they show that the year past was our best missionary year. By the help of God this year shall see us touch the highest mark yet! Already we are greatly encouraged with the outlook.

On You, and You, and Me

Someone has most truly said: "Today the burden of responsibility is not on God, nor on your board secretaries, nor on pastors, nor on churches, nor on missionary committees; it is on the individual Christian. It depends on *you* and *me* whether Christ's sacrifice on Calvary shall be a success or a failure." It always simmers down to that. Therefore, this is an earnest call to every member of the Christian Church *to help bear the burden* by means of a *worthy share in the financial support.* Your gifts for the foreign work last year amounted to $21,961.35; let us increase the receipts by $5,000 this year. We can do it!

THE SECOND SUNDAY IN MARCH

Sunday, March 11, 1917

or whenever you take the foreign offering in your church. That day is one means of giving support to our missions. Make the day mean more this year—make it a great day in your church. Set up a high standard, and work toward it.

A Plan That Will Do It

Let everybody give at least a day's wage in the foreign offering. Think what that would mean to our foreign missions and the spirituality of the churches. In the midst of unexampled prosperity, we can surely afford to devote the wages of one day to advancing our foreign missionary cause. Or, to put it more correctly, we cannot afford to withhold from our Lord's cause a day's wages that should be devoted to foreign missions. So far as we heard from churches and individuals contributing by day's wage last year, they were enthusiastic about it, because it is a simple, reasonable, definite and effective plan.

Therefore, let churches, pastors, and workers in all church organizations, push for a larger foreign offering, and let everybody adopt the plan of giving at least one day's wage toward that offering.

By authority of the American Christian Convention.

M. T. MORRILL,
Foreign Mission Secretary.

Dayton, Ohio.

Our duty has been summed up in these words: Persistent loyalty to the work which may seem scarcely worth doing, but which God has laid to our hand, and cheerful acceptance of life's limitations and sufferings, true in every struggl and halpful to all.—*Herald and Presbyter.*

COLUMBUS

There are two Christian churches in Columbus, Georgia, and one across the Chattahoochee River on the Alabama side, that is really included in the Columbus district. Beulah, which is situated on the Alabama side, is progressing nicely under the pastorate of Rev. J. W. Willingham. He reports a good Sunday school and the work generally is in fine shape.

North Highlands is situated in the Northwestern portion of Columbus, near four large factories. Rev. P. L. Duke is the pastor of this church, and is doing a splendid work. Rev. Mr. Duke is one of the most consecrated men in Columbus. Sometime ago it was the writer's pleasure to organize a Christian Endeavor Society in this church. The society now has over 30 members, and with Miss Anderson as its President is doing splendid work.

Rose Hill is a Home Mission point, situated on the terrace of the hill from which it was named, and is in one of the choicest residental sections of the city. There is no other church of any denomination within five blocks. We have a $9,000.00 brick structure, and about seventy members, five of them having been received since the holidays. The Sunday school enrollment is 130. We have a live Christian Endeavor Soveity and a Woman's Missionary Society. The Philathea Class of the Sunday school has raised over $30.00 during the past two months for the purpose of beautifying their Sunday school room. The church has purchased a nice 1917 model piano and is making monthly payments for it. The situation as it stands in Columbus is by no means easy, but we face the future optimistically, and are trusting in God for results. Brethren pray for us.

B. J. EARP.

CHRIST IN OUR PLEASURES

It is related that a Hindu of rank, being troubled in his conscience about the future state, having heard of Christians and desiring to know about their religion and Christ, visited England supplied with introductions to some leading people. At a great dinner to which he was invited he quietly said to his neighbor: "Can you tell me something about Christ and your religion?" "Hush," was the reply, "we do not speak of such things at dinner parties." Later, when he was invited to a ball, while dancing with a young lady, he asked her the same question, and received for reply that "a ball is no place to discuss such subjects." The young lady told the truth. But if we cannot take our Saviour with us into our pleasures, what kind of pleasures are they?—*Central Christian Advocate.*

A TRIBUTE TO MRS. STALEY

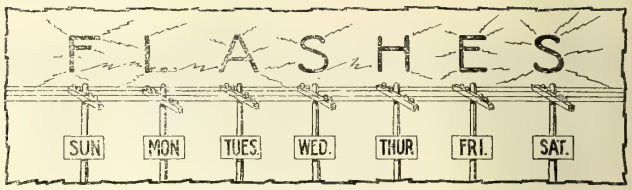
Sister Martha F. Staley, wife of Dr. W. W. Staley, died January 4th, 1917, after an illness of several weeks. The end came while in the hospital in Suffolk, Va. After apropriate services in the church in Suffolk, in which all the ministers in the town participated, her body accompanied by her husband and children and several friends was brought to her home near Franklinton, Christian church of which she had been a member from Christian Church of which she had been a member from her childhood. Several ministers were present and each took part in the funeral services: Rev. C. H. Rowland, Dr. Rev. I. W. Johnson, D. D., Rev. J. O. Atkinson, D. D., Rev. J. W. Holt, Rev. W. G. Clements, and the writer. Pres. W. A. Harper, also was present. A large number of most beautiful floral designs were sent by fri ends. These covered the grave, and also that of her father and others.

Those who in life's early morning give their hearts to God as Sister Staley did, and serve him faithfully from that time onward, how full and fair do their virtues shine forth in their evening of life! Truly it may be said of such, "their last days are their best days." They excite the tender sympathy and love, they command the esteem and respect of all who know them. The unconscious influence of their presence and example is all-powerful for good. With such the closing days of life are a going up into the mount of vision rather than a decline into the vale of death. As they stand upon the last verge of time, their spirits catch fresh inspiration from their nearness to the heavenly home. Apocalyptic sight comes to them; the prophetic sense is imparted. As earthly objects fade from their vision, they see more clearly the glories of the better land. As earthly sounds strike more dimly on their ears, they hear all the more distinctly the sounds of melody coming from the heavenly choir and their departure is a glorious triumph over death— a speedy and happy flight to that fair clime where their life shall renew itself forever, by partaking of the fruit of "The tree of Life." In that home "they shall hunger no more, neither shall they thirst any more; For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

W. S. LONG.

NEEDED: A GUN-COTTON EXPLOSION

To the many prosperous church members in village and rural communities, the following word from the Midland Methodist is heartily commended: "A community with a $25,000 school house and a $500 church needs to put on its thinking cap. A progressive stock farmer who pays $500 for a blooded hog, $3,000 for a blooded bull, and then attends a church which pays the preacher $150 a year, needs a gun-cotton explosion in the neighborhood of his conscience. If, in addition to this church disparity, he takes no church paper, gets no good magazines, and buys no wholesome books for his boys and girls, he is in a fair way to sacrifice his boys and girls on the altar of allegiance to hogs and cattle."—*Biblical Recorder.*



January 21: More than 25,000 national guardsmen on the border are soon to be returned.

January 22: President Wilson sends message to warring nations proposing that they adopt the "Monroe Doctrine."

January 23: Zeb Weaver is at Wasihngton "mingling with the boys," sure of his seat in Congress. A 200 per cent. dividend is announced by Bethlehem Steel Corporation.

January 24: More whiskey was consumed by the American people in 1916 than any year since 1909.

January 25: Mayor Laura Starcher, America's only woman Mayor, promises to make Uncatilla, Oregon, a "spotless and policeless" town.

January 26: 550 persons were killed in the earthquake on the island of Boli, one of the Dutch East Indies.

JOHN WESLEY'S JOURNAL. MAY 1757, PAGE 238

Wesley on Electricity as a Cure

"Tuesday, November 9. Having procured an apparatus on purpose. I ordered several persons to be electrified, who were ill of various disorders. Some of whom found an immediate, some a gradual cure. From this time I appointed, first some hours every week, and afterward an hour in every day, wherein any that desired it, might try the virtue of this surprising medicine.

Two or three years after, our patients were so numerous that we were obliged to divide them. So part were electrified in Southwark, part at the Foundry, others near Saint Pauls, and the rest near Seven Dials. The same method we have taken ever since, and to this day, while hundreds, perhaps thousands, have received unspeakable good, I have not known one man, woman or child, who has received any hurt thereby. So that when I hear any talk of the danger of being electrified (especially if they are medical men who talk so) I cannot but impute it to great want either of sense or honesty."

MILLIONS

Have accepted Wesley's Religion—millions are daily singing the more than six thousand hymns written by John Wesley and his brother, Charles. All of which is, as it should be and then some more.

Moral: There has been no improvement made in the application of his religious teachings, but, thanks to science there have been great improvements made in the application of electricity as a cure for human disorders and for the asking, we will mail booklet "RADIANT HEALTH" which explains the up-to-the-minute method (160 years after Wesley's experience) of applying the VIOLET RAY (concentrated sun-light) and HIGH FREQUENCY ELECTRICITY—in a way to STIMULATE RECOVERY if sick and to aid NATURE in keeping you well if not sick.

STERLING SALES COMPANY
Elon College, North Carolin.

MR. BIG "I" AND LITTLE "U."

We have met Mr. Big "I" and little "u";
And if all he says be strictly true,
His wisdom is great, while ours is small.
He lacks very little knowing it all.
What he and his cousins (Bluster and Spout)
Don't know isn't worth finding out.

But if Mr. Big "I" and little "u"
Would carefully look the alphabet through,
He would find that "U" is larger than "I."
Nevertheless he should honestly try
To make the "I" bigger even than "U,"
Provided he gives other people their due.

—*Exchange.*

A GOOD BOY

I woke before the mornin; I was happy all the day;
I never said an ugly word, but smiled and stuck to play.

And now at last the sun is going down behind the wood,
And I am very happy, for I know that I've been good.

My bed is waiting cool and fresh, with linen smooth and fair,
And I must off to sleepsin-by, and not forget my prayer.

I know that, till to-morrow I shall see the sun arise;
No ugly dream shall frighten my mind, no ugly sight my eyes.

But slumber hold me tightly, till I waken in the dawn,
And hear the thrushes singing in the lilacs round the lawn.

Robert Louis Stevenson.

SOME ORIGINATE, OTHERS COPY

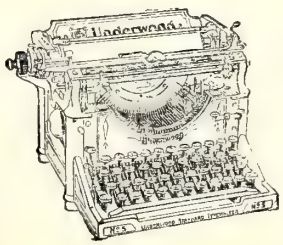
By Geo. D. Burton, F. R. S.

The human heart, that mighty engine of our existence, runs something for a hundred years, sending the life giving fluid by valvular action to all parts of our system to have it return again sent forth; the process being continuous as long as the shell containing it remains in condition to support its pulsations.

We do not find in all the handiwork of man a piece of machinery capable of withstanding anything like the constant strain and wear consistent with the working of the human heart. The nearest approach to the mechanical action of the heart, as given to the world by the ingenuity of man, we find in the pulsometer; this instrument is operated without the intervention of a pistion for the circulation of fluids by valvular action and is man's copy of the construction and working of the human heart.

We have learned much from the study of animal life and the natural conditions surrounding our existence. Man has copied many of his achievements from the works of his Creator. The silkworm taught us how to spin and the spider how to weave; the wasp how to make paper from wood. In the dragon-fly we find the original of one of the successful types of flying machines; the propeller of the modern steam turbine is copied and patterned in shape corresponding to the tail of the shark; in the crab we see the principle of the grappling hook; the clam's shell has a hinge; the lobster's claws resemble our pinchers or tongs; in the long legs of the grasshopper we find all the action of the modern hay-tedder; the many legs of the centipede resemble the teeth in the farmer's hayrake; the glow or firefly, with its intermitten flashes of lighthouse, giving out its intermittent flashes of light to warn the lonesome mariner; the elephant the whale spouts forth a tremendous stream of water; the crocodile possesses that vice-like grip so often required in our mechanical pursuits; the treeborer cuts its way like a carpenter's auger; the mole, the gopher and the hare are subway and tunnel builders; the tula lines the walls of its home with a soft softdowny substance and places a hinged door over the entrance and fastens the door on the inside when at home; in proportion to its size, where do we find in all creation a greater producer of an article of commerce than the little honeybee? Consider the system and precision with which all the work of this busy, little insect is carried on; it builds its storehouse, then fills it, colonizes and is ruled by a queen. Who taught the beaver to dam the stream and hold back its waters for use in its playful hours?

In the animal we find a student of the Creator; in man, a copyist.

SPEED--ACCURACY
SIMPLICITY-DURABILITY
Ask Any Typist You Know


WHY
THE
UNDERWOOD
IS
"The Machine You Will Eventually Buy."

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:

After I made my final report last week for 1916 I received $58.50 in Thanksgiving offerings and Christmas offerings so I make an additional report for that this week and you will see that we lack just $150.00 reaching the six thousand dollars for 1916 and we lack $515.29 reaching the three thousand dollars asked for. If the Church wants to see us cross over the six thousand dollar mark I will be glad to continue to make additional reports for any donation received for this item. It would be so easy to raise it if just a few more would come to our rescue.

What are we going to do in the year 1917 for the Christian Orphanage? We want to make this hte banner year for the Orphanage and we want you to help us as never before. We start out in the beginning of this year with three objects in view:

First: We want to help every orphan child that we can possibly help.

Second: We want to get the income large enough to run the institution without going in debt.

Third: We want to be able on the first day of January, 1918, to pay at least half of our indebtedness.

Last year our income from churches and Sunday schools and other sources amounted to $3,365.29. Let us raise that to not less than $4000.00 during the year 1917. Our Thanksgiving offering and Christmas offerings amounted to $2484.71. Let us raise that to not less than $4000.00 for 1917.

So you see we start out to raise for this institution for the year 1917 the sum of eight thousand dollars. To do this we must start now. Let every church, every Sunday school and every member of the Christian Church, North, South, East and West take a part in this undertaking. We can easily raise this amount if every one will help. It takes united effort on the part of all to make anything a success. Now, let us all join in right in the beginning of this new year with a determination that we will cross the two goals mentioned above.

If your Sunday school is not making a monthly donation don't let another month go by without mailing a check for whatever amount you can give. If you are giving each month and your school can give more don't hesitate to increase your donation. I am going to save every dollar I can for the Institution and want to lay aside every dollar I can to pay on our indebtedness next January. Let some one in each Sunday school in our entire denomination make it his duty to look after the Orphanage, be one of my helpers, and you will not only get more interested but your interest will beget interest and it will not be long until your school will have a very kindly feeling of our institution. This is a great work for the Master and we can reach so many little helpless orphan children and train them through this institution for the Church and God if we can get the church to do its full duty. Now my friends, I appeal to you to help me as never before to do the work the Master has for us to do through this institution. Let me have your prayers, your sympathy, and your help.

Additional Report for December 1916

Brought forward		$5791.50
Christmas Offerings		
Cristian Sunday school, Collison, Ill.	$ 2.00	2.50
Thanksgiving Offerings		
New Hill Christian church	2.00	
New Providence Christian church, Graam, N. C., additional	3.00	5.00
January 10th		
Mrs. M. A. and Irene Finkfrock, Versailles, Ohio	10.00	
J. T. Williams, Suffolk, Va.	5.00	
Geo. T. Rawles, Bennett Creek, Va.	5.00	
Frank Winner, Driver, Va.	5.00	
R. B. Odom, Driver, Va.	5.00	
J. W. Brinkley, Driver, Va.	'.00	
W. H. and G. Brinkley, Driver, Va.	5.00	
W. B. Warrington, Driver, Va.	2.00	
Mrs. F. L. Jones, Driver, Va.	1.00	
J. L. Bond, Driver, Va.	1.00	
J. E. Rawles, Driver, Va.	1.00	
W. J. Lee, Driver, Va.	5.00	
Mrs. A. E. Ramsey, Driver, Va.	1.00	51.00
Total for the week		58.50
Grand total for 1916		$5850.00

REPORT FOR JANUARY DONATIONS, 1917

Margie Booker's Association

Grace Neville, Chapel Hill, N. C.		1.00
Monthly Sunday School Offerings		
Linville, Va. S. S.	1.00	
Philathea Class, Liberty Christian church, Vance County, N. C.	18.75	
Ramseur, S. S., N. C.	2.50	
Lebanon, S. S., N. C.	1.00	
Mt. Auburn, N. C.	3.43	
Apples Chapel, S. S., N. C.	.53	
New Lebanon, S. S., N. C.	1.00	
New Lebanon Baraca Class, N. C.	1.00	
New Lebanon Junior Baraca Class, N. C.	1.00	
Berea Sunday School, Nansemond, Va.	10.00	
Beulah Sunday School, Wadley, Ala.	.49	
Shallow Well, S. S.	1.00	
Rosemont, S. S., Va.	2.56	
Washington St. S. S., Portsmouth, Va.	3.00	
Pope's Chapel, S. S., N. C.	4.86	
Durham, S. S., N. C.	5.00	
Old Zion, Norfolk, Va.	1.00	
Simber Ridge, Trone, Va.	1.26	
Pleasant Grove, Va.	1.12	

Ebenezer, N. C.	1.60	
Bethany, Roanoke, Ala.	1.00	
Memorial Christian Temple, S. S., Va.	9.25	
Catawba Springs, S. S., N. C.	2.13	
Catawba Springs Baraca Class	.41	
High Point Christian S. S., High Point, N. C.	1.00	
Good Hope Christian S. S., Youngsville, N. C.	1.00	
Mebane Christian S. S., Mebane, N. C.	1.00	
Chapel Hill Christian Sunday School, Chapel Hill, N. C.	1.23	
Parks Cross Roads Christian Sunday School, N. C.	1.00	
New Providence S. S., Graham, N. C.	3.16	
Youngsville Christian S. S., Youngsville, N. C.	3.56	
Bethlehem Christian S. S., N. C.	1.00	
Antioch Christian S. S.	2.00	
Sanford Christian S. S., N. C.	4.01	91.85
Church Offerings		
Mt. Bethel Church, N. C.		5.00
Special Offerings		
Lucia Moore	.25	
Pearl Sutton	.20	
L. I. Fields, on support of three children	20.00	20.45
Total for January 1917		$ 118.30

CHAS. D. JOHNSTON, ...
Superintendent

From the Children

Dear Supt: Guess you have heard about my little brother. His name is William Strowd Neville. We had quite an increase in our family this last Christmas. An aunt, a cousin, and a brother.

My examinations begin next Tuesday (23), will close, and study for them.

Enclose find one dollar dues for January 1917.

GRACE NEVILLE

Glad to hear from you again Grace. We want you to be one of our faithful workers. Let us make 1917 the Banner year for the Orphanage. C. D. J.

CHRIST THE INSPIRATION OF LOVE

Immanuel Kant denied that love is a duty, on the ground that it is a feeling that cannot be produced at will. But though love may not be directly produced, it may, as the best ethical writers argue, be cultivated. Love may be developed, if not created *ex nihilo*, by directing attention to those objects that are calculated to evolve love; and it may be chastened and purified by exercising itself at the tasks of duty and human service. Great ideals are needed to evoke the highest affection; and thse ideals must not be mere abstractions, but be endowed with personal qualities, clustering around a noble name or character. Of all historic personalities that the Jesus who came as a babe to Bethlehem is the grandest and the best fitted to draw forth the adoration of men. Contemplate Christ, make him your ideal, and daily strive to be like him, and you will learn to love in that purest fashion and to the best practical purpose. —*Znion's Herald.*

The tendency to persevere, to persist in spite of hindrances, discouragements, and impossibilities; it is this htat in all things distinguishes the strong soul from the weak.—*Carlyle.*

To Whom It May Concern:

This is to notify all users of automobile, bicycle, and motor cycle casings and tubes that they are doing their bank account a fearful injustice in not using Pennsylvania Rubber Company's goods. The best--no others sold here equal to them. A written guarantee. Should one go bad, then the most liberal settlement. Ask those using Pennsylvania Rubber Company.s goods. See me or waste your money.

W. C. THURSTON,
Burlington, N. C.

THE WALK-OVER SHOE

The "WALK-OVER" Habit

Get the habit—it's a good one.

Men and women who have the WALK-OVER HABIT know what it means to have shoes that are elegant in style comfortable on the feet and long in wear.

Acquire the WALK-OVER HABIT—it's a habit that you'll never discard.

SEE THE NEW 1916 STYLES IN OUR WINDOWS.

The Holt-Cates Co.

"The Walk-Over Shoe Store."

CORNER MAIN AND DAVIS STS. BURLINGTON, N. C

The VANDERBILT HOTEL

THIRTY FOURTH STREET EAST AT PARK AVENUE
NEW YORK CITY

AN HOTEL DESIGNED TO APPEAL
TO THE CONSERVATIVE

THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED

MARRIAGES

One hundred and fifty words of an accepted marriage note published free. All over that number will be charged to the writer at the rate of one-half cent a word.

The following marriages were celebrated in Pastor's study of Suffolk Christian Church:

Robert Newton Piland and Miss Martha G. Wyatt, December 23, 1916.

Willie C. Elev and Miss B. Boyce, December 24, 1916.

Charles A. Turley and Miss Ruth P. Spivey, December 24, 1916.

Geo. W. McCallum and Miss Dorris D. Piland, December 27, 1916.

Crawley Columbus Bradshaw and Miss Ella May Griffin, December 28, 1916.

Wm. J. Hughes and Miss Rosa Outland, December 30, 1916.

Eddie Lee Griggs and Miss Bertha M. Norfleet, Janury 12, 1917.

There is no more happy human relation than that of marriage, having the sanction of law, the strength of love, and the duration of life. Around it clusters the joys of home, the ties of family life, the griefs of time, and the hopes of eternity.

W. W. STALEY.

GET YOUR PIANO THROUGH THE CHRISTIAN SUN PIANO CLUB

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OBITUARIES

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published.

AYSCUE

It is with feelings of deepest regret that the writer announces through The Sun the death of Mr. J. Sidney Ayscue. While at the wood-pile chopping some stove wood on January 4, he was taken with a pain in the head, which proved to be apoplexy. He was buried at Liberty church (Vance County) January 6. He leaves a wife and five children.

He was a very faithful anduseful member of Liberty having been collector and treasurer form any years. He was a Christian not only in name but also in reality.

G. J. GREEN.

SPITZER

On January 4, 1917, we were called upon to lay to rest the remains of James Luther Spitzer of Mayland, who died January 2, 1917, at the age of 40 years, 6 months, and 18 days. He leaves to mourn his loss a widow and two young children, his father and mother, four brothers and two sisters. About ten days before his death he made a profession of faith in Christ, and expressed himself as satisfied and ready to go.

Funeral services were held at Linville Creek, Church of the Brethren. May the Lord comfort and sustain the bereaved.

A. W. ANDES.

LONGLY

Harriet Longly was born June 28, 1828, died December 9, 1916, aged 88 years, 5 months, nad 11 days. She is survived by one son and one daughter, her husband having died about 42 years ago. Sister Longly united with Antioch Christian church about 50 years ago. For a number of years prior to her death she made her home with her son, M. D. Longly near Elkton, and for the last thirty years of her life was blind.

Funeral services were held at the home December 11, 1916, and interment was made in the cemetery at McGaheysville. May the influence of her long life continue to live and be felt for good in the lives of her loved ones.

A. W. ANDES.

DAUGHTRY

Our town and community were much shocked and pained when on December 26, the sad intelligence of the death of Mrs. J. O. H. Daughtry was announced, and many were the tears which would unbidden flow at the thought of her sudden taking away. Mrs. Daughtry's character was one of more than ordinary grace and beauty. In her home she was the faithful wife, and the devoted mother; and in her church, she was ready in service, dependable and true. She was a teacher in the Sunday school, a member of the Ladies Tid and Woman's Missionary Societies nad in each of these she could always be depended on to do all that was required of her. She was never known to complain or make excuses, but the rather she delighted in the service she rendered.

The sympathy of a large circle of her friends goes out to the husband, two sisters and the three bright-eyed little girls in their great loss and grief. Why her untimely departure we cannot understand, and we can only trust these as we should all our sorrows to the one who doeth all things well. The funeral was from the Franklin Christian church, of which she was a member, by her pastor.

C. H. ROWLAND.

FARMER

Wiley F. Farmer, son of David and Elvira Farmer was born May 26, 1956, in Halifax County Virginia, and died January 13, 1917, at his home in South Boston, Virginia. For more than thirty years he was a member of Pleasant Grove Christian church. On November 26, 1880 he married Miss Eliza S. Farmer, daughter Obediah Farmer. This home was blessed with three children. Pearl, Otto and John. Miss Pearl and Otto attended school at Elon. Otto died a few years ago. Miss Pearl has been teaching and working with a South Boston Mercantile Company since leaving Elon. John has a position with the Independent Tobacco Company. Brother Farmer is also survived by his aged mother, wife, and brother, one sister and one grandchild. He was a farmer in the Grove section until 1905, when he engaged in the mercantile business at Cluster Springs. Twelve years ago his health began to decline from a nervous brakdown. He was never strong after this. For four months prior to his death he was confined to his home. All was done for him that willing hands and loving hearts could do. The funeral and burial were at his home church on the afternoon of January 15, conducted by the writer.

C. E. NEWMAN.

DeJANETTE

Prof. J. B. L. DeJarnette came to our community ten years ago as Principal of the Drivers Public Schools. Soon after becoming a permanent resident of the community he become identified with Berea Christian church as an associate and active member. In this capacity he was deeply interested in the religious as well as educational development of the community and was faithful and consistent in his personal life. He was inspired by a vision of nobler and better things and as acommunity builder made a lasting impression in his field of unselfish and unstinted service.

Since it hath pleased our Heavenly Father to take our brother from labor

to reward therefore be it resolved:

1. That Berea church and community sustain a great loss in this dispensation of Divine Providence.
2. That we record our profound gratitude for his labors of love among us, and the privelege of his association and inspiration for spiritual progress.
3. That we bow in humble submission to the will of our Heavenly Father.
4. That we extend to the family of the deceased our heartfelt sympathy in this dire bereavement, and pray that they may be sustained by our Fathers grace in this sad hour.
5. That a copy of these resolutions be spread upon the records of Berea church, a copy sent to the family of the deceased, a copy sent to The Christian Sun,, a copy sent to the Suffolk Herald, and a copy sent to the Virginia Pilot.

Done by order of Berea Christian church, Nansemond County, Virginia, January 15, 1917.

Signed

I. W. JOHNSON,
R. B. ODOM,
W. H. BRINKLEY,
PAUL S. BLANDFORD.
Committee.

SUNDAY SCHOOL AND C. E. COMMENT FOR FEBRUARY 4, 1917

By A. L. Hook

Jesus the Savior of the World. John 3:1-21

Golden Text: God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3:16.

The teachings of Jesus were wonderful and mysterious. The people did not understand the marvelous words that fell from the lips of the Master teacher. Many of the leaders were too proud to humble themselves in asking for an explanation of the sayings. Then there were some who were honest enough with themselves and the creator to send a representative and ask for more information regarding the new birth. Nicodemus believed that Christ was of a divine nature. He knew the miracles which had been performed by Christ were more than simple human could do. The secret of the miracles were honestly sought by this inquirer. He thought that somethings could be changed. That life could be made better and sweeter by this man of God. It seemed then and does now, everything that Christ touched and touches is made brighter and more cheerful.

If we are earnest inquirers of the Kingdom of God then we shall not fail ni finding larger things than we ever expected. Christ came to give us a larger life. Let the teachers of this lesson present strongly that Christ has made lives more elastic than any other religion can hope to make and that God really cares for every individual in that He sent Jesus as the world Savior.

We have the privilege and opportunity to be and do like Nicodemus—to speak the power of the livin Savior —"Christ's voice sounds now for each of us in loving invitation, and the dead in sin and hardness of heart though we be, we can listen and live. Christ Himself, my my brother, sows the seed now. Do you take care that it falls not on, but in your souls."

Go to the family where darkness and suspicion and jealousy and disorder reign, and if they will but receive Christ, mark how high and confidence and order and peace spring up. Go to the regions of superstition and idolatry, and see what transformations are effected by Jesus.

Jesus is the true manifestation of God, and He is manifested to be the regenerating power of a divine life.

CHRISTIAN ENDEAVOR TOPIC

Visions and Tasks. Joel 2:28, 29; 2 Chron. 34:1-7.

(Christian Endeavor Decision Day.)

Scripture:

And it shall come to pass afterwards, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy; men shall see visions: And also upon the servants and upon the handmbaids in those days will I pour out my spirit.—*Joel* 2:28, 29.

Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. And he did that which was right in the sight of the Lord, and worked in the ways of David his father, and declined neither to the right hand, nor to the left. or in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the graves, and the carved images, and the moth images.—2 *Chron.* 34:1-4.

Odd men dream of utopias. They have their ideals. Some ideals of old persons are low. So far as humanity is concerned these persons are static. The civilization that they foster is a static, non-progressive civilization. Other old men have high ideals. These men inform and inspire a dynomic civilization. These are the men who make it possible for young men and women to seek God early in life like Josiah and catch a vision of the possibility of an active energetic, useful life. Save an old person and a soul is saved. Save a young person a soul and a life is saved.

Have a testimony meeting asking old members to tell why they took a stand for Christ, the happiness they have received from this choice and the help the Christian Endeavor has given to make this choice mean most.

How does the Endeavor society aid young men in catching a vision?

How does the Endeavor society impress the responsibility of Christian duties?

Bible references:

Duet. 30:15; Josh. 24:15; Ruth 1:15; 1 Kings 18:21; Mark 10:21; Luke 16:13; John 6:67; Jer. 35:15; Matt. 22:3; Luke 14:17.

BRIGHT AND BREEZY

The Politician: "In all my career I can say that I have never done anything to be ashamed of."

The Cynic: "You mean that you have never done anything you were ashamed of."—*Boston Transcript.*

Mistress: "Bridget, I told you twice to have muffins for breakfast. Have you no intellect?"

Bridget: "No, mum; there's none in the house."—*Christian Register.*

Uncle Ernest (Improving the shining hour): "And what do we do with the flesh of the whale?"

Bobby: "Eat it."

Uncle Ernest (Sarcastically): "O, do we? And what do we do with the bones?"

Bobby: "Put 'em on the edge of the plate."—*Sketch.*

Picture Fiend: "Where can I see a good moving picture to-day?"

Her Friend: "See 'The last Days of Pompeii.'"

Picture Fiend: "How did he die?"

Her Friend: "I am not certain, but I understand it was from an eruption."—*Photoplay Magazine.*

"There we stood, the tiger and myself, in the thick of the jungle, face to face!"

"O Major, how perfectly frightful it must have been for both of you!"—*Passing Show.*

She: "I want you to forget that I told you I didn't mean what I said about not taking back my refusal to change my mind. I've been thinking it over, and I've decided that I was mistaken in the first place."

He: "Do you really mean that, Isabel?"—*Life.*

Dear Editor:

You may be a little surprised to get such a request, but I've been thinking for a long while of asking you to give me space on the back page of your paper for a few letters. The reason I ask for room on the back page (I guess you editors call it the last page) is that I am a "back seat" fellow. So many rush to the front seat ni church and when they go to take the collection they sit there andeither stare the preacher in the face or get busy looking through a song book. Well,, I am not fault-finding the "Amen Corner" brethren, but just said that, and if you will give me room I will say more later.

ont.teerthisf remf bmb mb mbmbm

I am a member or the church all right, and the Christian Church, too. I take THE SUN and think you are a right "spunky" boy to be hold of such a hard job. I have never seen you, but I heard somebody say that you were just a boy. I think that it would be fine if you would let me have a weekly note some where in some secluded spot. I am just a running over with a few things I want to "speak out in the meeting" about. To see my name in the paper would do me good, but I've decided not to use my name to this note, but am giving it on another sheet of paper.

Guess that I had better close for this time and wait to see if the waste basket gets my note.

Sincerely

ENOCH HAL.

We shall be glad to hear from you again.—*Editor.*

CANCER CURED AT THE KELLAM HOSPITAL

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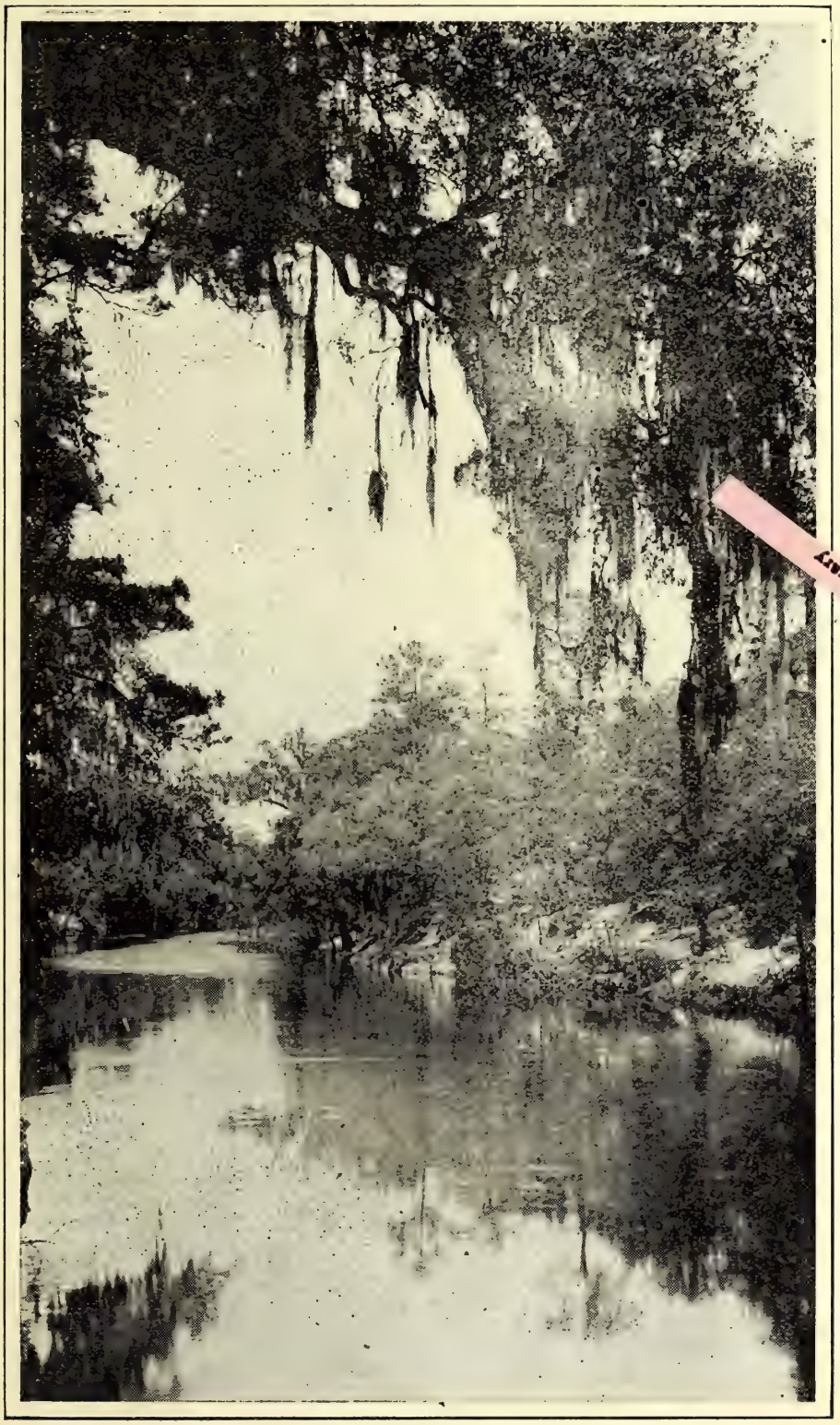

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Way Down on the Suwanee River

Vol. LXIX ELON COLLEGE, N. C., WEDNESDAY, JANUARY 24, 1917 No. 4

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

One Year $1.50
Six Months ..... .75
IN ADVANCE

Entered as second-class matter at the post office at Elon College, North Carolina, under the Act of March 3, 1870.

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial

The life that never gives never really lives.

* * *

The running brook is the thought of God in action.

* * *

It takes a "big meeting" to pick out the sinners from the Christian people. Why is this?

* * *

Some people seem to be born in the objective case since they protest every good movement.

* * *

The greatness of God in a man's life depends upon how much the man will let God use him.

* * *

God can use a man—the whole man—but not while the devil has a mortgage on part of his time.

* * *

The church of Christ will never be able to serve the world so long as it goes at mule-gate speed.

* * *

Sit down and write out the deeds you have done in the Master's name in 1917. How many can you name?

* * *

Ten cents for the gospel and one dollar for worldly pleasure is a long process to bring the kingdom into the hearts of men.

* * *

Don't knock the church—it has done too much for you.

* * *

The fellow who is always complaining because "times are not like they used to be" is usually the person who has failed to grow in any realm of life.

* * *

An exchange states that Billy Sunday's answer to why many churches are so cold is that "you cannot scald a hog in ice water."

* * *

The man who joins the church for social prestige is an imposter on society and the church.

NOTES AND PERSONALS

Dr. D. A. Long is spending the winter at Lake Alfred, Florida.

We are indebted to the Progressive Farmer for the use of the beautiful cut on the front page this week.

Very little matter reaching us after Saturday afternoon can be used in the next issue of the paper.

Mr. E. S. Norfleet, Holland, Virginia, sent us five new subscriptions last week. These are added to the list from Holy Neck church. Why not other laymen send us a list?

The Roanoke (Ala.) Leader for January 17, carries the face of Rev. G. O. Lankford and speaks in splendid terms of his good work in Wadley, Alabama, as well as regrets his leave-taking soon.

Dr. W. S. Long writes under date of January 20: "Yesterday morning about 8 o'clock Mrs. T. W. Stroud, while in temporary delirium, jumped from a window in the upper part of her dwelling and sustained very serious injuries—one arm broken about the elbow and one leg above the knee."

A pastor writes us that he is disappointed because a certain obituary failed to appear. Also that members of the family of the deceased friend have been looking for it to appear. The obituary referred to appeared in the issue of January 3. Whose oversight? A similar case occurred a few weeks ago when a good woman gave us a rather warm letter because an article that she had sent had not been mentioned. The article was printed two days after its receipt and it had been in THE SUN a month when we received her letter. Be sure of your ground before you write.

Health, justice and a chance" might be said to be the keynote of the Social Service Conference that is to be held in Raleigh beginning Sunday, January 21, and continuing through the following Wednesday. Health of body and mind, justice as to social and economic rights and a chance for every child, for every person who has not yet had a chance, to develop naturally, socially and morally will be essentially the lines of thought for discussion and action at this conference. Prominent and interesting speakers will be on the daily program.

We call particular attention this week to Superintendent Johnston's report of the Orphanage. He gives us his final report for 1916—a report that every member of the church should be glad to see. Brother Johnston has his heart set on his work and it behooves the entire brotherhood, regardless of Conference and Convention line, to rally to his support. Where you have two, three, five, or more to clothe and feed he has more than half a hundred in addition to his helpers. These children whom we have committed to his care eat three times a day like other children. They wear out shoes, clothes and other things like your own children. But unlike your children they have no one to look to for support. Their cry must fall upon our ears—and that cry must be heard. A concrete example of what the

institution of an orphanage can do is shown in Miss Pritchard's letter to Brother Johnston. Turn to his department and read it, and let us give liberally for such a noble cause.

WOMAN'S MISSION BOARD MEETING

(Received Too Late For Classification)

The Woman's Mission Board of the North Carolina and Virginia Conference met in Greensboro on the 12th of January with Mrs. M. F. Cook. The President and five members of the Board were present.

The plan of the work for the year was thoroughly discussed. In addition to the raising of $100.00 as last year as a Foreign Mission Special for the support of Dona Delfina, the Board voted to raise $100.00 as requested by the Annual Conference for the support of a new work in South Boston, Va., as a Home Mission Special.

A committee was appointed to arrange for the Program of the Annual meeting to be held at Elon in October. MRS. W. A. HARPER, Secretary.

NOTICE

Lost, strayed or stolen, the pen of our pastor. *Evidence:* Nothing ever appears from him in THE CHRISTIAN SUN. CHURCH MEMBER.

THE UNIFYING CHARACTER OF THE FEDERAL COUNCIL, TND INFLUENCE AMONG THE CHURCHES

By Rev. C. G. Nelson, Gresham, Nebraska, in The Herald of Gospel Liberty.

With the separation of church and state, for some reason or other, came also numerous church divisions. During these several hundred years of church division has come into constant use an erroneous method of church progress; namely, competition. We find that a large number of church people are still thinking in terms of competition when considering whether a certain church will succeed or fail, instead of ascertaining its needs and how they may cooperate for greater victories. While we find that the church has remained purer, during the period of separation of church and keen competition, than the old English Church, yet we are feeling a great need of a united effort. The Federal Council of Churches of Christ in America has come to supply this need, and bring in a new era in church history.

Through the advice of the Council several federations have been formed in cities and localities of the United States. Men who have had experience with such unions tell us they can accomplish things by cooperation which they were not able to undertake when working alone. One task that is now before us, as expressed in the Council, is to educate the people to appreciate the great cooperative forward movement of the churches. President Shailer Mathews in his address spoke of how remarkable it was for thirty of the leading denominations of America to meet together in a Federal Council, which could only have been considered as an idle dream fifteen or twenty years ago. There was also a sentiment that the work of the Council should have greater publicity, for the people should know that the hour is at hand when the churches of Jesus Christ are united in the common cause of extending His Kingdom. Delegates who had attended every session of the Council, said that the Council had far exceeded their expectations as a unifying agent.

Many people have not even caught the vision of what the Federal Council is endeavoring to do. So we will find that in many places we will not be able to accomplish for the community and the Church nearly the good that the Council recommends can be done. We find in many communities the churches are still laboring under the burden of jealousy and envy, the direct result of competition and division. Again in other places the new idea of united service is blessing the community. I am glad that the unifying influence of the Council is extending even into Nebraska. The several struggling churches of Mitchell, Nebraska, have federated and will commence the New Year with better spirit.

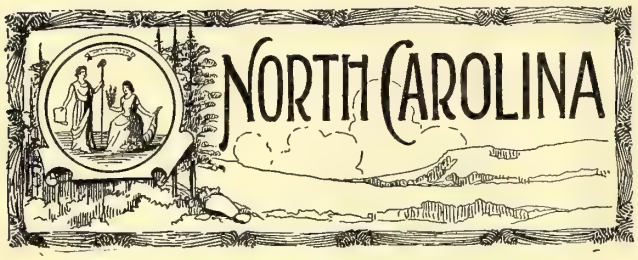
There have been several such movements during the last few years in the United States, which certainly goes to show that the churches are not merely working for denominational numbers, but that the true purpose of the Church today is to find the best and most effective way of bringing the gospel to every person.

Had not the churches created an official body like the Federal Council, the church leaders would never have brought to us such efficient plans of work. It has been said: "In union there is strength" and so it has also proven that the best plans have been given by union in council. For so many men and women as Christian leaders of the various denominations to meet and work together cannot help but be a tremendous influence for unity. If this could not be said of the Council it would defeat its very purpose, as we find the constitution stating: "The object of this Federal Council shall be: 1. To express the fellowship and catholic unity of the Christian Church. 2. To bring the Christian bodies of America into united service for Christ and the world."

A CONVERSATION

Jones: (at the telephone) Say, Smith, is that you? *Smith*: Yes. *Jones*: Well, Smith, I've got something to tell you. *Smith*: What is it, Jones? *Jones*: I was over at Elon College today and called to see Editor Riddle of THE CHRISTIAN SUN, and he told me, and showed me, that he paid for every issue of the paper before the subscribers received it. *Smith*: I didn't know that, and those of us who are behind with our subscriptions shouldn't ask him to pay cash for our paper and send it to us on a credit. He's got lots of confidence in us hasn't he? *Jones*: You are right about it and I am going to remit at once. *Smith*: Yes, and I am too, for it is much easier for us to pay $1.50 each than for him to pay weekly for more than a thousand of us who are behind.

Good-bye; good-bye.



THE CONFERENCE APPORTIONMENTS

Convention Fund

As the church is composed of indivdual members, and the conferences of local churches; so our Convention is composed of representatives from all the Christian Conferences in the Southern States. It meets every two years, and is doing a work of which we are justly proud, and which no single conference can hope to do alone. It provides good literature for our people to read, appoints a board to look after our Foreign Mission interests, elects a board to strengthen and extend our work at home, keeps watch and supports our College and Orphanage, gives attention to Sunday schaals and other enterprises of the church. The Convention calls upon the Conferences for a stated sum, and the conferences call upon the churches to contribute a certain amount each year to the Convention Fund. This is the only fund the Convention has for support in its work. It cannot take anything from Foreign Missions, or Education, or Home Missions and appropriate it for any other purpose than that for which it was given y the local church. When we recall that our Conference could not do its work without the Conference Fund, we are prepared to understand why a fund is necessary for the Convention. It is so small that the last session of the Convention voted for its enlargement, and if we understood how badly it is needed, and how judiciously it is used, we would willingly respond to this fund.

Every cent raised in our churches and sent to Conference is properly accounted for. Persons who do not know where their mony is spent, and who complain that the apportionmens are too high are those who have not taken the trouble to investigate. These also, as a rule, pay the least. A proper understanding of our different funds will not only reveal the necessity for them, but will be the means of securing willing supporters. Complaint is due to not knowing. If every tax-payer in the world knew what proportion of his taxes went to pay for the cost of war and the preparation for war, nations would stop playing the game. If every church knew that the Convention was necessary and that its only means of support was this fund they would do two things: First cease complaining, and secondly, willingly support it.

Ramseur. T. E. WHITE.

SIGNS OF THE TIMES

Churches, as well as individuals and corporations, go in for big business in our day—some churches do. I have just read the rather remarkable record of the First Presbyterian Church of St. Joseph, Mo. This church recently celebrated the seventeenth anniversary of its present pastorate; and the pastor rendered an account of his stewardship for that period. During the seventeen years the church had contributed for current expenses $171,461 and for missions and benevolences $202,044. If any CHRISTIAN SUN reader, who cares for such things as generalizations, should see this invariable fact, that the church which gives more for missions and benevolences than for current expenses is a growing church and one that achieves mighty results. The one now in question is no exception. This church in seventeen years has given $72,130 for foreign missions and $71,130 for home missions. In addition to all its other gifts it has raised $107,988 for a new church building. The average gift per capita of church members per year, for the entire seventeen years has been $52. Besides its own, this church has erected four other churches and two pastors' residences. It has organized two other churches, and added twelve hundred members during this one pastorate of seventeen years. It now supports thirteen missionaries in the city of St. Joseph, in the home mission fields and in Africa, China, Japan, Korea and Mexico.

We have no idea that a member in that great church has hurt himself or herself financially, or is today any poorer for having given on an average of $52. the year for the cause of the Kingdom. The happiest souls I find, in going about, are not those who are seeking to pile up thousands for others to waste and worry over after they are gone, but who while living share their gettings and their income with the church and charity and the Kingdom. We are not owners anyway but stewards, trustees for our Father who alone owns the earth and the fulness thereof, and before long, after we have fretted out our few days, we shall one and all appear before Him to render an account of our management of what He saw fit to entrust to our keeping.

Everywhere men and women are becoming more fully aware of the fact that they are stewards and not owners, hence this too is a "sign of the times." Billy Sunday says, with due emphasis, that none of us will carry any of our money with us when we leave this world, and if we did it would melt.

J. O. ATKINSON.

A STRANGE INCONSISTENCY

If a man has upon his premises any menace to the welfare of the neighbors, the law makes him remove it at his own expense. If there be in the community a man who is dangerous to his fellow men, the law steps in and says he must be removed and confined, so he may do neither himself nor others harm, but if a man keep a barroom in the community which endangers the peace and safety of the people of that community, why they say the law allows it and so we cannot protect ourselves, our women, and children. No, we cannot, because the law gives him protection. Why give a community protection against all sorts of evils, except liquor, and then let that go with a free rein to do as the men who operate the saloon for no other purpose in the world than to make money out of the sufferings and misfortunes of others? Let us rejoice that the people are getting their eyes open to this evil, and they are going to put it out of the way—watch and see if they do not, and they will not be very long about it. Now you watch and see!—*Herald of Gospel Liberty.*

VALLEY LETTER

When I last wrote THE SUN I was just beginning a revival meeting at New Hope. The meeting did not result in any conversions that we know of, but we hope much good was done in other respects. There are not very many unconverted people in the community, and some of the few that are there seldom go to church.

My next revival meeting was at Palmyra. Here we had good congregations and good interests with five conversions and five additions to the church. It seems to me the spiritual tone of the church is much better since the meeting than before.

At the last session of the Conference the Executive Committee and the Home Missions Committee were instructed to map out the churches of the Conference into suitable pastorates, and submit the arrangement to the various churches for their approval. It is hoped that the churches will fall in line with this plan and thus save unnecessary traveling for the pastors, and give the churches better pastoral service. The idea is that all the churches composing any one group or pastorate get together each year and call the pastor they want, and then have him move into their midst or as near them as he can, and devote his full time to that particular pastorate. Of course no church can be compelled to stick to the group to which it is assigned, and no effort will be made to force this upon any church, but it is earnestly hoped that all will endorse this plan and thus help get better pastoral service for all our churches.

You will notice below which group you are placed in. Please consider the matter at your next business meeting, and then write the Secretary of the Conference, Rev. A. W. Andes, Harrisonburg, Virginia, whether or not your church agrees to the plan so far as your own group is concerned.

Pastorate No. 1

Leaksville—East Liberty.
Newport—Mt. Lebanon.
Bethel—St. Peter's.
Newport—Leaksville.

Pastorate No. 2

Bethlehem—Concord—Linville.
Antioch—New Hope.
Linville—Mayland—Bethlehem.
New Hope—Beulah—Antioch.

Pastorate No. 3

Timber Ridge—Timber Mountain.
Palmyra—Joppa—Dry Run.
Timber Ridge—Timber Mountain.
Woods' Chapel—Whistler's Chapel.

Pastorate No. 4

Mt. Olivet (G)—High Point.
Christian Chapel—Gentry's.
Island Ford—Mt. Olivet (R).
Mt. Olivet (G)—Christian Chapel.

Pastorate No. 5

Winchester.

At a meeting of the Executive Committee of the Conference some time ago an invitation was accepted from the people of Bethlehem for the Conference to meet with them in August, 1917.

The mistress of the manse joins heartily with this scribe in expressing sincere appreciation for several Christmas gifts received. The Ladies Aid Society of Antioch expressed their appreciation of our poor service by giving us a beautiful silk quilt valued at about $25.00. The Christmas tree at Bethlehem bore a purse containing $7.05 as a present for the pastor. Besides these there were a number of individual gifts from friends in the various communities in which we labor.

Beautiful and appropriate Christmas services were held at Bethlehem, Concord, Linville, Woods' Chapel, Dry Run, New Hope, and Bethel. It was the writer's privilege to attend only Bethlehem, Linville, and New Hope.

The year 1917 with all its privileges is before us. May the Lord help us to meet our responsibilities this year.

A. W. ANDES.

Harrisonburg.

CHINA'S NEWMANHOOD

"If simplicity of style, emotional fervor and power to bring men to a decision are standards for judgment," writes Bishop J. W. Bashford, "Rev. S. C. Wang, a member of our Kiangsi Mission Conference, is one of the most effective preachers the Methodist Church in China has ever trained. During the past year Mr. Wang has been serving under the auspices of the Young Men's Christian Association as Chinese Secretary of the Student Volunteer Movement for all the Protestant Churches in China. He reports that the volunteer bands have increased from 39 to 52, that the student volunteers for work in China have increased from 105 to 222, and that the number of volunteers who have entered the ministry in various denominations increased from 54 last year to 122 this year." Mr. Wang is on his way to America to complete his course at Drew Theological Seminary.—*Christian Advocate (New York)*.

A COMMON-SENSE POLICY

Kansas is the first State to bar the drinker from holding public office. The Civil Service Commission, at the suggestion of Governor Capper, incorporated this ruling in the new law. "Most of the big corporations and other large employers have adopted the policy of not employing drinking people," said the Governor in his letter to the commission. "In my judgment a State can well accord to follow in such footsteps."—*Christian World*.

SIN ALWAYS BLIGHTS

The highest achievements in one's life work are impossible to the man who harbors sin in his heart. Sin must be resisted and overcome through the power of God's Spirit if we would make the most of our life in this world.—*Christian Observer*.

ABSTRACT OF MINUTES OF MEETING OF THE FORWARD MOVEMENT COMMITTEE

The Forward Movement Committee of the Christian Church was in session in the chapel of the Christian Publishing Association building Tuesday and Wednesday, January 16 and 17, 1917. At two o'clock Tuesday afternoon the first session was convened, with President, Rev. J. W. Harrell, in the chair. The third session closed at five o'clock Wednesday afternoon.

Members present at the opening: J. W. Harrell, H. A. Smith, O. S. Thomas, C. B. Hedshey, W. H. Denison, W. A. Harper, J. F. Burnett, J. P. Barrett, J. O. Atkinson, D. B. Atkinson, N. Rathbun, J. O. Winters, F. H. Peters, S. A. Watkins, F. G. Coffin, M. T. Morrill, and A. G. Caris representing P. W. McReynolds.

The presiding officer conducted a short devotional service.

The secretary traced the history of the Forward Movement up to the present, and a general discussion followed as to the feasibility of the proposed Movement.

On motion by J. O. Atkinson, it was voted that it be the sense of this body that the time is opportune for us to go forward with the Forward Movement.

The Executive Committee, consisting of J. W. Harrell, O. S. Thomas and M. T. Morrill, with F. G. Coffin, W. H. Denison and J. O. Winters were instructed to formulate and submit a plan of organization and procedure for the Forward Movement.

The college representatives on the general Committee were requested to report on the subject of including the colleges in the Forward Movement campaign, and their report was adopted as follows:

"We recommend that the local endowment campaigns of the colleges be not included in the Forward Movement; and that the Board of Education as a Board share in the Forward Movement. We do, however, desire to co-operate in the work of the Forward Movement, and pledge ourselves to give any assistance we may be able to give in our respective territories."

After discussion and amendment the plan reported by the special committee was adopted, as follows:

I. That this Committee organize with the following officers and committee: a president, a secretary, a treasurer, a general superintendent to have full charge of the campaign under direction of this Committee, a religious education secretary to promote the educational program herein contemplated, and an executive committee of five members to have charge of the campaign between sessions of the general Committee, and to counsel with the general superintendent and religious education secretary.

II. That the Forward Movement include a denomination-wide campaign for—

1. Intensifying the devotional life of the church.
2. Religious education.
3. Evangelism.
4. Missions.
5. Raising a fund of $500,000 for the American Christian Convention and its departments.

III. That the plan include in the list of beneficiaries the American Christian Convention and its departments, namely: Publishing, Sunday-schools, Christian Endeavor Education, and Missions.

IV. That the 'xecutive Committee be authorized to secure funds to finance the administration.

V. That the field canvass begin as soon as sufficient funds are available to start the canvass.

Additional items were adopted as follows:

VI. That a majority of the members of the general Committee shall constitute a quorum for the transaction of business.

VII. That the President, Secretary and Treasurer shall be members of the Executive Committee.

VIII. That the President and Secretary may call meetings of the Forward Movement Committee on request of the Executive Committee or any five members of this general Committee, at least fifteen days' notice having been given prior to the date of meeting.

IX. That 75 per cent. of the fund to be raised should be made permanent funds, and 25 per cent. emergency funds.

X. That the distribution of funds be as follows:

Foreign Missions	$125,000
Home Missions	125,000
Education	100,000
American Christian Convention	75,000
Sunday Schools	25,000
Christian Endeavor	25,000
Publishing	25,000

The Committee then proceeded to organize under the above plan. A nominating committee reported the following names, and the persons so designated were elected to their respective positions:

President—F. G. Coffin.
Secretary—M. T. Morrill.
Treasurer—J. O. Winters.
Members of the Executive Committee—P. W. McReynolds, W. A. Harper.

President Coffin was called to the chair, and a vote of thanks was tendered J. W. Harrell for his service as president the past two years.

By vote of the Committee the membership was made to include the persons selected by the original Forward Movement Committee and such others as may be added, the total not to exceed thirty. The persons now constituting the Committee are as follows:

Rev. J. O. Atkinson, Elon College, N. C.
Rev. D. B. Atkinson, Jireh, Wyo.
Rev. J. P. Barrett, Dayton, Ohio.
Rev. J. F. Burnett, Dayton, Ohio.
Rev. F. G. Coffin, Albany, N. Y.
Rev. W. H. Denison, Norfolk, Va.
Mr. W. H. Eldredge, Erie, Pa.
Rev. W. P. Fletcher, Keswick, Ont., Can.
Pres. W. A. Harper, Elon College, N. C.
Rev. J. W. Harrell, Burlington, N. C.
Rev. C. B. Hershey, Merom, Ind.
Rev. C. B. Kershner, Warren, Ind.
Rev. P. W. McReynolds, Defiance, Ohio.
Rev. M. T. Morrill, Dayton, Ohio.
Rev. F. H. Peters, New Bedford, Mass.
Mr. N. Rathbun, Dayton, Ohio.
Rev. W. G. Sargent, Providence, R. I.
Rev. H. A. Smith, West Milton, Ohio.
Rev. W. W. Staley, Suffolk, Va.
Rev. J. A. Stover, Tilton, Ill.
Rev. O. S. Thomas, Dayton, Ohio.
Rev. E. A. Watkins, Albany, Mo.
Hon. O. W. Whitelock, Huntington, Ind.

Rev. W. C. Wicker, Elon College, N. C.

Mr. J. O. Winters, Greenville, Ohio.

Rev. W. H. Denison, was elected General Superintendent of the Movement, and Mr. Hermon Eldredge was elected Religious Education Secretary, details as to terms of service, salary, etc., being left to the Executive Committee.

It was voted that the Executive Committee should at once begin raising funds to finance the administration; that the active campaign should begin not later than October 1, 1917; that colleges should inauguarte and push as fast as possible their campaigns for funds, without fear of interfering with the work of the Forward Movement; and that the widest possible publicity be given to the Forward Movement.

The Secretary was directed to prepare reports of this meeting for the Dayton papers and the Associated Press.

The Committee then adjourned *sine die*.

Dayton, Ohio. M. T. Morrill, Sec'y.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR COMMENT FOR JANUARY 28, 1917.

By A. L. Hook

Sunday School Lesson

Reverence of Jesus for His Father's House.—John 2:13-22.

Golden Text: My house shall be called a house of prayer. Matt. 21:13.

Jesus had labored a few weeks with the first six disciples, performing miracles and teaching the doctrine. The time for the Passover was drawing near and He wanted to attend this feast. In company with His disciples and members of His household he journeyed to Jerusalem and found the people in the Temple exchanging money, selling cattle, sheep and doves. He drove the cattle and sheep out into the street and disposed of the doves as well as turned over the tables of the money changers.

Christ had appeared in this temple before and announced that He was about His father's business.

Jesus referred to His death and resurrection which was not fully understood until the prophecy had been fulfilled.

How many of the temples of God, the churches, are being defiled today? Think about the influence that comes from the use of the church for the purpose other than that of holding religious services. Are we doing ourselves justice and are we treating the cause with respect that we ought to show it? We are to be careful about the uses we make of our church property if we are to demand the proper respect.

"Because the Jew's hostility to Jesus we may fail to credit them with what is their due. For fifteen centuries they had kept the thought of the spotless Lamb before the world by yearly sacrifice. The highest forms of worship include the idea of sacrifice

"Each life should be a protest against flagrant abuses. Worldly interests should not be put before, nor come in the way of spiritual necessities. It requires much effort to get the invaders (evil habits—sin and selfishness) out of God's emple (our bodies). He who loiters when Jesus bids him take evil things merits the scourge and sooner or later will feel its force.

"Those that would make godliness a way of gain put gold in the place of God.

"To win the world the church must be purged.

"Genuine reform must be rooted in loyalty to God.

"Love for men will lead to enmity against every evil thing that turns them against the truth.

"Christ's resurrection is the proof of His claims."

CHRISTIAN ENDEAVOR TOPIC

Fruits of the Christian Endeavor Tree.—Rev. 22:1-5.

(Christian Endeavor Day.)

Scripture: And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be be in their foreheads. And there shall be no night there; and they need no candle, neither the light of the sun; for the Lord God giveth them light: and they shall reign forever and ever. Rev. 22:1-5.

The Christian Endeavor tree has workerd wonders with many young men and women. It has given them a start in the service for the Master. The most enjoyable work is that for Christ. The branches of the tree have spread out and purified many sections of communities in the last year. The roots have burrowed through many strata in order to reach the desired end for Christ. The ground has been dark and cold at times but the elements that go to make a healthy tree which brings forth golden fruit for its owner have been present in abundance, and it only took the Christian Endeavor society to sound the bottom on same. Then the water that this tree needs is furnished from whence comes all pure and undefiled water of the spirit. Its supply is never exhausted, its power is all enduring and everlasting to those who trust Him.

For answer in the meeting.

What has Christian Endeavor held up as the standard for conduct?

What has Christian Endeavor done to teach action from principle rather than impulse?

What has Christian Endeavor done to make witnessing for Christ natural?

What has Christian Endeavor done for Bible study?

What has Christian Endeavor to form right habits of prayer?

What has Christian Endeavor done to promote systematic and generous giving?

What has Christian Endeavor done to further fellowship among Christians?

What has Christian Endeavor done for the cause of Christian citizenship?

What has Christian Endeavor done for missions?

What have been some of the chief fruits of this society?

What are some fruits of this society ought particularly to seek?

Bible references John 9:4; Acts 4:20; 1 Cor. 9:16; Ps. 119:97, 140, 163; Matt. 4:4; 1 Pet. 2:2; Matt. 10:32; Rom. 10:9; Phil. 2:11; 1 John 4:15; Matt. 16:16

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President ..... Franklin, Va.
Mrs. A. T. Banks, Vice-President ..... Henderson, N. C.
Mrs W. H. Carroll, Secretary ..... Burlington, N C.
Mrs. W. T. Walters, Treasurer ..... Winchester, Va.
Mrs. W. A. Harper, Corresponding Sect'y .. Elon College, N. C.
Mrs. Mamie Holland Leathers, Supt. Y. P. Soc. .. Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes .. Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll ... Greensboro, N. C.

MISSION STUDY BOOKS

These winter days our women should be putting in some good work, reading and studying missionary books. Those who are following the programs gotten up by the General Woman's Boards are becoming better acquainted with the history of our denominational work and in closer touch with our workers. These two we should, at least read the book gotten out by the Central Committee for our women's study classes. World Missions and World Peace forming classes wherever it is possible.

We are giving a list of missionary books below, taken form the Missionary Review of the World which will interest those who are interested in keeping up with the new books. These are rapidly changing times and if we keep abreast with the times we must keep ourselves informed. We should endeavor to read, at least, three missionary books during the year.

NEW BOOKS ON MISSIONS

The Spell of Egypt. By Archie Bell. 359 pp. $2.50, net.

A Short Apology for Being a Christian in the Twentieth Century. By Rev. George Williamson Smith. 132 pp. 80 cents, net.

The New Map of Africa. By Gerbert A. Gibbons. 8vo, 503 pp. $2.00 net.

Letters from My Home in India. By Mrs. Geo. Churchill. 12mo, 305 pp. $1.35 net.

Davis, Soldier, Missionary. By J. Merle Davis. 347pp. $1.50, net.

The Unity of the Americas. By Robert E. Speer. 115 pp. 25 cents, net.

Missionary Knights of the Cross. By John C. Lambert, M.A., D.D. $1.25, net.

The Birth of Mormonism. By John Quincy Adams. $1.00, net.

Seven Maids of Far Cathay. Compiled by Bnig Ding. Ill. $1.25, net.

Lending a Hand in Cuba. By Rt. Rev. Albion W. Knight, D.D. 60 cents.

In Spite of the Handicap. By Jas. D. Corrothers. 12mo, 238 pp. $1.25, net.

Comrades in Service. By Margaret E. Burton. 196 pp. Paper, 40 cents; cloth, 50 cents.

Prosecution of Jesus. By R. W. Husband. 12mo, 302 pp. $1.50, net.

Letters from the Dominie. By David D. Burrell. 12mo, 243 pp. $1.25, net.

Paul, the Preacher. By Charles R. Erdman. 16mo, 178 pp.

When the Blind Saw. By David D. Burrell. 16mo, 56 pp. 50 cents, net.

The Epistles of St. Paul. By W. J. Conybeare, M.A., 231 pp. Cloth, 50 cents; leather, 75 cents.

The Conflict of Jesus. By George Shaw. 12mo, 111 pp. 50 cents, net.

The Fight for Peace. By Sidney L. Gulick. 12mo, 191 pp.

NOTE: Above mentioned books can be secured from the Southern Christian Publishing Co., Elon College, N. C.

Quarterly report of Woman's Home and Foreign Missionary Societies of Eastern Virginia Christian Conference, quarter ending December 31, 1916.

Amounts Received

Bethlehem (by Mrs. J. T. Williams)	$10.00
Berea, Nansemond	15.30
Damascus	6.00
Dendron	5.50
Franklin	14.65
Holland and Holy Neck	5.90
Liberty Springs	5.80
Memorial Temple	38.15
Newport News	5.20
New Lebanon	3.15
Portsmouth	14.65
Rosemont	16.80
Suffolk	34.55
Third Church	16.05
Waverly	15.40
Wakefield	5.50
Windsor	2.00
	$214.60
Collection at Franklin	52.00
Meeting October 26	$266.60

Young Peoples' Societies

Amount Received:

Barretts	$1.95
Portsmouth C. E. Society	3.00
Suffolk	25.25
Wakefield (too late for last report)	2.00
Memorial Temple	2.99
	$35.19

Willing Workers

Amounts received from:

Berea, Nansemond	$1.37
Franklin	.85
Holland	1.19
Memorial Temple	4.98
Suffolk	5.47
Waverly	1.50
Windsor	1.45
	$16.81
Grand total	$318.60

The above amounts are to be used as follows:

Woman's Societies

Dues	$103.887
Thank Offering for Foreign Bldg. Fund	77.90
Mrs. Watanaba	53.50

Miss Hamaquchis	12.50
Sunday School in Japan	12.50
Dora Delfina	1.20
Special	3.28
Contingent Fund	1.20
Literature Fund	.50
Cradle Roll dues	.15
	$266.60

Young Peoples Societies

Dues	$12.50
Nora Watkins	17.25
Support of Porto Rico Helper to Mr. Barrett	3.00
Foreign Building Fund	2.44
	$35.19

Willing Workers

Dues	$10.89
Mary Thompson	2.00
Foreign Building Fund	3.92
	$16.81
GRAND TOTAL	$318.60

MRS. M. L. BRYANT, Treasurer.
41 Poplar Ave., Norfolk, Va.

CHURCH AFFILIATIONS OF THE PRESIDENTS

(By Albert Deems Betts.)

The above subject has recently been in a number of the newspapers of our land and properly so, but the accounts have been either incomplete or erroneous. Hence I will endeavor to give the facts so far as I have been able to ascertain them, certainly fuller facts than I have seen elsewhere stated in any single article.

It is commonly said that we have had twenty-eight Presidents of the United States of America. But that counts Cleveland twice, as he served before and after Harrison. As a matter of fact, only twenty-seven different men have thus far been Presidents of the United States.

Nine of our Presidents were Episcopalians—Washington, Jefferson, Madison, Monroe, W. H. Harrison, Tyler, Taylor, Pierce and Arthur.

Five were Presbyterians—Jackson, Buchanan, Cleveland, Benjamin, Harrison, and Wilson.

Four were Methodists—Polk, Grant, Hayes, and McKinley.

Two were Dutch Reformed—Van Buren and Roosevelt.

One was a Disciple—Garfield.

Two belonged to no Church—Johnson and Lincoln.

It may surprise many to see Jefferson classed as an Episcopalian, but he seems to have been a member of that Church in Charlottesville, Va. On August 10, 1823, Jefferson wrote in a leter: "I have beenf rom my infancy a member of he Episcopal Church." Undoubtedly he was greatly affected by the French skepticism so prevalent in that day, but he was not an atheist.

Keep your eye on your label, but don't let that be the only thing. Have it changed.

HE CLAIMED HER

Lucy Rome was taken up for vagrancy in the great city. The auster judge said, "Who claims that child?"

A little boy stepped forward and said, "I do, sir."

"What is your name?" said the judge. The boy said, "I am her brother."

"Officer, take the girl."

"Oh, judge, do not take her from me! She is all that I have to love in the world."

"If you will get some good man to go your security, you can have her, but I can not give her to you," said the judge.

The little fellow with tears in his eyes, walked close up to his sister and said:

"Sir, I have no one to give. I did care for her till the man I worked for died, and while I was looking up a place she begged some bread and they took her up; but now I have a good place, where I get three dollars a week, and I will put her in school. I have no security, but I do not lie, nor swear, nor drink, and I work hard. Judge, will you please let me kiss her before you take her from me?"

The judge wept and said, "Take her, my boy; I will go your security."

Hand in hand they left the courtroom.—*Selected.*

A SQUIRREL'S BABY CARRIAGE

"Mamma! Mamma! look out on the fence and see what Silverskin has got in her mouth! It isn't a nut; it looks like somethink alive!"

Fay pointed an excited little finger at her pet squirrel that was hitching along the fence.

"Why, Silverskin is taking one of her babies out for an airing," Fay's mother said, in a laughing tone. "Come closer, and notice the way in which she carries it. Silverskin hasn't a baby-carriage, so she is obliged to invent one," Fay's mother explained.

Fay did as directed, and saw that the baby squirrel was tucked close up under Silverskin's chin, and that Silverskin was holdnig it by the throat, and that her baby's tail was twined closely around its mother's neck.

"Where do you suppose she is aking it?" Fay asked in a hushed tone.

"I would not be surprised if Silverskin were moving," Mrs. Pembroke replied. "You know your father cut down an apple-tree the oher day, and said that there was some kind of a nest in it, and he thought it might be a crow's. Crows and squirrels both build the same sort of nest, large and loosely woven," she explained.

But Silverskin has to carry her babies, one at a time—doesn't she?" Fay asked.

"Yes, one at a time. I suppose she has the others safely hidden somewhere, in the tall grass, most likely."

"I'm going out to see," Fay said, running from

the room. When she came back her eyes were sparkling.

"As true as you live, mamma, there are two more baby squirrels out in the grass; they look like little mice they are so small," she breathlessly exclaimed.

Pretty soon Silverskin came hitching back, and this time her baby-carriage was empty. But Fay had watched until she saw the other two little squirrls carried to their new home by their careful mother; and each little squirrel had its tail twined about her neck in the same funny way.—Exchange.

POLITENESS TO GOD

(By Helen Chaunchey)

"Did you ever think that one cause of unanswered prayer is the rudeness of those who ask?"

The question startled me. But my friend's suggestions are usually helpful. Therefore I shook my head and she continued: "You remember that the physician pronounced my disease incurable. You also know that a few weeks ago I began to recover. Even the most sanguine called it a miracle. A return from the grave.

"One day, while I was rejoicing in my increasing strength, my little granddaughter came into my room, and as she kissed me she said: 'I know you'd get well, gran'-ma, 'cause I asked God to do it, an' then I said, "Thank you.' " 'But why, Dorothy?' I asked, 'He did not tell you He would cure me.'

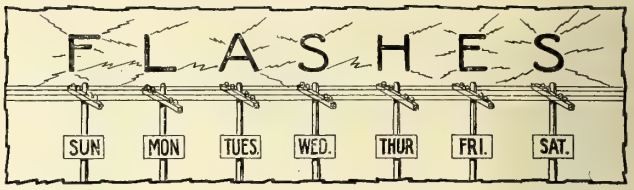
"The child looked at me with reproachful eyes and answered: 'I always thank folk for what they give me, an' I ought to be polite to God.'

"How often in my convalencense has the childish speech sounded in my ears and rebuked my trembling faith! Dorothy believed that her prayer was heard even before she made it. Her grateful heart returned its thanks as simply and trustingly as to an earthly parent."—*Congregationalist.*

AN IMPOSSIBLE TASK

Brewers and other liquor men are becoming seriously frightened and, being anxious to placate the public, are saying: "Saloons must be law-abiding and clean." They might just as well say: "Skunks must make themselves attractive, and hyenas must be sweet and lovable." The hypocrisy that s back of this expression of the brewers was made manifest the other day in one of our large cities, when the authorities reported that thirty of the disorderly and law-breaking saloons were owned by a brewer who has been talking for public about the saloons becoming clean and orderly. When smallpox becomes helpful to the public welfare and leprosy desirable in a family, we may expect saloons and breweries to be decent and law-abiding.—*Herald and Presbyter.*

The highest achievements in one's life work are impossible to the man who harbors sin in his heart. Sin must be resisted and overcome through the power of God's Spirit if we would make the most of our life in this world.—*Christian Observer.*



January 14: Rain and snow interfering with fighting on the Somme. Under fierce attacks the Teutonic allies have made progress against the Russians along the Sereth.

January 1g: "Leak" investigation continues with no definie results.

January 16: Admiral George Dewey, the hero of Manila Bay, died at Washington in his 80th year. The body will be buried in Arlington Cemetery.

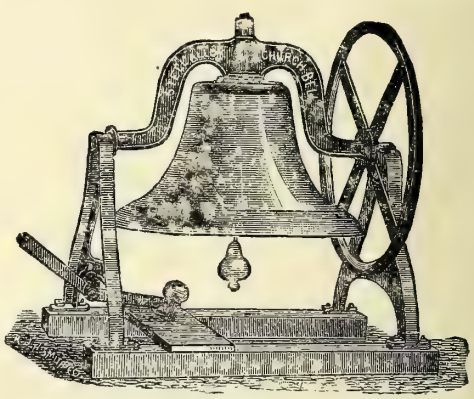
January 17: Entente allies send answer to President's note, explaining why present peace is impossible.

January 18: Miss Nellie Dunn, an Oklahoma City teacher and Rowland D. Williams, vocal instructor, were killed by J. M. Couch, brother-in-law of the former. Jealousy the cause. Bickett's favorites in Legislature have not been presented.

January 19: The army aviators, Harry G. Bishop and W. A. Robertson, Jr., were found on the Sonora Hills, Mexico.

January 20: Sixty lives were lost and a portion of London shaken by an explosion in a chemical plant where munitions were manufactured.

BELLS



CHANGE IN PRICE

Prices on steel alloy church and school bells have been advancing by leaps and bounds, and will probably continue to do so.

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PUBLIC ACTIVITIES OF J. J. SUMMERBELL—Edited by Carlyle Summerbell

This book is a fitting monument to the life of one who lived the beautiful Christian life. And the late J. J. Summerbell did this. The book treats of the works and life of the man in the different vocations he so ably filled, all centering around his great work—that of a minister. Those who knew him best in his professions contributed the chapters that make the handsome volume. This book should be in the hands of every minister of the Church, and especially the young ministers. To the thousands of interested workers of the Church and the reading public we commend the book. Price $1.00. The Christian Publishing Association, Dayton, Ohio.

BRUISING THE SERPENT'S HEAD

This little booklet written in blank verse gives a vivid description of the temptation of the Master. A conversation between Jesus and Satan is the body of the poem. Bible students, who desire a better and plainer knowledge of this trying time in our Master's life, would find it time well spent to read and study this poem written by Josiah S. Watson, Jirch, Wyoming.

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS OF THE CHRISTIAN CHURCH

It is time to plan now for attendance upon the next session of the Chautauqua and School of Methods. The dates have ben set, July 16-22. The committee has been at work on the program and the General Secretary is working at the business side of it. It is the determination of the management to make each year as strong as possible. We are expecting the next session will be no disappointment to those who attend. Already inquiries are coming as to dates, probable expenses, program. Those who have attended will be there again. That goes without saying.

The committee instructed the General Secretary, S. M. Smith, 605 Dickson Building, Norfolk, Va., to secure a permanent guarantee fund of one thousand dollars. The best evidence of the value of the Chautauqua is that after voting to make the fund a permanent fund without repeated solicitation each year, $480 were subscribed on the grounds by those present. As the program nears completion the readers of our church papers will be informed of the speakers and themes. Yes, Miss Hazel Lewis will be there again, and the jovial Hermon Eldredge, Dr. J. O. Atkinson and others whom I will tell you about later.

The Chautauqua management has invited the Executive Board of the American Christian Convention, and the Sunday School Board, to hold their sessions here. Do not miss Virgniia Beach July 16-22.

Norfolk, Va. WARREN H. DENISON, Pres.

EFFICIENCY

"Have you been studying the science of efficiency?" "Yes; had to quit reading about it. Got so interesting that I found it was interfering with my regular work." —*Washington Star.*

1000 PER CENT CASH PAID SUFFERERS.

Proposition: Invest penny for Post Card—ask us for Booklet "RADIANT HEALTH." We will mail Booklet and send you a two-cent stamp to cover postage for returning Booklet, "RADIANT HEALTH." Read Booklet, "RADIANT HEALTH" through (every word of it) just twice. Then mail Booklet, "RADIANT HEALTH" to us, using the two-cent stamp we sent you, and by return mail we will mail you a 1916 new dime, wrapped in tissue paper and sealed with a RED X seal—(the dime makes your thousand per cent. on your investment). Then your opportunity for making a real investment will be plain to you—if you will just "sit up and take notice" of Nature's way of restoring your health. Anyway you will be wiser after reading the Booklet, "RADIANT HEALTH." We want every sufferer to know how to get well, or, according to our way of thinking, at least be able to die comfortably. We limit this offer to an expenditure of $100.00.

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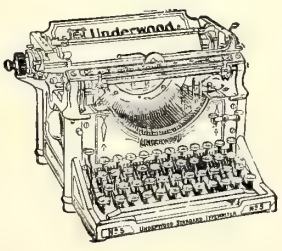

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"The Machine You Will Eventually Buy."

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:

This report closes the work for the year 1916. You will see from the financial report that we raised during the year in cash $5,791.50. I had hoped that we would cross the $6,000.00 mark but lacked $208.50. Oh, so near not to reach it! I feel sure that many have been waiting anxiously to see if we did reach the goal. If I had had the money I would have gladly give it to have crossed the mark. Our Thanksgiving offerings, Christmas offerings and the January 10th offerings have amounted to $2,426.21. You see we lacked $573.79 raising the three thousand dollars asked for. If we had had more time I fully believe we would have raised it all right. It takes time to get up interest and get people awake to the situation. I assure you I have been very much encouraged in this work from the hearty support you have shown me since I have taken charge and the many kind and encouraging letters you have written me. All of us can look back over the past year and see much we ought to have done for the Master that we left undone, but let us begin the new year with a greater determination to do our full duty than ever before. Let us make the year 1917 the Banner Year for the Christian Orphanage. Let us begin now and do far greater things for the Orphanage this year than we did last year.

In my next report I will report the January offerings and will give an outline of the work we want to do this year.

We have received the following since our last report:

Mrs. D. E. Sellars, Burlington, N. C., 10 yds white domestic. Three boxes books, toys and clothing from Springboro, Pa., Christian Sunday school.

We are very thankful for these donations and they will be quite a help to us.

I have tried to acknowledge by personal letter and also in The Sun all donations sent to us this Christmas and it has been a little difficult to keep up with each package and if I have overlooked any please excuse the error and write me and I will be glad to make any correction. If any have been overlooked it has been an error of the head and not of the heart.

Financial report for the Year 1916

Brought forward		$5,642.42
Thanksgiving Offerings		
Spring Hill, Virginia	$6.92	
First Christian church, Corhocton, Ohio	3.00	
East End Christian Church, Newport News, Va.	11.97	$21.89
January 10th:		
Mr. T. E. Brickhouse, Norfolk, Va.	$25.00	
Mrs. T. E. Brickhouse, Norfolk, Va.	10.00	
P. J. Carlton, Richmond, Va.	5.00	
H. A. Carlton, Richmond, Va.	5.00	
Mr. and Mrs. L. E. Carlton, Richmond, Virginia	5.00	
J. W. Carlton, Richmond, Va.	2.00	
Mrs. M. E. Boyd, Richmond, Va.	3.00	
Miss S. E. Boyd, Richmond, Va.	3.00	
A Friend	1.00	
Holy Neck Christian church, Holland, Va.	17.33	
E. T. Holland, Holland, Va.	10.00	
Mrs. E. T. Holland, Holland, Va.	5.00	
Mary Nell Holland, Holland, Va.	5.00	
J. Howard Holland, Holland, Va.	5.00	
Christian Church, South Boston, Va.	2.30	$103.63
Christmas Gifts		
Christian Church, Amsbury, Mass.	$5.00	
First Christian church, Huntington, Ind	5.07	
Union Memorial Sunday school Bedford county, Penn.,	8.99	
Mt. Zion, S. S., Virginia	4.50	$23.56
Total for the week		$149.08
Grand total for the year 1916		$5,791.50

CHAS. D. JOHNSTON, SUPERINTENDENT.

LETTERS OF INTEREST

Holland, Va., January 17, 1917

Dear Uncle Charley:

Please find enclosed check for $25.00. We sincerely hope you will be successful in raising the amount asked for. With best wishes, we are, sincerely in sympathy with the Orphanage,

Your little friends,

MARY, NELL AND J. HOWARD HOLLAND.

Dear Children:

It is very encouraging to get a letter like yours, and I will credit the check as directed. I assure you we appreciate your kindness and trust you will help us all you can this year.

We want to make this the Banner Year for the Orphanage.

"UNCLE CHARLEY."

Chapel Hill, N. C., January 9, 1917.

Supt. Christian Orphanage
Elon College, N. C.

Dear Sir:

As Secretary of The King's Daughters Circle of this place I have been asked to write you in regard

to getting two children in your Orphanage.

Their father is dear and their mother is a very poor woman, has no way of supporting herself and children unless she could work in the factory here. She has the offer of a place in the factory, and will take work if she can arrange for a home for her children so she can leave them. We are doing all we can to help her and if you can be of help in any way, we—and she too—will appreciate it so much.

Several years ago your Orphanage took for us a boy whose people are dead; he stayed there until his age made it possible for him to leave and now he is out in the world, making a living for himself and is a good Christian boy. Our Circle feels that it is to your Orphanage Christian influence that he today is such a boy and we thank you good people for what you have done for him and our prayers as a circle of charity workers are that your work may continue to result in such great good.

Hoping to hear from you soon, I am,

Respectfully,

MISS JOSEPHINE PRITCHARD.

Secretary The King's Daughters Circle of Chapel Hill, N. C.

READ THIS LIST OF GOOD BOOKS

The House We Live In—Talks about the body and how to properly use it. The very thing that is really worth while in its line. Cloth, 60 cents; postpaid 68.

Is There A Hell—This is an able discussion by 16 eminent writers. Rev. A. C. Dixon is in the list of contributors. Cloth, 60 cents; 68 cents by mail.

Seed Thoughts for Public Speakers. The book for the young, the old, the student and teacher. 650 live ideas, inspirations, anecdotes, and illustrations drawn from every walk of life. $1.50.

Why Does the Country Church Fail—to reach the farmer as it should? Is a great book summed up in this name: The Day of the Country Church, written by Rev. J. O. Ashenhurst, for many years a country pastor, who has made a deep study of the country problem .$1.12 postpaid.

How to Remember Facts—A complete system prepared especially to assist in appreciating and remembering the Bible's contents. A most unique volume of 330 pages $1.50 postpaid.

The Church for Children—The very book you need to assist in the study and habits of child life. $1.28 by mail.

The Care and Training of Children: A complete, practical little treatise covering every point in child-life, mental and moral welfare. 80 cents by mail.

All books are sent to you postpaid.

SOUTHERN CHRISTIAN PUBLISHING CO.
Elon College, N. C.

My experience of life makes me sure of one truth, which I do not try to explain; that the sweetest happiness we ever know comes not from love, but from sacrifice, from the effort to make others happy. This is as true to me, as that my flesh will burn if I touch red-hot metal.—*John Boyle O'Reilly.*

To Whom It May Concern:

This is to notify all users of automobile, bicycle, and motor cycle casings and tubes that they are doing their bank account a fearful injustice in not using Pennsylvania Rubber Company's goods. The best--no others sold here equal to them. A written guarantee. Should one go bad, then the most liberal settlement. Ask those using Pennsylvania Rubber Company,s goods. See me or waste your money.

W. C. THURSTON,
Burlington, N. C.

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The "WALK-OVER" Habit

Get the habit—it's a good one.

Men and women who have the WALK-OVER HABIT know what it means to have shoes that are elegant in style comfortable on the feet and long in wear.

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MARRIAGES

One hundred and fifty words of an accepted marriage note published free. All over that number will be charged to the writer at the rate of one-half cent a word.

SAVAGE—PILAND

On November 30, 1916, at the residence of the writer, Mr. Cornelius F. Savage and Miss Hattie A. Piland were united in marriage, in Suffolk, Va. Several friends accompanied them and witnesses the ceremony which was performed by the writer. May they live long and be prosperous and happy.

I. W. JOHNSON.

THOS. M. MASON

Brother Mason died at his home in Chatham county, N. C., January 4, 1917, in the 74th year of his age. For many years he has been a member of the Christian Church at Marina's Chapel, and has been a most exemplary Christian. About four years ago his wife died. He leaves two sons, Joseph Wesley Mason, who livs in Chatham county ,and Ralph Waldo Mason, Wilmington, N. C., and three daughters, Ella Sears, Eva Shepherd, and Bertha Barbee all living in North Carolina.

W. S. LONG.

FRANCISCO—BROWN

On Wednesday evening, January 10,1917, at 8:30 o'clock at the residence of L. G. Gillis, Virgilina, Va. Mr. George W. Francisco and Miss Rosa Bell Brown were united in marriage by the writer. The bride is popular in her community and a member of Union Christian church. Their home will be in Danville, Va., where Mr. Francisco is engaged in farming. May happiness attend them. C. E. NEWMAN.

BYRD—UZZELL

On December 17, 1916, Mr. H. Ovid Byrd of Newport News, Va., and Miss Elsie R. Uzzell of Nansemond Co., Va., were united in marriage at the home of the writer, in Suffolk, Va. The ceremony was witnessed by a number of relatives and friends who accompanied them. They have the best wishes of many friends. Immediately after the ceremony they left via S. A. L. train for Newport News where the groom has a position in the Shipyard. Ceremony performed by the writer. I. W. JOHNSON.

AUSTIN—PIERCE

On December 14, 1916, Mr. W. Dudley Austin and Miss Mary E. Pierce of Nansemond Co., Va., were united in marriage. The ceremony was read by the writer at 321 Saratoga St., Suffolk, Va. Several friends were present to witness the ceremony and to wish them a long and happy life. They will reside in the County where the groom is a prosperous farmer. They have the best wishes of many friends.

I. W. JOHNSON.

BAZEMORE—SUMNER

On December 27, 1916, Mr. Thomas D. Bazemore and Miss Maud Sumner, of Hertford Co., N. C., were united in marriage at Suffolk, Va. The ceremony was performed by the writer. They will reside at Cofield, N. C., and they have the best wishes of many friends.

I. W. JOHNSON.

LUTER—CULLIFER

On December 31, 19'6, at the residence of the writer, Suffolk, Va., Mr. R. O. Luter and Miss Goldie M. Cullifer of Nansemond County, were united in the holy bonds of matrimony. A large number of relatives and friends were present to witness the ceremony which was performed by the writer. They will reside in Suffolk where the groom is engaged in business. Their many friends wish for them a long, useful and happy life. I. W. JOHNSON.

SCIENTIFIC TREATMENT FOR THE SKIN

Science and doctors endorse Tetterine as the rational treatment for the skin. This salve will kill all skin parasites and will restore the skin to its normal healthy condition. It is the best known treatment for eczema, tetter, ringworm, ground itch, ugly scaly patches, pimples and other skin disorders. 50c a box. for sale by druggists or by mail from

SHUPTRINE CO., SAVANNAH, GA.

"Would you go to war for your country?"

"Would I go to war for my country? I'd do more than that. I'd lick any man that tried to get my country into a war."—*Detroit Free Press.*

OBITUARIES

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published

DUNN

Charlie Victor Dunn was born March 20, 1860, and died January 5, 1917 at his home near Ingram, Va. He was the son of W. J. and Sallie Dunn of Halifax county, Va. When about twenty years of age, he united with Pleasant Grove Christian church, and later became a charter member of Ingram. November 25, 1888 he married Miss Sallie W. Vaughan, who survires him. To them were born nine children: William Scott, Geo. Wilson, Mrs. Annie E. Henderson, Otis J., deceased, Harry Patterson, Charlie Wellons, Herbert Willingham, Nannie Sue and Joseph David. He has five brothers and three sisters living: A. W., of Roanoke, Va., W. C., Halifax county, Va., Z. T., Cedar City, Mo., J. O., Oakland, Cal., E. D., Ingram, Va. Bro. Dunn was a strong industrious man till two years ago from a very simple accident his left eye had to be taken out. Complications set in from which he never recovered. His sufferings for months were intense. Besides the close attention of his faithful physician, the skill of the best surgeon in Danville and Richmond was called in. Friends and relatives will endorse their tribute to his memory. Faithful in duty to home, church and community.

The funeral was held from Ingram church on Sunday, January 7, conducted by the pastor. Burial in the family burying ground. Despite the unfavorable day, a very large crowd of people were present to honor his memory and console the bereaved ones.

As pastor my prayer is that grace may be given to sustain the one who has lost a faithful companion and that the children may follow the precept and example of their noble Christian father.

C. E. NEWWMAN.

HARRELL

James Harrell, one of the oldest and best loved citizens of the County of Nansemond, died December 19, 1916, at his home near Holland, Va., in the 75th year of his age.

He was a Confederate veteran, and served through the Civil War between the States in Mahone's Brigade. He was a brave soldier; loyal to his country. He was a lifelong member of Holy Neck Christian Church and one of the faithful and loyal workers as long as his health permitted. He is survived by his widow, two sons and one brother. The burial services were held at the grave, by the pastor. The funeral sermon will be preached at Holy Neck later.

B. F. BLACK

DAUGHTRY

Whereas, since we last met, death has entered our midst and taken from us Mrs. J. O. H. Daughtry, one of our most trusted and faithful workers, a teacher of one of our primary classes, a woman who gladly and freely served wherever she was placed. Therefore, it is resolved by the the Franklin Christian Sunday school:

1. That we deplore our loss, yet we feel grateful for her life for the sweet fellowship and for the helpful association with her through these years,

2. That we most heartily commend her example and spirit to others, and that we strive to cultivate the Christian graces that adorned her life,

3. That our sympathy and love be extended to the husband and three little girls in this their great sorrow and loss,

4. That a copy of these resolutions be spread on our records and a copy sent to the bereaved family.

E. L. BEALE, Superintendent,
C. O. Byrd, Secretary.

ROBERTS

Whereas, William Roberts, a member of the Baraca-Philathea Class of the Lanett Christian Sunday school; and whereas by his kindness and words of cheer and his faithfulness in attendance—his gentle disposition and untiring efforts to succeed, be it Resolved:

1. That since it was the Father's will to take him from our midst that each member of this class emulate his example and bow in humble submission to the will of him who doeth all things well.

2. That a copy of these resolutions be spread upon the minutes, a copy be sent to The Christian Sun, to the Valley Times for publication, and a copy to his sister as an expression of our appreciation of the life of this noble young man.

MRS. W. L. OSBORN, Teacher,
MISS MATTIE WILLIAMS, Sec.

ROUNTREE

Whereas it has pleased our all wise Father to remove from our society and from our Sunday school at Cypress Chapel Christian church our beloved co-worker William Ralph Rountree.

Therefore, be it resolved,—

1. That we desire to express our appreciation of, and love for this faithful member of our society.

2. That while we mourn the death of Ralph and will sadly miss him from our midst, yet we bow in humble submission to the will of our Heavenly Father knowing that He doeth all things wisely and well.

3. That we extend to the bereaved family our sincere sympathy and pray that God may abide with and comfort them in their loss.

4. That a copy of these resolutions be sent to the family of the deceased, a copy be sent to The Christian Sun for publication, and be recorded upon the minutes of the Society.

MARSHALL BRINKLEY,
LEONARD PARKER,
EDITH WILKINS,
GLADYS BADGER,
THELMA HARRELL,

ROUNTREE

On December 26, 1916, Ralp Rountree, the son of Mr. and Mrs. A. J. Rountree, departed this life, at the tender age of fourteen years.

He was a bright, attractive youth, and his untimely death cast a gloom over the community in which he lived.

He is survived by his parents, one brother and one sister, and a number of relatives.

For four years he had been a consistent member of Holy Neck Church, where the funeral services and interment took place.

The pastor was assisted by Rev. H. H. Butler and Dr. I. W. Johnson. May the Lord comfort this dear people.

B. F. BLACK.

BUTLER

On December 14, 1916, Little Mary Butler died from the effects of horrible burns received at her home the day before. She and her two-year-old sister were left in the sitting room for a few minutes while her mother was about her household duties. In some way she got too near the stove and when found was already fatally burned.

She leaves to mourn their loss, mother and father and little sister.

The funeral services were conducted from Holland Christian church. Interment was made in Holland cemetery. The pastor was assisted by Dr. Lawless of the Baptist church. May God comfort these sore and aching hearts, is the prayer of their humble pastor. B. F. BLACK.

AYSCUE

Whereas, our Heavenly Father, in His infinite wisdom, has seen best to take from our midst, our beloved brother and friend Mr. J. Sidney Ayscue, therefore be it resolved:

First—That in his death Liberty Christian Church has lost one of her best and most consecrated members.

Second—That the members of the Sunday school have lost the companionship and inspiration of a man of sincere piety, with deep love for his brethren and an abiding affection for his church and Sunday school.

Third—That we extend to his loved ones our deepest sympathy, praying that God's spirit may bless and comfort them in the lonely hours of sorrow, and that we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

Fourth—That a page in our church record be devoted and inscribed to his memory. Also that a copy of these resolutions be sent to the family and to The Christian Sun.

W. G. WINN,
J. B. PHIPPS,
MRS. GEORGE MACON.

A FEW PRACTICAL HEALTH HINTS

Counter irritation is a valuable principle frequently used in medicine to overcome inflammation and attendant pain.

Arousing sleepy glands to do their duty in providing normal secretions in the various organs of the body is another valuable little medical trick.

Destruction of disease germs and sterilizing the field of their attack so that they cannot multiply is accomplished by various germicides and antiseptics.

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That is why it is so highly valued for coughs, colds, croup, sore throat and cold sores.

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It kills the germs which are the cause of the trouble and it allays the inflammation resulting from the attack.

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THE SOUTHERN SR SERVES THE SOUTH

FUNNY BONES

"What's Professor Diggs doing these days?"

"He's trying to decipher a Babylonian tablet."

"Any results so far?"

"Mrs. Diggs has nervous prostration, and the children have been sent to the home of a relative."—*Birmingham Age Herald.*

"Yes," said Mrs. Twickembury, "they were very careful about that infectious membranous croup. They had anecdotes hanging up all over the house."—*Christian Register.*

Old Housekeeper (to son of the house, home on short leave): "Why, if it isn't Master George! Well, who would ever have thought the war would have been over so soon?"—*London Opinion.*

"Would you go to war for your country?"

"Would I go to war for my country? I'd do more than that. I'd lick any man that tried to get my country into a war."—*Detroit Free Press.*

Father: "I want to tell you this my son: the secret of success is hard work."

Son: If it's a secret, dad, you shouldn't have told it. Fortunately, I'm too much of a gentleman to take advantage of information gained in that way."—*Boston Transcript.*

"Now," said the professor of chemistry, "under what combination is gold most quickly released?"

"Marriage,' declared the bright student.—*Dallas News.*

"Brevity is the soul of wit," observed the sage.

"Maybe," replied the fool, "but I never feel very witty when I am short."—*Milwaukee Sentinel.*

Little Johnny, on being asked by his school-teacher if he knew what was meant by "at par," replied that "ma was always at pa when he comes home late."

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you must pay proper attention to diet and living conditions, and get plenty of rest and fresh air and good food. Many a life claimed by this affection might have been saved by timely attention to these matters. In many cases, however a rundown system needs assistance. Under these circumstances, try Eckman's Alterative, a lime treatment which has the unique quality of being easily assimilated by the average person.
Give Nature every chance, but strengthen your own chances by using this preparation, which often has effected beneficial results.
No undue claims are made for it, but it has helped in many cases. And it is safe to try, for it contains no opiates, narcotics or habit-forming drugs. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.
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THE CHRISTIAN SUN

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"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

INDEPENDENCE MONUMENT IN MEXICO CITY

Vol. LXIX { ELON COLLEGE, N. C. WEDNESDAY, JANUARY 17, 1917 } No. 3

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

One Year $1.50
Six Months ..... .75
IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870.

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial

If you are a great sinner remember that there is a great Savior.

* * *

You cannot frighten men into the kingdom. That is not the process.

* * *

Money is not enough in giving. Life, self, and genuine sacrifice is what the church needs.

* * *

It is not enough for the church to generously give money and the men for all good undertakings. It must not do less, but more.

* * *

Many a man has found it hard to live a Christian life because he tried to live it by himself. Christ is the partner in the Christian life.

* * *

The greatest advance made in the last five years has been in the discovery of the fact that community needs can be cared for by churches recognizing their community interests.

* * *

Competition has done its good deeds and its bad ones. Conpetition in itself is all right but the use of it may be misdirected. For instance some educational institutions have lost sight of the individual competing for numbers and popular approval.

* * *

Christ did not say "Shout into the Kingdom," but "Come unto Me all ye that are heavy laden and I will give you rest." So many have failed to enter because they were expecting to be swept in by a mental storm.

* * *

We are living in an age of prizes. We give prizes for so many things, we endeavor to develop poets, musicians, orators, and science by the constant offer of prize. The Christian Endeavor world commenting on a similar fact says:

"True genius will not be aided by these adventitious proposals. So far as it knows them and is influenced by them it will be degraded and retarded. What is the connection between the presentation of a high ideal and two thousand dollars? Can we imagine Washington or Lincoln, Frances Willard or Garrison or Phillips Brooks or Lowell or Hawthorne or Edison, allowing for a minute their minds to be contaminated by an admixture of thought of gain with thought of their lifework-

It is well to provide for the comfort of the world's great souls, if it can be done without destroying their greatness. It certainly cannot be done by any system of material rewards yet devised. Prizes and power move in different realms."

THE OFFICE OF PUBLISHING AGENT

There is in our Southern Christian Convention an office known as Publishing Agent. Just when such an office was authorized by the Convention we cannot say, but suffice to say that it has been in existence for several years.

Who Is The Agent?

The Editor of The Christian Sun is always Publishing Agent; the two offices are combined.

The Agent's Work

The work of the Agent has never amounted to very much. The Church has never used him to its best advantage. His duty is to issue editions of the government and Principles of the Church, Convention and Conference proceedings, church blanks of all kinds, issue any book that the Convention may authorize and arrange for him to bring from the press, and such other things of a like nature.

The Publishing Agent has always been handicapped. He has been fully clothed with a title, officially elected and placed in his work, but behold! He is given no money to begin his business nor to end it. He must work it on his own financial responsibility. This has been the case with the former Agent, and though we do not have the authority to say so, but feel that he has more than once sustained a personal financial loss for the Church. For instance he put his time and money into a very large edition of Church Principles and still has a large number of copies on hand. We could name other publications that he has put his time and talent into for the Church.

What The Office Could Mean

The office of Publishing Agent could mean so much to the Church if friends would make it possible for such an office to become a living thing and a working machine.

The Call of the Public

There is a constant call for various kinds of leaflets, blanks, cards, Sunday school helps, and hundreds of things that are needed and would be needed more and used to a greater extent if only the people could get them in their midst.

A Case Cited

The writer received a letter last summer from a Sunday school worker asking for a special blank to be printed. She wrote us because we were Publishing Agent. We had no funds. We had no money of our own that we could use for her. What could we do?

Simply write her the facts and say that we could not meet her needs.

Another Case

We know of a splendid manuscript that should be in book form for the Church, but the author is not able to pay the price. Even if he had the money to spare, the sale of the book might not bring him sufficient returns for the output. But the book is needed by our people.

A Great Influence

There are going out of our office from ten to fifty letters daily. Every one of these letters should have some leaflet in it giving information. Let us cite a few helpful ones: A leaflet on Sunday school work, Christian Endeavor work, Church Efficiency, Every-Member Canvass, Missions, Tithing, Education, Rural Church Helps, Religious Literature, Facts about the Church, Reports of all kinds, and various other things. We have the men who can write on these various topics and do it well. These leaflets could go in every letter that we write and every letter that other men of the Church write. They could be sent out by the pastors, mailed by church secretaries and thus keep the people posted on the interests of the Church. This would, in our estimation, have its influence.

What A Little Money Would Do

A little money would help the office of Publishing Agent to be more than a dead issue with the Church. It would help the Church by bringing facts in some concrete way, it could be the means of placing the vital topics of the Church before the public in a way that would be telling, and give rise to energy and effort in many lines. It would enable the Agent to make use of every opportunity that he has in distributing information about the Church. There would be a daily distribution from his office information that would bring back to the Church many fold in soul-winning, strength and influence.

A Proposition

We are already finding ourselves busy. We need nothing more for amusement, but since we feel so deeply impressed with the work of publicity for the Church, we have decided to give the Brotherhood an opportunity of using us and our office to a larger degree. We have already stated how it can be done. We have arranged to open up a regular account for the Publishing Agent; receive anything that may come to us for this department, credit the same and use to the best of our knowledge, unless stated for a special purpose by the donar. There are ways and means by which this office can be aided, and from time to time we shall endeavor to bring it into prominence. If those renewing for The Christian Sun desire to add 10, 15, 20, 25, or 50 cents extra and ask that it be credited to the interest of the Publishing Agent's account, it will be appreciated and used to advantage. Or if any one desires to make a donation of any amount to such a work as we have discussed the same will be gratefully received, and in all cases acknowledged through the columns of this paper, unless otherwise preferred.

In Conclusion

This is nothing to us personally. It only means more work, but if the Church can use us, do it. We are in its hands. If this is an opportunity, seize it; if not, reject it.

THE CHRISTIAN SUN

is the official paper of the Southern Christian Convention.

¶It was founded 1844—72 years old now.

¶It is published at Elon College, N. C.

¶It is issued every Wednesday.

¶It has sixteen pages—9 x 12 inches.

¶It has weekly editorials on topics of interest.

¶It contains news from the Christian world.

¶It gives the news of the following Conferences; Delmarvia, Valley of Virginia, Alabama, Georgia and Alabama, Eastern Virginia, Eastern North Carolina, Western North Carolina, and North Carolina and Virginia.

¶It contains articles from pens of the country's best editors.

¶It gives the weekly picture of some interesting place or person.

¶It contains a department of the Woman's Board of Missions of the Southern Christian Convention.

¶It gives a whole page each week to the interest of the Christian Orphanage, Elon College, N. C.

¶It gives a weekly summary of the world's events—it takes the place of your daily in that respect.

¶It gives notes of marriages and deaths.

¶It contains a department for the little folks.

¶It has a "funny bone" department for those who enjoy a good wholesome laugh—and that is everybody.

¶It contains a department for personal mention of men and women; events and happenings.

¶It has neatly arranged pages and good type.

¶It is set on a linotype machine and printed on the latest model press.

¶It is the only paper for the Christians in the South.

¶It has a growing circulation and to be a member of the Sun Family is an honor.

¶It maintains one of the most up-to-date offices in the South. Everything given prompt attention.

¶It has an office force that gives your account attention NOW.

¶It is maintained at a very low price—$1.50 the year.

¶It seeks to meet the needs of the Christian Church.

¶It has an editor who gives his entire time to the work.

¶It has a slogan: "On time in everything."

¶It invites you to subscribe.

¶It will go to you six months for 75 cents.

¶It will go to you 4 months for 50 cents.

¶It will go to you one year for only $1.50.

I HEARD THE EDITOR SAY:

"I remember this man. Saw him at Conference."

"Look at this price-list; paper has advanced again!"

"Get that letter off on next train—he will appreciate the promptness."

"Mail him another copy—don't let him miss a number."

"Books, and not Church papers, were made for long articles."

"I wish that the brethren of Georgia and Alabama would write each week for THE SUN."

"Why is it that people don't think to give us the name of the person to whom the paper is being sent in renewals?"

"Write her that it will be all right to send her renewal when she has provided for her children. She is a good woman and allright."

"That man is certainly prompt in renewing. He keeps his eye on his label."

"Look here! The Luthern Visitor has sixteen marriage notes in one column. That is the way to write them, in a formal way."

"Date his paper from February first, since it is after the tenth of January."

"Tell the pressman to print 50 copies more this week."

"Take these names and write them this letter: 'Make a special effort in your church for THE SUN during this month. Make it a main issue."

"It seems strange that mailing the paper the same time every week will not insure it reaching some subscribers the same time."

"Editing and issuing a paper is like having a bear by the tail going around a tree—if you turn loose you get caught."

"Bless her dear old heart. She was thoughtful to send me this. She knows that editors are human."

"It will cost me $5.00 more this week to print THE SUN on that paper, but we can't wait. On time is the thing, regardless."

"My wife says that I don't talk about anything except THE CHRISTIAN SUN. I tell her that is my sole business."

"I am giving THE SUN to all our Missionaries and pay extra postage, too, but they've got to have it."

"The subscription list may not be going up by leaps and bounds, but thank the Lord it is a rare thing for any one to stop his paper.

"I read every word of the copy, read the proof twice, and then on Sunday read the whole paper just as I once did."

STENOGRAPHER.

"Write him that the obituraies are in my hands and will app ear soon. Tell him that if those who write these notes would keep within the 150 word limit that I could keep up."

"An editor has his troubles all right. One man writes to know why I haven't printed his obituary or marriage note, or it was crowded out and the man who crowded the other fellow out by having more than his allowed number, complains because he got a bill."

NANSEMOND NOTES

I have read with much interest the several accounts of the poundings given the different ministers who have reported same to The Sun. We have been having some of these experiences this winter. Two weks ago some of the members and friends of Hobson church sent word that there was a pounding in store for us, if we would be kind enough to come down and receive it. We went - Our Ford was well loaded with chickens, potatoes, sugar, coffee, walnuts, pickles, canned fruit etc., and we had $5.00 in cash to purchase other things in addition to the above mentioned articles. We are truly grateful to these friends.

Several members of Berea, Oakland, and Liberty Springs churches have from time to time kindly remembered us with many good things to eat, and with other kindnesses—all of which we greatly appreciate. In addition to all this we have been graciously and kindly remembered by some who are not members of any of these churches, and we wish to exprss our appreciation. If space permited we should be glad to include the names of donors and a list of the different gifts. Truly the work of a pastor among such kind hearted people is a delight.

Dr. Staley has returned to Suffolk to resume his work. A large circle of friends sympathize with him and his family in their great bereavement. Mrs. Staley possessed many noble traits of character. She loved her church and her efforts were prayerfully directed towards advancing the work of the kingdom of God. It was a benediction toward advancing the work of the kingdom of God. It was a benediction to visit her during her sickness in Lakeview Hospital and see her so resigned to the will of our heavenly Father.

I. W. JOHNSON.

THE TIME IS NOW

It is a terrible thing to be wrecked in full sight of a harbor; it will be indefinitely more terrible to be lost when in full view of the cross and not far from heaven. My friend, you may be saved, and saved at once, if you will. Salvation is perfectly sure, if you seek it in the right time and the right way. The time is now, and the way is to turn from the sin of trusting yourself, and trust the Lord Jesus Christ and obey Him. There is only one harbor, and your soul is not in it yet.—Dr. T. L. Cuyler.

Foreign missions have their best results at home. The old musket was far more effectual at the butt than at the muzzle, and the effort to help others is more profitable to us than to them.—Beecher.

THE THIRD QUADRENNIAL SESSION OF THE FEDERAL COUNCIL

By Rev. J. F. Burnett, D. D., in The Herald of Gospel of Liberty

The third quadrennial session of the Federal Council of the Churches of Christ in America, was held in St. Louis, Missouri, from two o'clock Wednesday afternoon, December 6, 1916, until late Monday night, December 11. The Council met in the Second Baptist church of the city, the business sessions being held in one of the auditoriums, and the evening session in the main auditorium of the building, the seating capacity of which is about fifteen hundred. The Federal Council of the Churches of Christ in America is the first great unifying organization of Protestant churches of history, and is rapidly and justly assuming world proportions. To report the full proceedings of the Council will require the entire space of The Herald of Gospel Liberty for several months. The printed reports of the various commissions and committees presented to the Council cover a thousand printed pages slightly larger than those of The Christian Annual, and the entire proceedings, when printed, will make seven good sized volumes, which have been arranged for, and which will be forth-coming in due season. But they were proceedings from first to last. Not a minute of time from early morning until late at night was spent in any frivolous or useless way. The hours of meeting were from nine-thirty a. m. until twelve-thirty p. m., and from two thirty until six, and from eight until ten and after. The evening was given to addresses, at which two, and sometimes more would be made.

The membership of the Council as enrolled and accredited was as follows:

Northern Baptist Convention	21
National Baptist Convention	28
Free Baptist Churches	4
Christian Church	5
Congregational Churches	20
Disciples of Christ	21
Methodist Episcopal Church	44
Methodist Episcopal Church, South	21
Society of Friends	6
Evangelical Association	16
German Evangelical Synod of N. A.	9
Lutheran General Synod	3
Menonite Church of North America	5
African Methodist Church	14
American M. E. Zion Church	7
Colored M. E. Church	8
Methodist Protestant Church	8
Moravian Church	2
Presbyterian Church, U. S. A.	33
Protestant Episcopal	10
Presbyterian in U. S.	7
Reformed Church in America	7
Reformed Church in the U. S.	9
Reformed Episcopal	2
Reformed Presbyterian Church	1
Seventh Day Baptist Church	4
United Brethren	12
United Evangelical Church	4
United Presbyterian	6
Welsh Presbyterian	3

The accredited enrollment was 330 members, but this number does not include the entire attendance. Rev. C. G. Nelson, pastor of the Wayland, Nebraska, Christian church, was present, and was made a corresponding member from the Christian Church, and though not awarded the voting power, was granted all the floor privileges of the Council. While the Christians had but five members when voting, there were six present and participating. They were as follows: Rev. Martyn Summerbell, D. D., Lakemont, N. Y.; Rev. O. W. Powers, D. D., Dayton, Ohio; Rev. F. G. Coffin, D. D., Albany, N. Y.; Rev. W. W. Staley, D. D., Suffolk, Va.; Rev. C. G. Nelson, Gresham, Neb.; and J. F. Burnett, Dayton, Ohio. Rev. F. G. Coffin, D. D., was chosen Vice-President from the Christian Church, and Rev. O. W. Powers and Rev. Martyn Summerbell were continued on the Executive Board of the Council. Doctor Powers was a member of the Business Comittee, to which all matters of business, all reports, all resolutions, and all other matters of such character were referred for consideration and recommendation. This committee was in session almost all the time, and much of the harmony and progress of the Council was due to its painstaking efficiency. The Christian Church may rest assured that Doctor Powers does not neglect his duty, but looks carefully after all matters intrusted to him.

Among those representing the Society of Friends were two women, Miss Mary S. Paige, of East Lynn, Mass., and Mrs. Harriet F. G. Peele, of Sabina, Ohio. The members of the Council were quite largely above middle life in age, and included the foremost men of the churches they represented. Presidents of universities, college presidents, deans of and professors in colleges and seminaries, editors, bankers, business men, bishops and pastors met and for six full days gave their time, their thought, and their attention in the most serious manner to the things of the Kingdom. Prior to the assembling of the Council various comission had been holding sessions, so that every subject submitted for the consideration of the Council had been carefully gone over by competent commissions, both in character and numbers.

Rev. Shailer Mathews, D. D., Wean of the Divinity School of the University of Chicago, who had been president during the quadrennium, called the Council to order and presided until his sucessor was chosen, when he vacated the chair and took his place on the floor of the Council, from which place he rendered valuable service throughout the session. President Mathews delivered his official address on Wednesday evening at which time Rev. Frank Mason North, of New York City, was elected president, Rev. Riverton D. Lord, of Brooklyn, N. Y., was chosen recording secretary, and Alfred Kimball, of New York City, treasurer. Mr. Kimball is a layman, a man of large and demanding business interests and yet for the last four years he has found time to care for more than $200,000.00 of the Council's funds, and that, too, without compensation. It cost the churches of St. Louis, not including home entertainment, more than $3,000.00 to care for the Council, but they did it, and did it cheerfully.

A MOTHER IN ISRAEL RESTS FROM HER LABORS

On Thursday morning, January the fourth, the spirit of Mrs. Martha Frances Staley, wife of Dr. W. W. Staley and beloved mother in Israel, took its flight to the eternal home of the soul.

Mrs. Staley had been for several years a great sufferer from rheumatism yet never complained. Two months before her death she went to the hospital in Suffolk for treatment and there about ten days before her decease she was stricken with paralysis, which rendered her speechless, but left her conscious. During all her long illness, it was an inspiration to spend a few moments by her bedside. Well do I remember the brief visit I was privileged to make her in company with others on my way from the Eastern Virginia Conference early in November.

Mrs. Staley was born in Franklin County, N. C., and was a direct descendant of Abigail Saurre or Sugan, the first white woman to cross the Roanoke River and to settle in North Carolina. Her parents were Mr. and Mrs. Henry Pearce, honored and loved for their upright, sincerely lived Christian lives. Mr. Pearce many years ago passed to his reward. His devoted companion still lingers on the shores of time, now in her ninety-first year. She bore her daughter's death, with whom her home has been for many years, with Christian fortitude. Her venerable presence at the funeral added a sancitity to the occasion that had to be felt to be fully appreciated.

Miss Pearce, familiarly known as "Miss Pattie," became the wife of Rev. W. W. Staley, D.D., LL. D., more than thirty-five years ago. Rev. J. W. Holt was the officiating minister. He was present at her funeral at Oak Level church and paid a deserved tribute to her memory. Mrs. Staley was all that is implied in the sacred word—wife. No two were more happily mated than Dr. and Mrs. Staley. In very truth they were one in purpose, thought, and aspiration. Mrs. Staley was never strong in physical constitution and found that she could not live in Suffolk, where Dr. Staley was pastor. She was just as sure however that the Lord had called her husband to preach at Suffolk, as that he had called her to be his wife. She resolved not to disturb this pastoral relation until God should decree it, at whatever cost to her personally. She therefore resolutely assumed responsibility of her home near Franklinton, (N. C.), taking care of her aged mother and her three children, with such counsel as Dr. Staley could give during his August vacation each summer and the intermittent visits he could make in the midst of his busy pastorate during the year. No words can do justice to the sacrifice on the part of Dr. and Mrs. Staley by this foregoing of personal happiness that the Kingdom might flourish.

In her home on the farm where she was born, genuine hospitality abounded and love was supreme. There she comforted her mother and neighbors, and there she reared her three daughters to womanhood. Each of them in turn was graduated from Elon College, to which Mrs. Staley was equally devoted with her husband and for which she daily prayed.

As a Church worker Mrs. Staley was ever active and a leader. In her girlhood days she was influential in raising funds for the erection of the present house of worship of Oak Level church. Every Lord's day found her in its sacred walls, unless providentially hindered.

Her heart was in its progress. Her pastor found in her not only financial assistance, but wisdom and counsel.

The most impressive scene at her funeral at Oak Level was not her grief stricken family and friends nor the beautiful floral offerings beggaring description nor the vast concourse of persons who attended large enough to fill the church three times, nor yet the words of praise spoken in appreciation of her by the officiating ministers, but the sense of personal loss sustained by all and manifest in their facial expression.

If Mrs. Staley had deliberately planned the manner of her death and all its details, she could not have wished it otherwise than it was. The end came in the city for which she had sacrificed so much, surrounded by her family and in the midst of her husband's dearest friends. A brief service was held in the Suffolk church on Friday afternoon, before an audience that filled the spacious edifice to overflow. Ten ministers, Dr. I. W. Johnson, Rev. H. H. Butler, Dr. G. H. Rowland, Dr. W. H. Denison, Rev. W. A. Hall, Rev. J. F. Coleman, Rev. J. Arthur Winn, Rev. G. F| Greene, Rev. G. T. Lumpkin, Rev. Lee Lassiter, took part in the service.

On Saturday her remains were brought to her home and permitted to lie in state till Sunday, when in the church she loved and in which she labored for a lifetime final words were said in her honor before her body was laid away in the sacred soil of Oak Level, with loved ones and friends all around, there to await the resurrection morn.

The pall-bearer were: Her nephews and cousins, Louis P. Mitchell, Henry D. Mitchell, A. S. Joyner, W. F. Joyner, E. M. Speed, Paul Winston, Joseph Green, Al H. Vance, Winfield Allen, Tommis Joyner, Ed. Kearney.

The floral offerings were gorgeously beautiful. A pall of green and white completely enveloped the grave. More than fifty designs from individuals and religious organizations made the place of burial a veritable garden of loveliness, and the graves of all her relatives nearby were also covered in a mantling sheen of beauty, but not even approaching the beauty of the holiness of life which it was Mrs. Staley's constant aim to attain to and to which she so signally attained.

She is survived by her devoted husband and mother, by her three daughters, Mrs. T. H. Cheatham, Roxboro, N. C., Mrs. B. T. Holden, Louisburg, N. C., and Miss Annie Staley, Franklinton, N. C., three grandchildren, William Staley Cheatham, Particia Holden, and Ben T. Holden, Jr., an only sister, Mrs. J. L. Mitchell, Franklinton, N. C., and a large number of collateral relatives. who sorrow in her decease, but whose sorrow is sweetened by her benificently helpful life and by the assurance of the happy reward to which she has been called. May the consolation of Christ and of life eternal through Him comfort them, one and all, in their bereavement and may they with us who know and loved her rejoice to have been privileged to associate with one more fit for Heaven than for earth and thankfully repeat the verse of the Wise Man so appropriate in her case: "Give her of the fruit of her hands, and let her own words praise her in the gates."

W. A. HARPER.

BRIEF MENTION

Friends will be glad to learn that Rev. S. B. Klapp is back at his home in Greensboro. Brother Klapp is, however, confined to his room and unable to do any work.

President Harper is this week in Illinois, Ohio, and other western cities in interest of the larger things of education and the Kingdom.

"Uncle Wellons" passed his ninety-first birthday January first. The many letters and tokens of friendship sent him all speak for the high esteem in which this "grand old man" is held.

Dr. J. O. Atkinson, Elon College, and Rev. J. W. Harrell, Burlington, are attending the Forward Movement of the Church in Dayton, Ohio, this week. Rev. W. H. Dension, Norfolk, is also attending, and others whose names we have not at our disposal at this writing.

The Ministers Mutual Benevolent Association is a very worthy organization recently effected by various interested brethren. Rev. J. W. Wellons, is president, Dr. W. C. Wicker, Secretary-Treasurer, and these two brethren with Rev. L. I. Cox form the Board of Directors. At this writing a neatly arranged folder is no doubt in the hands of all ministers fully explaining the work. To our mind this is a forward step in the Church—a work for the benefit of the widows and orphans of deceased ministers of the Christian Church. Success be to the movement!

We have heard many persons say that the need in Mexico was education and enlightenment and not guns. Our government has been criticised by many of the friends of Mexico because we have not done more to carry them something to help solve their educational situation. Sir M. Del Carpio in an open letter to the editor of the Chicago Tribune speaks in no uncertain trems on this line and presents the picture that we are giving our readers this week as an example of what has been spent in millions instead of spending it for educational and religious uplift.

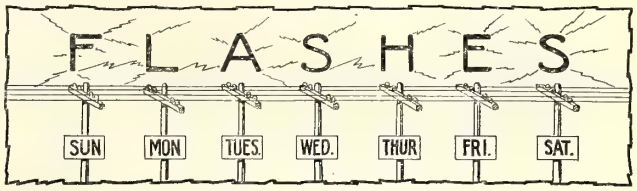
POUNDED

We desire to express our appreciation and sincere thanks to the good people of Elon College for the splendid gifts and donations in general on December 22, 1916.

These generous friends presented as follows: Checks $5.00, dry goods, meal, flour, meat, canned fruit, sugar, rice, etc. All amounting to about $20.00. Professor C. C. Johnson, who was Master of the Ceremony, assisted by Mr. T. L. Champion, spoke for the pounders, declaring, that their gifts only meagerly expressed their good will for us.

Also we express our gratification to the people of Union Ridge and Concord churches for their remembrances.

Elon College. I. T. UNDERWOOD.



January 7: A large number of the leading personages of Germany gave a love feast to American Ambassador Gerard at Berlin.

January 8: The Webb-Kenyon law which prohibits the slupmend of liquor from wet to dry states is held constitutional.

January 9: As a plan of retaliation against President Wilson the Suffragetts are to "picket" the White House.

January 10: Col William Frederick Cody ("Buffalo Bill") died at the home of his sister in Denver Colorado.

January 11: Governor Thomas W. Bickett was inaugurated with due ceremonies. Attendance large. Rev. Milton Webb, father of Congressman Webb, and one of the pioneer Baptist ministers of the state died at Shelby, N. C.

January 12: The loss of 600 sailors by the destruction of an Italian battleship is reported to have occurred December 11.

January 13: Britt wire contest Weavers sent in Congress. Britt lost his case in the Supreme court.

ROBERT EDWARD LEE

Born January 19th, 1807

When the future historian shall come to survey the character of Lee, he will find it rising like a huge mountain about the undulating plain of humanity, and he must lift his eyes high toward Heaven to catch its summit.

He possessed every virtue of other great commanders without their vices. He was a foe without hat; a friend without treachery; a soldier without cruelty; a victor without oppression; and a victim without murmuring. He was a public officer without vices; a private citizen without wrong; a neighbor without reproach; a Christian without hypocrisy, and a man without guile. He was Caesar, without his ambition; Frederick, without his tyranny; Napoleon, without his selfishness; and Washington, without his reward.

He was obedient to authority as a servant, and royal ni authority as a true king. He was gentle as a woman in life; modest and pure as a virgin in thought; watchful as a Roman vestal in duty; submissive to law as Socrates, and grand in battle as Achilles!—Benjamin H. Hill.

A NOTE OF THANKS

Permit me to say to my friends of the different states that I appreciate the many cards, letters, money and other remembrances that continue to come congratulating me on my ninety-first birthday.

J. W. WELLON.

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President ..... Franklin, Va.
Mrs. A. T. Banks, Vice-President ..... Henderson, N. C.
Mrs W. H. Carroll, Secretary ..... Burlington, N C.
Mrs. W. T. Walters, Treasurer ..... Winchester, Va.
Mrs. W. A. Harper, Corresponding Sect'y .. Elon College, N. C.
Mrs. Mamie Holland Leathers, Supt. Y. P. Soc. .. Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes .. Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll ... Greensboro, N. C.

THE CALL OF CHRIST TO ME

A Home Mission Appeal

From the far frontier on the border line,
Where scattered hamlets are beaded on steel;
From the roystering life in the camp or the mine,
Where the lush of prairie grass follows the wheel;
By the orchard rills of mountain dyke,
Where the cattle trail o'er measureless range;
Where fitful, tropic warfares strike
And the isles are rife with the fever of change;
Where the missionary labors in parish wide,
And the chapel car rolls to ministries new;
From the lonely cabins of mountain side,
From plantation singers of dusky hue;
Where immigrant throngs are streaming forth
From Israel's tribes, with a veil on the heart;
From Indian wigwam or frozen north—
I hear the call which wakes with a start,
The call of the Christ to me.
And what dost thou answer Him, O my soul?
Is it nothing to thee as the ages roll,
That the Lord of life should suffer in vain?
That He who was Prince in the realm of pain
Should seek for the sin-stricken children of men,
That by way of the cross He might bring them again
To the fold of His care—His infinite care,
That thou shouldst turn from this, His prayer,
And deaden thine ear to His wondrous plea,
The call of the Christ to me?

—*Missions.*

WILLIAM JENNINGS BRYAN ON OOREIGN MISSIONS

Some weeks ago the editor of the Voice wrote to Hon. William Jennings Bryan for a word regarding his opinion of foreign missions formed from personal observation during his tour of the world. The great statesman replied by sending a set of his great speeches, with consent to quote from that on missions. The following extracts sum up the estimate of this great Christian statesman after careful study of the missionary and his work in many lands:

"The daily life of a missionary is not only a constant sermon, but to a certain extent an exposition of Western ways. His manner of dress and his manner of living are noted; and even if he did not say a word, he would make an impression on those about him. It would be worth while to send Christians to the Orient merely to show the fullness and richness of a Christian life; for, after all, the example of an upright person, living a life of serice according to the Christian ideas, is more eloquent than any sermon; it is the unanswerable argument in favor of our religion.

"Why spend money on foreign missions? If the Oriental is happy in his idolatry or in his worship of God through other religious forms, why disturb him? These questions may be answered in various ways, but one answer will suffice for the purpose of this article. The Christian ideal of life is the highest ideal. If the Christian ideal is worthy to be followed in America, it is worthy to be presented in every land; and experience has shown that it is an ideal capable of being made universal, for it has commended itself to people of every clime and of every tongue. . . . .

"Making due allowance for the frailty of human nature and for the mistakes which all are liable to make, it may be said without fear of successful contradiction that the missionaries, physicians, and teachers who consecrate themselves to the advancement of Asia's millions along Christian lines are as high-minded, as heroic, as self-sacrificing, and considering the great destiny of the race, as useful as any equal number of men and women to be found in any other part of the world."

THE TALENT DAY

Sunday, December 24, was talent day at the First Christian church, Huntington, Ind. It was the day to surrender and give an accounting for the talents given out by the pastor, Rev. L. E. Smith, on May 28. At that time Brother Smith borrowed at the bank sufficient money to give each member of his congregation one or more talents (dollars) up to and incyuding five. Three hundred and twenty-two talents were given out each one signing an agreement to return same with the increase December 24. It was indeed an unusual scene, when the numbers filed by the financial secretary's table and received real dollars. But it was a more impressive scene when the children and men and women of all ages filed by and surrendered the talents received together with their gains. When the roll was finished there had been three hundred of the talents returned and together with a few payments and offerings the cash upon the table was $2033.15. Many of the talents had earned $6, $8, $10 and as high $34.00. Twenty-two talents were not returned at that service, but will be returned by January 1, 1917. The returns from the talents was more than sufficient to pay the entire indebtedness of the church. The old notes of the church will be burned at the morning service the first Sunday in January. Members of the church living away are cordially invited to attend and participate in this joyful service.

The church is greatly pleased with the results of the talent plan. A splendid spirit prevails throughout the church and many are the complementary words heard for Pastor Smith's talent plan. Many members were able to serve the church in a financial way that could not give so largely in any other way.

O. W. WHITELOCK.

Poor Old Dad.

You can sca'ce pick up a paper
An' the "poet's corner" greet
Cept ye'll see er purty poem
'Bout the mother, saintly sweet;
But ye'll have a time a-searchin',
Eyes will be er achin' bad,
Ere ye'll overtake a poem
Wrote about the poor old dad.

No, it isn't willful in 'em,
Them that write of mother dear,
That thar's never notice taken
Of her old man settin' near.
No; it's never meant to slight him,
But hit looks a little sad—
All the bouquets made for mothers,
Not a bloom for poor old dad.

True, our mother watched about us
Till her dear old eyes would ache.
Poor old dad, he humped to feed us
Till his back would nearly break.
Mother crooned across the cradle,
Gave devotion all she had;
Still there wasn't any circus
All this time for poor old dad.

Do not take one line from mother
When you write the soul's sweet song,
But if there's a word for father
Now and then it won't be wrong.
Poor old soul! He's bent and wrinkled,
And I know 'twould make his glad
If, while you are praisin' mother,
Something's said for poor old dad.

—Selected.

The Hawk Game

"The Hawk" may be played out-of-doors or indoors.

The players sit in a circle, there being one seat less than players.

Each child takes the name of a bird, and the one who is "it" in the center blindfolded.

She calls, "Robin, fly to Oriole!!"

The two who are called rise and change seats, but if the one who calls can get into either of the vacant seats, the one who is left standing must be blindfolded and be "it."

After a while the one in the middle pulls off the bandage and says: "The hawk is coming!"

Then all the birds change seats and the one who is left standing is "it."—Picture Story Paper.

How Will Was Cured

"I don't know what to do with my little boy," said Willie's mother. "He hasn't been well, and the doctor told me to take him to the seashore, and let him play all day in the sand. But how am I going to make him play, when he does not feel like it? He hides from the merry children, and sits and mopes by himself.'

"I know a prescription much better than your doctor's," said a strange lady sitting by.

"What is it?" asked Willies mother.

"Call him, and let me try it," said the stranger.

"Will, Oh, Will! Come here a minute, my son," called his mother.

Will got up slowly, leaving his bucket and spade in the stand. "They are just going to tease me about not playing," he grumbled to himself. "I wish everybody would let me alone."

But they didn't say a word to him about playing.

"Will," said the strange lady, brightly. "If you are not too busy, I wish you would help me."

Will pricked up his ears. It had been a long time since he had been allowed to help anybody but himself.

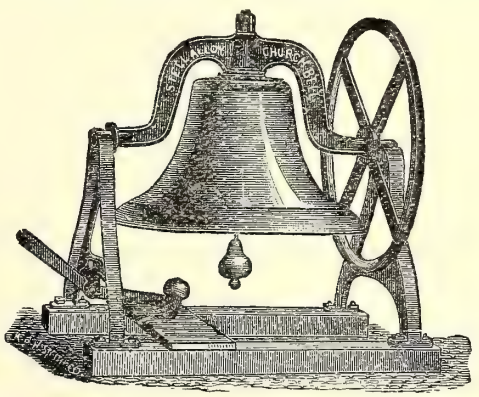
"You see that yellow cottage way off there?" asked the lady. "*It* is about a mile up the beach. There is a lame boy in that cottage, and I want to send him an orange,; will you take it?"

"Yes, ma'am, certainly," said the small boy.

"And, Will," she continued, "if you can do anything to amuse or cheer him, it would be a good thing, you know; he can't get out of the house by himself! but he might with you to help him."

Will was done moping. He forgot about himself in doing things for lame Lucien. The strange lady's prescription worked wonders.—Selected.

BELLS

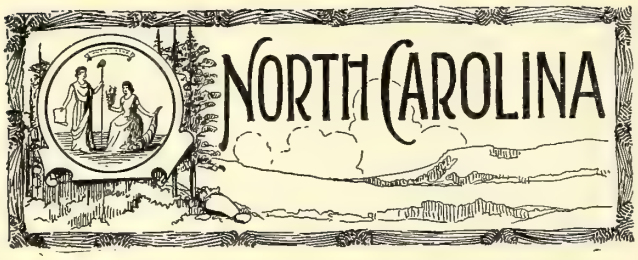


CHANGE IN PRICE

Prices on steel alloy church and school bells have been advancing by leaps and bounds, and will probably continue to do so.

Should you require a bell, write at once for prices and catalogue.

ODELL HARDWARE CO.,
GREENSBORO, N. C.



THE CONFERENCE APPORTIONMENTS

Conference Fund

As the local church is composed of individual members, so the conference is composed of the several churches. The conference is the church magnified. It undertakes larger things than the local church because its strength is multiplied by uniting all the churches into one body. The small stream will furnish enough power to grind our corn; the great river will float our ships. The great river receives its power from a hundred smaller streams. The law is that the smaller must contribute to the larger, and the smaller obeys this law and takes delight in pouring all that it has into the one that is larger, and on, and on and until small and great are lost in the great ocean. As it is with larger and smaller streams, so it is with conferences and local churches. The conference must receive, the local church must give. The conference can no more exist without the local church than the river without its tributaries. The work and usefulness of a conference is measured by the loyalty and liberality of the churches. What would the conference be if every church did just like my church? There is a church that pays no attention to the Conference Fund. Suppose every church was just like that church, and yet there is not a single church that does not receive a blessing each year from this very fund, as I shall try to explain.

Every one knows that a church must have money to meet the necessary expenses to keep it going. The roof may need repairing, the steps may need mending, and window-panes may need replacing, etc., etc. We all easily understand this, and "chip in" and get whatever is needed. Sometimes we have a fund in the hands of the treasurer and draw on this fund for what is needed. The fund is generally called the Incidental Fund. It needs no explanation, is never opposed, and everybody understands it. "Everybody understands it." Ah, therein lies a secret. We will have no trouble about our different funds when "everybody understands it."

As there is an expense in every local church, so there is an expense which our Conference must meet. Every year the Secretary of Conference must send a church letter blank to the secretaries of each local church; he must write every motion that is passed, re-write reports and resolutions, and keep his eye and ear open at every Conference session; he must transcribe all the proceedings of Conference in a book, and send a copy to be published in the Annual. This is a big job, and Conference pays him a small salary for his work. Then too, every church is furnished free of cost to them a number of copies of the Christian Annual. It takes money to meet all this necessary expense. Where may Conference expect it? It cannot be taken from the amount sent in for Home Missions, for every cent paid into that fund must go expressly for the purpose for which it was paid; it would be folly to expect to take it from the amount sent in for Foreign Missions, for that must carry our message to dying men beyond the seas; neither can it be taken from any fund, save the one designated Conference, it is sacred; and every cent of it goes just where your church letter says it must go. A local church might sometimes take an offering for Foreign Missions, and finally use that money in purchasing a stove, but your Conference cannot do that way. When the Conference meets there are the committees on Home and Foreign Missions, and Education all watching and listening to know just what your church has granted them permission to do. The reports must agree in this that they recommend the paying out of no more for any purpose than was paid for that purpose; for the committees know fully well that the report your church has made, in your letter, is unalternable. To illustrate: Last year the Home Mission Committee could have wisely recommend an appropriation larger. They saw the need of a much larger appropriation. While Conference appropriated all to the credit of the Home Mission Fund, and could have used more; at the same time, the Superannuate Fund had a considerable sum to its credit, but no one thought of taking a cent from that fund. It could not do so. Like all funds it was sacred. This, then, explains why we have a Conference Fund, and so every church shares in its benefit, every church ought to also share in its support.

Ramseur. T. E. WHITE.

"THE CREATION."

It was my privilege a few evenings ago to hear Hayden's great oratorio, "The Creation," rendered by a chorus of two hundred voices accompanied by piano and pipe organ and special soprano, tenor and base. Hayden was born on the borders of Hungary and Austria in 1732. In 1798 he published "The Creation" and he is said to have worked two years on its composition, spending much time in prayer to God for guidance. The text is taken from the first and second chapters of Genesis and from Milton's "Paradise Lost." It is in three parts. The first and second parts narrate the acts of creation and the third depicits Adam and Eve in Paradise.

In it the open eye, the attentative ear, and the receptive mind, sees, hears, and feels the representation in the instrumental, chorus and solo parts; chaos, order, light, darkness, Satan's rage, the flight of hell's affrighted throngs, a new world, the foaming billows, the boisterous sea, the limpid brook, beautiful fields, fragrant herbs, the praise of angels, the rising moon with raidence tender, the appearance of the stars; and the heavenly host proclaiming: "The Heavens are telling the Glory of God."

This closes part one and four days of creation. The second part present the fifth and sixth days in which fowels of the air, animals of the earth, sea-creatures, and man appear. In this part accompanied by imative music are pictured the mighty flight of the eagle as uplifted he soars, the merry lark bidding welcome to morn, and cooing dove calling his mate, and the de-

lightful notes of the plaintive of the roaring lion, the flexible tiger, the nimble stag, the neighboring steed, and herds of peaceful cattle feeding in the meadows green. Then man, created in the image of God, appears, then Eve his companion and wife, and their happiness. And God saw every thing that he had made, and behold it was very good and the heavenly choir in song divine, thus closed the sixth day. "Achieved is the glorious work," and they end their sons with, "He sole on high exalted reigns." Hallelujah!"

The seventh day dawns bright and glorious and portrays Adam and Eve in their innocency and bliss. The very air resounds with the song of the angels. All is joy and peace.

"O happy pair! and happy still might be
If not misled by false conceit.
Yet strive at more than granted is;
And more desire to know, than know ye should."

Then comes the closing strains in which the chorus with piano and organ all join in, "Sing the Lord, ye voices all;" the last strains of which is, "Jehovah's praise for every shell endure. Amen."

When Hayden, after much work and earnest prayer, had completed this great Oratorio, "The Creation," he cried, "Not from me but from above it all has come."

His last public appearance was at a performance of his "Creation," in 1808. He died in 1809; but his "Creation" still lives and praises the God of heaven and earth that he strove so earnestly to praise, honor, and adore in this great musical composition, "The Creation."

Greensboro. P. H. Fleming.

THE SIGNS OF THE TIMES

If one sees and reads only the most obvious events, and those that are planted most often in his face, he will mistake the times in which he lives, and get only the superficial and the casual. The deep things of the heart, and of human experience, are not as apparent as the passing and superficial.

I wrote a good and honored friend a personal letter the other day. This friend, a distinguished laymen, has served his country, his church and his God, faithfully and well. Both in council of State and of Church his voice has been heard, his talents employed and his wisdom sought. He is in advanced years now and on hearing he was in poor health I sent him a friendly line. His reply was so manly, so courageous, so cheerful but it put me to share and filled me with wonder and with gratitude. I quote my good friend's closing paragraph: "My health is poor. It may be that life's work is not yet done, and that my Father in heaven may see fit to lengthen out my life yet awhile. His will be done. I have no desire to live longer than I can be useful. May each of us ever be able to maintain close fellowship with our Lord and Master."

When strength is failing, health is departing and the shadows are preceptibly lengthening, to be able to quietly and calmnly look up into His face, and out into our future, and say "Thy will be done," is an achievement in life well worth all the effort, labor and sacrifice that we shall be called upon to make in this world. And I am persuaded that men and women by the thousands are learning that, though the world about them hears little of them, they press forward toward the mark of the prize of the high calling.

J. O. Atkinson.

1000 PER CENT CASH PAID SUFFERERS.

Proposition: Invest penny for Post Card—ask us for Booklet "RADIANT HEALTH." We will mail Booklet and send you a two-cent stamp to cover postage for returning Booklet, "RADIANT HEALTH." Read Booklet, "RADIANT HEALTH" through (every word of it) just twice. Then mail Booklet, "RADIANT HEALTH" to us, using the two-cent stamp we sent you, and by return mail we will mail you a 1916 new dime, wrapped in tissue paper and sealed with a RED X seal—(the dime makes your thousand per cent. on your investment). Then your opportunity for making a real investment will be plain to you—if you will just "sit up and take notice" of Nature's way of restoring your health. Anyway you will be wiser after reading the Booklet, "RADIANT HEALTH." We want every sufferer to know how to get well, or, according to our way of thinking, at least be able to die comfortably. We limit this offer to an expenditure of $100.00.

STERLING SALES CO.,
ELON COLLEGE, N. C.

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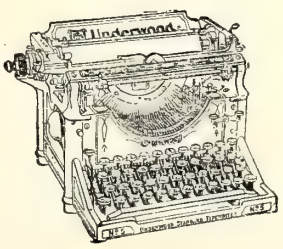

WHY
THE
UNDERWOOD
IS

"The Machine You Will Eventually Buy."

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

We had intended for this report to close the work for the year 1916, and had so stated; but we have some Thanksgiving offerings still coming in and have decided to hold all checks for January for our report in the Sun January 31. So if the checks you have mailed to me for January donations are not reported until that date just remember that we are trying to get in all the donations for December.

I will thank all who want to help make out the three thousand dollars to mail me their checks so they will reach me by Thursday, January 18, as I will make my final report out on that date and will close the work for 1916. Our Thanksgiving offerings to date amount to $2,056.06. Our Christmas offerings amount to $221.07. The two together amount to $2,277.13. So you see we still lack $722.87 raising the three thousand dolars. The total amount collected for the year 1916 to date amounts to $5642.42. To reach the six thousand dollar mark we must raise for our next report and the last report for the year 1916 the sum of $357.58. It would be a credit to our church to raise the three thousand dollars and we ought to do it. I have given you the figures as they stand to date what are we going to do about it. Let us make a sacrifice, and in our last report which will be published in The Sun January 23 closing the work for the year 1916, let us cross over the six thousand dollar mark and run over far enough to reach the three thousand dollars asked for. Remember every time you sacrifice for the Lord it brings you closer to Him and how sweet and pleasant it is to live close to the blessed Master. Just stop and think for a minute: Do you feel that you have done all you ought to have done for the Christian Oruhanage for the year 1916?

If you decide that you have not mail us a check for what you feel that you ought to give and help make out the amount asked for. You will feel better. We will be glad. We can rejoice together.

Our friends still remember us very kindly and the following donations have ben received since our last report:

The Ladies of the Bethlehem Christian church, Eastern Virginia Conference, shipped to us 38 half-gallons fruit.

Their Christian Sunday school, Norfolk, Va., there barrels flour and two boxes groceries.

Memorial Christian church, Norfolk, Va., a box containing a box of candy for each child in the institution and some groceries.

Mrs. Sam Wright, Franklin, Ohio, one box handkerchiefs.

Ramseur Church and Sunday school, Miss Blanche Leonard, secretary, one box can goods. One box turnips and potatoes.

The Comrades of High Point Sunday school one bundle stockings.

J. W. Fonville one pound butter.

In a former report we gave Miss Beulah Lee Earmin, Harrisonburg, Va., credit for one pail of candy and it ought to have been credited to New Hope Sunday school. We are glad to make any correction as we want the proper parties to get proper credit.

DONATIONS IN KIND

December report continued, January 17th, 1917.

Brought forward		$5,418.79
Margie Booker's Association		
Willie Maye Hedgepath		1.00
Monthly Sunday School Offerings		
New Hope Christian S. S. Roanoke, Ala. Dec.	$1.82	
Johnson Grove, Va., Dec.	1.00	
Damascus, Gates County, N. C. Dec. $2.00 Jan. $2.00	4.00	
Lanett, Ala	2.00	
Third Church, Norfolk, Va., Nov. $5.29 Dec. $5.83	11.12	
Oak Grove, N. C.	2.28	
New Hope S. S., Valley, Va.	1.00	
Pleasant Hill, N. C.	2.00	
Comrades High Point S. S.	.23	25.45
Christmas Offerings		
South Vienna Christian Church, South Vienna, Ohio	6.68	
Waverly S. S., Waverly, Va.	10.00	
Primary Department Christian S. S., Franklin, Ohio	2.50	
Third Church S. S., Norfolk, Va., from Birthday bank	8.53	
Third Church S. S., Norfolk, Va., Christmas White Gifts for the King	26.20	
Grove Sunday school, Apex, N. C.	10.00	63.91
Thanksgiving Offerings		
Bethlehem, Nansemond Co., Va.	19.20	
Concord Christian church, N. C.	2.50	
Union (Virgilina, Va.) Additional	4.25	
Earl Showalter, Harrisonburg, Va.	.50	
Floyd Showalter, Harrisonburg, Va.	.50	
T. H. Showalter, Harrisonburg, Va.	1.00	
Mrs. T. H. Showalter, Harrisonburg, Va.	1.00	
Verdie Showalter, Harrisonburg, Va.	5.00	
Hine's Chapel, N. C., additional	2.20	
Shiloh Christian church	3.52	39.67
Special Gifts on the Thanksgiving Ocerings for January 10th Request		
Willis J. Lee, Bennett Creek, Va.	25.00	
Chas. D. Johnson, Supt.	11.52	
Miss Annie Williams, Burlington, N. C.	10.00	
Miss Helen Hicks, Palmer Springs,	6.00	

Mrs. Willis J. Lee, Bennett Creek, Va. ..	5.00	
W. L. Thomas, Jonesboro, N. C.	5.00	
J. A. Murcherson, Liberty, N. C.	5.00	
Mrs. Chas. D. Johnston	5.00	
Rev. J. G. Truitt, Elon College, N. C. ..	2.50	
Two Friends, Pleasant Hill church, N. C.	2.00	
L. C. Huffines, Greensboro, N. C.	2.00	
Rev. W. G. Clements, Morrisville, N. C. ..	1.00	
Rev. T. B. Dawson, Elon College, N. C. ..	1.00	
A Friend, Elon College, N. C.	1.00	
Mrs. R. D. Thompson	1.00	
Mrs. N. D. York, Mebane, N. C.	1.00	
Mrs. Albert Cotton, Dendron, Va.	1.00	
Mrs. F. M. Wright, Asheboro, N. C.	1.00	
Miss Stella Sharpe	1.00	
O. D. Lawrence, Seagrove, N. C.	1.00	
E. R. Moore	.50	$88.52

Special Ocerings

New Hope Christian church, Franklin County, N.C.	
New Hope Christian church, Franklin County, N. C., Vocal Union	$5.08
Total for the week	$223.63
Grand total	$5642.42

Fraternal good wishes to all.

CHAS. D. JOHNSTON, Supt.

Louisburg, N. C., Jan. 6, 1917.

Dear Sir: I am a member fo Margie Booker's club enclosed you will find post office money order for ($1.00) one dollar.

Very respectally,
Willie Mae Hedgepeth.
R. F. D. No. 2, Louisburg, N. C.

Glad to hear from you again. Trust we will get 25 girls to join Margies Association within the next month or two.

C. D. J.

TAKING GOD INTO THE HEART

Taking God into the inmost sanctuary of personality; surrender your wills to Him; keep the spirit ear attentive to the "voice of gentle stillness," in which God speaks to the soul that is listening. The truest manliness is godliness; the complete self-surrender is the condition of highest self-development. In God's service alone can you find perfect freedom. So, like the Master, may you find life in losing life; and, in whatever field and in whatever relations God may choose, may you serve your generation by the will of God. And so, beyond death's veil of mystery and terror, may yours be the gladness of the beatific visioon.—From "The Return to Faith," by William North Rice.

The pastoral instinct is the greatest evidence of the Good Shepherd. It never came into the world until He came. The hospitals of today are the greatest evidence of the Great Physician, and this living tide of service which we see is the greatest evidence of One who laid down His life for His sheep.—Bishop Ingram.

The course of life is a thousand trifles, then some crisis; nothing but green leaves under common sun shadow, and then a storm or a rare June day. And far more than the storm of the perfect day the common sun and common shadow do to make the autumn rich. It is the "every days" that count. They must be made to tell, or the years have failed.—William C. Gannett.

To Whom It May Concern:

This is to notify all users of automobile, bicycle, and motor cycle casings and tubes that they are doing their bank account a fearful injustice in not using Pennsylvania Rubber Company's goods. The best--no others sold here equal to them. A written guarantee. Should one go bad, then the most liberal settlement. Ask those using Pennsylvania Rubber Company's goods. See me or waste your money.

W. C. THURSTON,
Burlington, N. C.

THE WALK-OVER SHOE

The "WALK-OVER" Habit

Get the habit—it's a good one.

Men and women who have the WALK-OVER HABIT know what it means to have shoes that are elegant in style comfortable on the feet and long in wear.

Acquire the WALK-OVER HABIT—it's a habit that you'll never discard.

SEE THE NEW 1916 STYLES IN OUR WINDOWS.

The Holt-Cates Co.

"The Walk-Over Shoe Store."

CORNER MAIN AND DAVIS STS. BURLINGTON, N. C

The VANDERBILT HOTEL

THIRTY FOURTH STREET EAST AT PARK AVENUE
NEW YORK CITY

AN HOTEL DESIGNED TO APPEAL TO THE CONSERVATIVE

THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED

MARRIAGES

One hundred and fifty words of an accepted marriage note published free. All over that number will be charged to the writer at the rate of one-half cent a word.

JOYNER—RAWLS

On November 2, 1916, Holland Christian Church was the scene of a pretty wedding, when Miss Mary Edith Rawls, daughter of Mr. and Mrs. Julius T. Rawls, became the bride of James Thomas Jones, son of the late James R. JJones of Holland. The ceremony was read by their pastor.

May many happy years be theirs.

B. F. BLACCK.

HOFLER—BYRUM

December 27, 1916, at 4 o'clock in the parlors of the Nausemond Hotel, Suffolk, Va., Miss Lucy W. Byrum, daughter of Mr. and Mrs. Moses Byrum, became the bride of Willie H. Hofler, son of Job Hofler, Sunbury, N. C.

May life be to them, one happy journey. The ceremony was read by their pastor.

B. F. BLACK.

BENTON—SMITH

December 24, 1916, at Cypress Chapel Church, Miss Edna Smith became the bride of Julian Benton. They have the good wishes of their friends and pastor. Ceremony was read by their pastor.

B. F. BLACK.

HEDGEBETH—HOLLAND

December 1916 at the home fo the bride's parents, Miss Pauline Holland, became the bride of Jesse P. Hedgebeth. The ceremony was read by their pastor. They have the best wishes of their friends and pastor.

B. F. BLACK.

POYTHRESS—BARNES

On December 25, 1916, at 2:30 p. m. a very pretty wedding was solemnized at the home of Mr. and Mrs. A. D. arnes, near Chapel Hill, N. C., when their daughter, Miss Ila Barnes, was led to the marriage altar by Mr. R. F. Poythress. A large number of friends and relatives were present to witness the ceremony which was read by Rev. O. D. Poythrss, pastor of the South Norfolk Christian Church, South Norfolk, Va., a brother of the groom.

Immediately after the marriage, the happy couple left by automobile for Greensboro, N. C. After a few days with their relatives and friends they will make their home in Orange county, N. C.

May God's richest blessings attend this young couple on their journey through life.

O. D. POYTHRESS.

SAUNDERS—WHITLEY

On November 29, 1916, at the home of the bride's mother, Norfolk, Va., Miss Nannie Wills Whitley became the bride of Mr. Turpin A. Saunders, of Nansemond county, Virginia. The home was beautifully decorated for the occasion, and a large number of relatives and friends witnessed the ceremony which was read by the writer. The bride received many handsome and valuable presents. Immediately after the ceremony the couple left for Washington and other points. They will reside in Nansemond county, where the groom is a successful farmer. May their lives be useful and happy.

I. W. JOHNSON.

FREEMAN—BRITTLE

On December 27, 1916, at the Christian parsonage, Dendron, Va., Mr. Charles Judson Freeman and Miss Virgie Lee rBittle were united in marriage. The ceremony was performed by the writer in the presence of a few relatives and friends. The attendants were: Mr. Alfred Brittle and Miss Ada Freeman, Mr. Letcher Horne and Miss Nina Freeman. They will make their home in Wakefield, Va., where the groom is employed by the Harris Peanut Co.

W. D. HARWARD.

LINTHICUM—SAUNDERS

On December 1, 1916, in Suffolk, Va., at the residence of the writer, Mr. R. O. inthicum, of Richmond, Va., and Mrs. Jaira Chapman Saunders, of Nansemond county, were united in marriage. They will reside in Richmond where the groom is engaged in business. They have the best wishes of many friends. Ceremony read by the writer.

I. W. JOHNSON.

HUBER—FAISON

At the home of the bride, three miles from Dendron, Va., on December 27, 1916, the writer repeated the marriage ceremony, joining together in holy wedlock, Mr. Edwin Frederick Huber and Miss Essie Oleana Faison. The bridal party marched into the beautifully decorated parlor to the strains of the wedding march played by Miss Alice Johnson of Waverly, Va. The attendants were Mr. Thaddeus Faison and Miss Anna Huber, Mr. Nelson Huber and Miss Nora Mitchel. There was a large number of relatives and friends present to witness the ceremony. The happy couple left immediately for Wakefield, Va., where they took the train for Rishmond, Washington and northern cities. They are both highly esteemed members of Union Christian Church, and will make their home near the church.

W. D. HARWARD.

OBITUARIES

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published.

McCAULEY

Ernest Rudolph McCauley, son of Wm. A. and Rosa McCauley, departed this life at the home of his father near Union Ridge, N. C., December 28, in the 36th year of his age. "Rudy," as he was familiarly called, had been greatly afflicted for about thirty years. He leaves his parents, two brothers and one sister in sorrow on account of his death. Funeral and burial conducted by Rev. J. W. Holt. Interment at Union church. May God comfort the bereaved family and friends.

JEREMIAH W. HOLT.

WEBB

At his home near McCray, Alamance county, N. C., eorge W. Webb departed this life January 2, 1817, at the age of 57 years, 6 months and 8 days. He leaves a widow and two daughters in deep sorrow because of his death. He was a member of Long's Chapel Christian church, where his funeral and interment took place, conducted by Rev. J. W. Holt. May the consolation of Christian hope comfort the bereaved family in the time of their sorrow.

JEREMIAH W. HOLT.

DAUGHTRY

Sallie Daughty, departed this life January 1, 1917, aged 39 years. She leaves a husband and lve children and one brother to mourn their loss.

She was a good wife, a loving mother, a loyal neighbor, devoted to her church, at Cypress Chapel. She will be greatly missed by all.

Funeral at Cypress Chapel by her pastor.

She has gone to a rich reward. May our ather in Heaven comfort the dear family.

B. F. BLACK.

BOYETTE

Mrs. Sarah C. Boyette, widow of Robert R. Boyette, departed this life January 1, 1917, at the residence of her son. Robert F. Boyette, 1302 Park Avenue, Portsmouts, Va., at the age of 61 years.

She is survived by one daughter, Gladys oyette, and three sons, G. ., C. F., and R. F. Boyette, three sisters, and three brothers.

The body was forwarded over the Southern Railway to Holland, Va. The funeral and burial service were conducted at the old home burying ground near Holy Neck church, by the pastor.

She was a loyal member of Holy Neck Church. She loved her pastor and he mourns with the dear family.

B. F. BLACK.

SUNDAY SCHOOL AND C. E. COMMENT FOR JANUARY 21

(By A. L. Hook.)

Sunday School Lesson

First Disciples of the Lord Jesus. John 1: 35-51.

Golden Text: Jesus saith unto him, Follow Me. John 1:43.

John the Baptist had led a very active life for the last few months previous to openly pointing out Jesus to the Jews of Jerusalem. His career was nearing a close. When he looked upon Jesus and said "Behold, the Lamb of God!" his dsiciples who were near by, John and Andrew took notice and followed the Christ. Andrew sought his brother, Simon, and John finds his brother and Jesus calls Philip from Galilee. These followers had been in all probability close observers of Christ's work from the very beginning of His labors.

Our lesson gives an account of the chosing of four disciples: John, Andrew, Philip, and Nathanael, however, we find the selection of others who are told of the Messiah.

Philip needed proof that he might believe, though he was soon convinced that Christ was the promised Messiah and Christ gave Nathanael an unusual promise because he recognized in Him the divine nature.

"Christ's words 'Follow me' are still imperative and all who hear them should accept discipleship. This discipleship may begin through a talk with Jesus and a blessed experience never to be forgotten, it may begin through a revelation of one to himself, as in the case of Simon, or it may be by heeding the direct command, 'Follow me!' "

"The work of winning disciples is not arbitrary. 'Come and see' is still the invitation. Jesus and His Gospel will bear the closest scrutiny and those who honestly and earnestly investigate its claims will be amply repaid for all their effort."

CHRISTIAN ENDEAVOR TOPIC

Seeing the Good in Others. Phil. 2:1-11.

So often are we looking for the opposite to what this meeting ought to mean to us—looking for and seeing the good in everything. We are prone to look for defects. When a stranger comes into our community we seem to be constantly searching for the defects in that man instead of looking for the good. The good is hard to find sometimes but it is there if one cares to be square and seek it out. We like to look on this world with an optimistic eye. We still hold to what is recorded in Genesis. When God had finished creating the world and all things therein He looked upon the same and pronounced them GOOD.

"A color-blind person cannot see even the most gorgeous colors. He lacks the faculty. And there may be degrees of color-blindness. So is it with our faculty for finding the good. The better we are ourselves, the more good will we see in others. The worse we are ourselves, the less good will we soo."

Be careful in judging any one too quick and making comments, especially should we go slow in passing our opinions on those who by chance are engaged in the same vocation as we. If our comments tend to be unfavorable they may be unjustly so.

If we see a mistake made by our fellow man it is right and to just to go to that person and have a confidential talk about the matter. Do not tell others of some one else's faults. There is nothing to be gained by such a policy and lots may be lost. Read The Vision of Joy by Alexander Corkey. Notice closely the spirit of unselfishness as manifested by the hero and heroine.

"Goodness consists not in the outward things we do, but in the inward things we are, TO BE is the great thing."

"Be not simply good; be good for something."

Nothing that man ever invents will absolve him from the universal necessity of being good as God is good, righteous as God is righteous, and holy as God is holy."

For answer in the meeting

"Why is good sometimes hard to find in others?

What blinds us to the good in others?

How may we best appeal to the good in others?

How can we help the good in others to grow?

What good have we found in others?

Why should we cultivate good in ourselves?

Bible References:

Exod. 23:5; Prov. 25:1; Matt. 5:44; Rom. 12:20; 1 Thess. 5:15; Isa. 42:3; Matt. 9:36; 14:14; 15:34; Mark 1:41; Luke 5:8, 10; 21:2.

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JOLLITIES

If you cannot live so to leave foot-prints on the sands of time, live at any rate so that you won't have to leave finger-prints at police headquarters.—Boston Transcript.

Uncle Silar (visiting city relatives who use electrical appliances for cooking at the table): "Well, I sawn! You make fun of us for eatin' in the kitchen. I don't see as it makes much difference whether you eat in the kitchen or cook in the dining-room."

—Life.

Lecturer (at temperance meeting) "We must do something to stop the sale of intoxicating drinks. What can we do?"

Voice of Drunkard from back of the room: "Give it away, mister."—Ideas.

"Who is your favorite composer?"

"Wagner," replied Mr. Cumrox.

"You must be a student of music!' '

"No. I mention Wagner for the sake of relieving myself of conversational strain. If the other man doesn't like Wagner, he won't want to hear me say another word."

"And if he does?"

"He'll want to do all the talking himself."—Washington Star.

He: "Have you heard my new song, 'The Proposal'?"

She: "No. What key is it in?"

He: "Be mine-er."—Boston Transcript.

The Farmer: "Ah! There you are!! Where have you been all this time? And where's the mare I told you to get shod?"

The Hand: "Shod! I thought you said shot! I've been a-burying of 'er."—Sketch.

Tommy (who has found some kipper bones in his tea): "'Ere, Halbert, take away this mock turtle soup and bring me some of the consummy!"—Punch.

"When you're whipped," said Mr. Dolan, "you ought to say you've had enough."

"If I've the strength left to say I've had enough,' replied Mr. Rafferty, "I'm not whipped yet."—Washington Star.

"Well, Dinah, how are you and your new husband getting along?"

"Firs'-rate, Miss Betty. I been 'greeably s'prised in dat man."

"Does he treat you all right?"

Governess: "How long is it since Rome was founded?"

Aged Grandmother: "Dear me! How time does slip away!"—*Pittsburgh Dispatch.*

"Aw, aw," said Snobleigh, "it must be—aw—very unpleasant for Americans to be—aw—governed by people whom you—aw—wouldn't ask to dinner." "O, I don't know," said the American girl; "no more so than for you to be governed by people who wouldn't ask you to dinner."

Relief in Pulmonary Or Throat Troubles

depends largely on the sufferer's ability to upbuild a weakened system, and thus hasten a return of normal body functions.

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THE CHRISTIAN SUN

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"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

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The Church is the Head

It is by no means certain that a man can show his loyalty to Christ by criticising and denouncing the church of Christ. That the church in its visible and concrete form and manifestation is full of imperfections, no one can justly deny. One of the reasons why it is not better is found in the fact that the acrid critics do not seek very earnestly to make it better. They might at least improve it in spots by improving themselves. That method is open to everybody. But we venture to assert that the church, with all its imperfections, is still the best organization in the world. It is the only organization that consistently holds up ideal ends of living before men and teaches that no other ends are worthy or becomnig.—*Christian Advocate (Nashville.)*

Vol. LXIX { ELON COLLEGE, N. C. WEDNESDAY, JANUARY 10, 1917 } No. 2

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

One Year $1.50
Six Months ..... .75
IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1879.

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial

UNITED EFFORT FOR PEACE

Calling upon Christians throughout the world to cooperate in an effort to establish "a peace that shall be lasting, because based upon justice and good will," the Federal Council of Churches of Christ in America has sent by cable and wireless, to members of the principal Protestant ecclesiastical bodies of Europe an official message, embodying resolutions of sympathy for the peoples of Europe, with an expressed hope for an early ending of the war.

Here is the message:

"The Federal Council of the Churches of Christ in America, composed of members appointed by 30 Christian bodies with eighteen millions of comunicants, extends to the Christian brethren in countries now engaged in war its deepest sympathy, born of Christian faith and brotherhood. Our hearts have been touched as we have learned of the sufferings that war has brought, and have been stirred by the reports of the deepening of the Christian spirit through sorrow and self-devotion.

"We pray that their tragic experiences may inspire us all to a deeper loyalty to the spiritual realities in which believers in Christ are one, and that the time will soon come when differences between nations may be adjusted in the spirit of the Gospel of Christ rather than by appeal to arms. Especially do we hope that the present war may come to a speedy end, and call upon all Christians throughout the world to cooperate in an effort to establish a peace that shall be lasting because based on justice and good will.

"We, therefore, instruct our Executive Committee to extend this expression of our Christian sympathy and this appeal to the churches of Christ to the brethren beyond the seas, and authorize it to adopt such methods in so doing as may seem to it effective and expedient."

This message was signed by the Administrative Committee, a body of fourteen in number.

OUR RIGHTS—OUR HOPE

It is not our business to decide who is to blame for the beginning of the war; we do not assume to judge or punish the sins of other nations. Indeed, we may have our doubts whether there is any nation on the earth good enough to execute the death penalty on millions of the people of other nations for their sins. It is their assumption of this prerogative of omniscience which keeps these nations at war today. We are not going to climb into the judgment seat. For we are not going to climb as well as to men the caution is spoken: "Judge not that ye be not judged."

It is blotting out a large part of the heritage of beauty which belongs to all of us. It is loading the whole race with burdens and impediments under which it must stagger for centuries to come. It is making the world a less desirable dwelling place for our children and our children's children. We have a right to cry out against it, and by all that is sacred and precious and memorable and benign in history and humanity, to appeal to the belligerents to cease from their madness and to seek with humble and contrite hearts, for ways of puting an end to it.

What is plain to us is the probability of the indefinitie prolongation of the carnage, the extreme improbability of any decisive victory; the consequent certainty of the fruitless destruction of the lives of millions or more of the youth of Europe and the desolution of millions more of its fruitful land. If this is not so plain to some of the belligerents as it is to us, we beg them to reflect that those who are in the midst of such a coil are not so apt to see clearly what is going on as those who are a little further off.

The President of the United States, the people of the United States have no sinster or selfish interest in making an appeal for peace. The sympathies of some of them have been with the one side or with the other; but as the months have gone on, and the agony and horror and misery of the struggle have grown fiercer and more heart-breaking, the one desire into which we are more pouring our hearts is that this war may cease.

We want the war to cease because we want all wars to cease. But some of them are saying: "We want first of all to end this war by force, by the subjugation or annihiliation of our enemies; when this is accomplished, we will consent that reason and good will should be brought into making future wars impossible." That has a hollow sound!

This war can be ended now by reason and good will in such a way as to make future wars practically impossible; but if it is ended by the subjugation or humilation of either of the combatants, it will be psychologically difficult if not impossible for years to come, to establish permanent peace.

It is the clear apprehension of these probabilities which prompted the message of our President to the belligerent nations. We think that he had a right to speak it, but we want him to know, we wish that all the world might know that

"Our hearts, our hopes, our prayers, our tears,
Our faith, truimphant o'er our fears,"

are all with him, in his prayers and endeavors to bring peace to earth, and good will among men.

A FEW FACTS

There are 100 Sunday school superintendents in our Church who do not read THE SUN.

There are 500 deacons in the Southern Christian Convention that never see THE CHRISTIAN SUN.

There are members of the Church that do not know that we have a church paper. We have evidence.

There is a church in the Convention that has an enrollment of more than 750 and only four families taking THE SUN.

There are persons whose names appear weekly in THE CHRISTIAN SUN and yet these persons never see the paper.

There are pastors who report more than five hundred visits during the year and send less than five subscriptions each year. What a great opportunity they miss!

There are ministers who have not sent a news item, marriage note, obituary, or any contribution to THE SUN in eight months. "Blessed be the dead that die in the Lord."

There are fifteen ministers in the bounds of the Southern Christian Convention that are not reading THE CHRISTIAN SUN. One of these ministers is pastor of five good country churces.

There is a certain city in the good state of Virginia that has three Christian churches. There is a total enrollment of these three churches of 879 members and only 75 families taking THE SUN. There is one country church in North Carolina, paying its pastor less than $200.00 and nearly 50 families taking the paper.

But—

The Editor is happy, he enjoys his work, he loves the Church, prays for that neglectful fifteen ministers, the 500 deacons, the 100 Sunday school leaders, and yearns to see them support the paper. He is thankful because new subscriptions continue to come in—more than thirty new subscriptions being entered withing the last ten days. He is also thankful for the many words of cheer and expressions of good fellowship!!

MENDING PANTS

"Two pastors' wives, alleges the Western Christian Union, were visiting together. One said: "I don't know what we will do—my husband is so discouraged. Somehow his people do not care to hear him preach, and our salary is far behind. My husband feels so blue that he does not like to visit the people and pray with them, and so he sits around at home nearly all the time.' The other sister said: 'We are getting along fine. My husband spends much of his time visiting and the people like to have him kneel and pray with them in their homes. Our congregations are always good, and our salary is paid up promptly.' While the two sisters were talking they were mending trousers. One was mending her husband's trousers at the seat, the other was mending her husband's trousers at the knees."

NOTES AND PERSONALS

Rev. G. R. Underwood changes his address from Sanford to Asheboro, N. C.

The enrollment at Elon College for the spring term has been very satisfactory. Most of the old students have returned and a few new ones added to the number.

Rev. T. E. White has sent us eight more new subscribers with the cash for all. Rev. J. E. Franks has also sent us another list. These two brethren seem to know how to get them.

Rev. W. W. Elder, Chaplain of the U. S. S. Columbia, has this good word in a personal note: "Sometimes I am in the tropics when it finds me, sometimes in one of the great cities, but THE CHRISTIAN SUN always brings inspiring news and always receives a warm welcome."

We are called upon to chronicle the death of Mrs. W. W. Staley, who passed away at the hospital, Suffolk, Virginia, January 4th. She was buried at Oak Level near Franklinton, North Carolina, on Sunday last. The services were conducted by Drs. Long, Atkinson, and Revs. J. W. Holt and W. G. Clements. A more extended account will appear later.

To mention all the names of those who send us subscribers each week would be a task of no little work. We dare not do it except in a general way or make mention of special effort as we are doing this week. However, our office system of keeping accounts show the name of each person sending a new subscription and we will give a summary at the close of the year. In that summary will be given the names of every pastor, layman, and all those who aided us in securing new subscriptions during the year, and with each name will be the total number subscribers sent in. You can decide now how you desire your record to look. This would also make a good record to include in the Annual.

ADDRESS OF AN AGED MINISTER TO HIS PALSIED HAND

Old hand, what ails you? Cannot you be still for a moment? Seventy and six years have left their marks on you. But bless the King in Zion this day for all the service you have been able to render him. How often have you handled the sacred pages of His Word? What use you have been in preaching his gospel! How often you have baptized loving disciples! How many you have received into fellowship in his Church! For how many you have broken the emblem of his broken body! Poor old hand! I remember when you were fair and young and strong. Never mind the past. Thank my loving Lord, it will not be long before you will lay a crown at his feet; not long before he will stretch out his own hand, mighty to save, and grasp you and greet you, and his touch will heal your palsy and send immortality thrilling through your every vein and fiber. Be of good cheer, old hand! You shall soon touch more than the hem of his robe and be healed forever!—*Exchange.*

THE USE OF POETRY IN PREACHING

By Rev. R. O. Lawton in Christian Advocate

A preacher in Arizona, whose preaching was severely unadorned, unvarnished, and uninteresting, told me that a certain very successful preacher was popular because he used poetry in his sermons In the eyes of this dull preacher the use of poetry was almost a heresy, certainly beneath the dignity of a true gospel preacher. He is not the only preacher who discounts such practice in the pulpit. Many preachers think it is a sort of play to the galleries, an effort to "show off." In their judgment, the preacher who indulges in poetry is at least affected. And some laymen have been trained to hold it in contempt. A preacher came to my town and preached a capital sermon with a liberal sprinkling of poetry. I asked a painfully practical and matter-of-fact layman if he did not like the sermon. He said it did pretty well, but was too flowery. As soon as the preacher began quoting poetry the layman saw flowers. I am of the opinion that the preacher in Arizona and the layman in South Carolina were both wrong; for, rightly used and not abused, the use of poetry in preaching is not only in order, but lends certain flavor and zest and life to a sermon. Like all good things, it may be abused; but it is the use, not abuse, that I want to discuss in this article.

Suppose we are preaching on "Trust in God"; and after making a series of abstract statements we are anxious to illustrate our remarks with something concrete, appropriate, and beautiful. What would suit our purpose better than these two stanzas from Bryant's delightful poem, "To a Water Fowl"?

"Thou'rt gone, the abyss of heaven
Hath swallowed up thy form; yet on my heart
Deeply has sunk the lesson thou hast given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright."

And it would not be entirely out of order to add the following stanzas from Whitter's comforting poem, "The Eternal Goodness":

"And so beside the silent sea
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

Maybe we want to preach on "Spiritual Progress" or "Growth in Grace" or "The Development of Character." Call it what you will. What's the matter with throwing in this gem for Holme's "The Chambered Nautilus"?

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

If we are preaching on "The Highest Service," we may use the well-known quotation from "The Vision of Sir Launfal" with telling effect:

"The Holy Supper is kept indeed;
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare.
Who gives himself with his alms feeds three—
Himself, his hungering neighbor, and me."

Suppose we take for a subject "Building on God." This stanza from one of the most exquisitely beautiful poems in the world would make the desert place in our sermon blossom as the rose:

"As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God;
I will fly in the greatness of God as the marsh-hens flies
In the freedom that fills all the space 'twix the marsh and the skies.
By so many roots as the marsh-grass in the sod
I will heartily lay me a-hole on the greatness of God."

A sermon on "Death" would be enhanced by these robust lines from Robert Browning's virile poem, "Prospice":

"For death?—to feel the fog in my throat,
The mist in my face,
When the snows begin and the blasts denote
I am nearing the place,
The power of the night, the press of the storm,
The post of the fot;
Where he stands, the arch fear in a visible form,
Yet the storm man must go.

I was ever a fighter, socone fight more,
The best and the last.
I would hate that death bandaged my eyes and forbore
And bade me creep past.
No! Let me taste the whole of it, fare like my peers,
The heroes of old,
Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness, and cold."

If we are preaching on the subject calling men back to God and away from their trust in their own strength, Kipling's "Recessional" would be a splendid ending to such a sermon:

"God our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of hosts, be with us yet,
Lest we forget, lest we forget.

The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine ancient sacrifice
An humble and contrite heart.
Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

THE CONFERENCE APPORTIONMENTS

Superannuation

If anyone will take the trouble to examine the ministerial reports of our pastors it will be seen that they are paid a salary for too small to expect them to give their entire time to the ministry and save anything for old age. Our churches are considering the present need of their pastors, and when that is supplied by a living salary, they think their duty is done. When the pastor grows old, of course, a younger man will be called, and the obligation of financial support will shift completely from the older to the younger pastor. What will become of the aged minister, worn out in the service of his church? The Superannuated Fund is the answer to that question.

Complaint is sometimes made that the preacher's sermon is poor and that his time is too much occupied in work other than the pastoral duties. On the other hand the preacher complains that his salary is so small that he must do something to supplement it, or old age will find him in want. The enlargement of this fund will make these complaints impossible. The church will get the undivided interest and service of the pastor; and the pastor can safely rely upon the support of the church in his old age. Ou ministers and churches have alike suffered because of improper recoginition of this fund. It has driven our ministers to the farm and shop and deprived the church of needed service, and it has invited harsh criticism upon both churches and pastors. Churches have said: "Poor service and sermons;" pastors have said: "Stingy churches."

To follow Christ means a sacrifice. Neither the pastor nor the church can escape. The pastor must do his very best for the church, and the church must do her very best for the pastor. They each need the other. They are one. Pastors need to have more faith in the churches. It will help them to be trusted. When pastors sacrifice for the churches, churches will sacrifice for the pastors. I am persuaded that our churches have lacked the very best opportunity to show their very best service to their pastors. If other denominations have amply provided for the worn-out ministers and his widow, the ministers in that church fully gave themselves to the service of the church.

But we have no application from any aged minister in our Conference to this fund, why pay this fund when there is no application? Why should the ant prepare his food in the summer? or, why should Joseph store up the corn in Egypt, during the years of plenty? Some day your pastor who is now serving you will serve your church no longer. You perhaps may be in glory, but your children will be alive. They will have a younger man for their pastor. The old one will be superannuated, and it ought to make you feel happy now to think that by your gifts from year to year you make it possible for your pastor to be happy when his form is bent and his service impossible on account of age.

Ramseur. T. E. WHITE.

DISTRICT MEETINGS

District No. 3 of the Western North Carolina Conference met at Zion Christian Church, December 30 and 31, 1916.

The Leader, Rev. T. J. Green, being absent, the following officers were elected: J. A. Kelly, Chariman; George Johnson, Secretary; T. J. Green, Treasurer. The following delegates were present:

Zion Church.—G. F. Johnson, D. T. Marks; Hanks Chapel—R. T. Farrell, B. White; Center Grove. Antioch. Grace Chapel. Poplar Branch. Mt. Pleasant and Keyser were not represented.

Rev. J. D. Wicker was the only minster present.

The following phases of the church work were discussed:

Home Missions, Foreign Missions, the support of the Orphanage, and the publishing interest of THE CHRISTIAN SUN. We succeeded in getting four new subscribers.

On motion we adjourned to meet at Antioch, April 28, and 29, 1917.

We would be glad to see a full delegation from each church in the district.

J. A. KELLY, Chairman.

GEORGE JOHNSON, Secretary.

THE VOCAL UNION

This Union met with the Christian church at New Hope, December 31. There were only three choirs present—Oak Grove Baptist, Harris Chapel Baptist, and New Hope, Christian. The choirs that belong to this Union are all that are in the township. The weather being unfavorable only three choirs met this time. At these Unions they sing all day, with a short talk now and then by some one. It is indeed a feast of good things. The songs are of the best collection. At these meetings they take an offering for the orphanage in the church in which they meet represents. At this Union, the offering was taken for the Christian Orphanage at Elon College, amounting to $5.08. The Union meets next time with the Baptist church at Oak Grove and the offering will be taken in favor of the Baptist Orphanage at Thomasville. These Unions are a stimlous to each of the choirs in the township, and also serves to cultivate a fraternal feeling between these churches. The congregation at this Union was large and everybody seemed to enjoy it. These Unions meet somewhere in the township every fifth Sunday. God bless these unions.

P. T. KLAPP.

NOTE OF THANKS

I desire to express my appreciation and sincere thanks to the good people of Pleasant Cross church and community for the splendid gift and donations in general on December 25th. A complete suit of clothes and some cash amounting to $18.25. Thanks to all.

Seagrove, R. F. D. W. N. HAYES.

THE BENEFITS OF PROHIBITION

During the Christmas holidays I was in Graham, Greensboro, High Point, Liberty and Chapel Hill, and I have been informed by citizens and policemen in each of these towns that no one was seen to be intoxicated and consequently no one was arrested for drunkenness during the holidays. This is a remarkable circumstance and is evidence that prohibition does prohibit.

Chapel Hill W. S. LONG.

THANKFUL HEARTS

As I look back I see many pleasant things that brought joy to many hearts in my field of labor during 1916. Each of my churches experienced soul stirring revivals and about seventy-five souls were added to the membership. I am looking forward and hoping that the year 1917 may have in store for us more and greater blessings than the past. Friends have remembered me at different times during the year in such a way as to endear them to me closely, especially so during the recent weeks. Dr. C. M. Walters and wife, George R. Maynard and wife, W. J. Graham and wife and sister, J. M. Wallace and wife and others have given us liberally of cash and good things to eat. Many thanks to these kind friends. All such things inspire us to try to do our very best to make good during the new year.

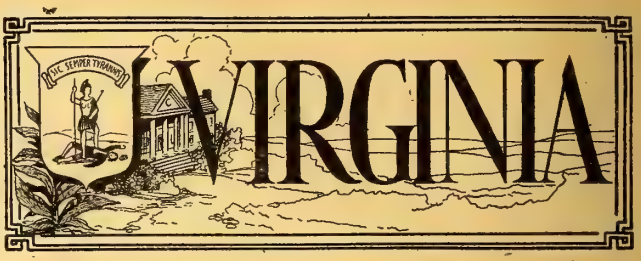
JEREMIAH W. HOLT.

MUSICAL INSTITUTE

At the last session of the Sunday School and Christian Endeavor Convention of the Eastern North Carolina Conference, the Music Committee was requested to hold a musical nistitute of not less than three days duration, also to recommend a song book to be used by the different Sunday schools for the next Convention year. The committee has decided to hold the institute at Catawba Springs Christian church, near McCullers, N. C., February 14, 15, and 16, 1917. "Tidings of Glory," a book published by "Trio Music Company, Memphis, Tenn.," is the name of the book we cheerfully recommend for use in our Sunday schools. The Chairman of this Committee will appreciate a card from every Sunday school belonging to this Convention giving name and address of the leaders of music. Let's get ready for the institute.

GEO. M. MCCULLERS, Chariman.
McCullers, N. C.
PROF. J. H. MORRING,
PAUL E. GREEN,
MAY STEPHENSON,
W. L. THOMAS,
Committee.

Resist the devil, and he will flee from you." The devil is a coward. And it is strange how easily he can be resisted. If we resist our own evil nature, we are thwarting the devil. "Learn to say 'No.' "—*Exchange.*



HOLLAND

I have been pounded by the members of Holland church. Flour, sugar, ham, coffee, fruit, soap and many other good things were placed on our table on the eve of the New Year. Why should we worry about the high cost of living? To all who contributed on that memorable night, and to all those who have given us nice things from time to time, I desire to express, in behalf of my family, our sincere appreciation.

B. F. BLACK.

VIRGILINA

The fall has been a busy one. In addition to the usual routine of work was added the great task of moving from one field to another.

We got to Virgilina on the evening of December 24, and were met at the station by a number of friends with automobiles and cared for until we could get settled in our new home. The kindness of the good people that helped on our arrival has continued. Part of our household effects were here and other continued to come in on the installment plan. One box containing some important parts of our cook stove went astray. The good people here learned of our predicament and sent in a new twenty-five dollar cook stove. After this people began killing hogs and we have been supplied in fresh meat for weeks. On the evening of December 30, we received from the people of our church here and the town a real pounding. We gave the crowd of young people and the few older ones the right of way to our dining room where they deposited the gifts which consisted in confectionaries and almost everything in the way of food supplies.

On December 26, the people of Liberty (Halifax) met at the church to pack a box of good thngs for ther pastor and family. The same was received two days later. Practically the whole church and some others contributed to the donation which consisted of fruits, potatoes, apples, canned goods, home made molasses, fresh meats in abundance, cake and other valuable food supplies.

On Christmas morning, we received a check for ten dollars with the greetings of the season from Mr. T. G. Pool, cashier of the Bank of Virgilina. Many other tokens of good will have come from individuals of the different churches in the field. For all we are profoundly grateful. I shall endeavor to give my people the best service I am able to render.

A prosperous New Year for the Editor and The Sun Family.

C. E. NEWMAN.

SUNDAY SCHOOL LESSON

Golden Text:Behold, the Lamb of God, that taketh away the sin of the world! John 1: 229.

All the lessons for this quarter are taken from the gospel of John. John is called the beloved disciples. He knew the heart and soul longings of Jesus better than any other man. He entered into His private life more fully, touched and was touched by the chords that bind humanity. To understand the divine light of John's gospel we must be as humble as he and ask for that grace with which he was so richly endowed.

At the time of our les son, John the Baptist was on the east banks of the Jordan, preaching and baptizing and pleading with the people to make way for the Lord. JJohn had been preaching for sir months and had in that time created such excitement and worked such wonders that the Jews at Jerusalem decided to find out about this man. A delegation was sent to interview him. The questions asked were searching. They were answered in a short but courteous manner. If the Jews had not been prejudiced the outcome may have been quite different from what is was. John pointed out Jesus to them, He being made known by a promised sign.

TEACHINGS:

"John, the man of the wilderness knew more of divine th ings than the self-appointed leaders of Jerusalem.

"One's mission in the world is defined by one's relation to Jesus.

"Humility is a fruit of knwledge of Jesus.

"Christ is made known to the world through the witnessing of those that have come to know Him.

"The world's great need is to be pointed to its Savnor from sin.

"The conviction that Jesus is the Son of God comes through God's teaching.

"Those who live blameless lives need not fear the question "who art thou?"

"The sense of sin and the consciousness of guilt should make every one feel the need of a Messiah able to take away sin.

"It is not given to every one to startle a nation, but it is the privlege of every one to be a voice for Jesus."

CHRISTIAN ENDEAVOR TOPIC, JANUARY 14.

Sriptures

The Mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down of the same thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Selah. Hear, O my people, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the most High: and call upon me in the day of troubles: I will deliver thee, and thou shalt glorify me. Ps. 50: 1-15.

In the beginning of the new year let us discuss the strength of the Christian Endeavor society. Our pledge is the real source of strength. Every sentence in the pledge is a vital one. If we observe the first one we have gone a long way in making our lives count for more. The men and women who keep the pledge are the real factors of strength in our societies. The pledge is not to the society, but it is to Christ and we are under obligation to Him for everything. He has promised us that if we trust Him He will protect us in time of need and misfortune.

"What are some feelings and actions that show a lack of trust in Christ?

"How can trust in Christ be increased?

"For what in our society work do we need to trust Christ?

"How can we increase our regard for our promise?

"How can we aid others to keep their promises?

"How can we get more heroism into our endeavors?

"How will our striving in good causes affect our characters?

"What are some of the enlargements of Christian Endeavor that we might well make?

"What are the advantages of daily prayer?

BIBLE REFERENCES

Exod. 16: 4 1 Chron. 16: 37: Ezra 3: 4: Neh. 88: 18; Ps. 61: 8; Prov. 8: 34; Luke 9: 4; Acts 4: 20; 18:5; 20:22.

HARDENED

Are you growing hardened toward the terrible facts of this fearful war? Do you read calmly the newspaper accounts of carnage? Are you ever disappointed when the newspaper heading are tame and there is "nothing doing?" If so, you have been reached by one of the saddest results of war, you have become callous to human suffering. Pray for a new birth of sympathy in your soul.—*Arrow.*

Keep your face toward the sunshine, and the shadows will fall behind you.—*M. B. Whitman.*

It is better to say, "This one thing I do," than to say, "These forty things I dabbled in."—*Washington Gladden.*

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President ..... Franklin, Va.
Mrs. A. T. Banks, Vice-President ..... Henderson, N. C.
Mrs W. H. Carroll, Secretary ..... Burlington, N C.
Mrs. W. T. Walters, Treasurer ..... Winchester, Va.
Mrs. W. A. Harper, Corresponding Sect'y .. Elon College, N. C.
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Mrs. M. F. Cook, Supt. Lit. and Mite Boxes .. Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll ... Greensboro, N. C.

THE RELIGIOUS NEEDS OF THE LATIN-AMERICAN IMMIGRANT

By Miss Martha Nutt

The completion of the Panama Canal and the consequent drawing together of the peoples of the two Americas, together with the disturbed conditions in Mexico and the relation in which the United States stands to that unfortunate country, have made the religious needs of these Latin peoples, who are without a knowledge of the open Bible and the living Christ, one of the gravest problems that confront our Church to-day.

All Latin Americans sprang from the same race—a brave, hardy, adventurous, romantic, and warlike people, representing an Iberian, Celtic, and Roman amalgamation. Geographically, Latin America begins beyond the Rio Grande with Mexico and includes Central America, South America, and the West Indies. Then we should add to these Italy, for the Italians too are Latin; and when they come to the United States or South America they become Latin Americans. Let us not forget that our own America was discovered by an Italian and that a Spanish queen pledged her jewels to make it possible. The Latin people have contributed materially to the world's wealth in the realm of science, art, and letters. They are a warm-hearted, quick-minded, high-spirited people, and their responsive natures thrill to all that is bright and beautiful, whether it be color, harmony or mental suggestion. As a whole, they are an interesting people, splendidly endowed mentally and physically. Their greatest lack is a moral lack.

It has been said that there are in the United States thirteen and on-half million foreign-born Americans and eighteen million with one or both parents born abroad. The Latin Americans among these strangers within our gates, from Anglo-Saxon point of view, have been "weighed in the balance and found wanting." We are forced to believe that something more than a mere difference in race and climate is the cause of the marked difference between Anglo-Saxon and Latin people. As a nation's history and progress depend largely upon its religion, we find that the early forms of religion introducted by the Latin peoples have lacked the high ideals and spiritual knowledge which our Protestant forefathers brought with them when they came to this country seeking freedom to worship God. Wonderfully enddowed as are the Latins, too long have they been left to themselves and a corrupt system of worship. Romanism, like Buddhism, has deadened their spiritual sensibilities with images, lights, incense, vestments, masses, beads, wayside shrines, monasteries, nunneries, celibacy, retreats, pilgrimages, nuns, convents, purgatory, priestly and saintly intercession, indulgences, works of supererorgation, pope, archbishops, abbots, monks, neophytes, relics, and relic worship. The almost inconceivable darkness and superstition which overhung Europe until the close of the sixteenth century testifies to what extent the Roman Catholic Church stooped to enslave the people; and a survey of the fields of the Catholic countries to the south of us, where great sections are left, simply baptized pagans with no religious instruction, speaks for itself.

Instead of the religion of Jesus Christ, they are taught to exalt Mary. Instead of Jesus the great Head of the Church, they accept his vicar in Rome. Instead of the Holy Spirit, they depend for regeneration upon water baptism, the water of the eucharist, and the oil of extreme unction. Instead of the Word of God, they have traditions, bulls, and ordinances; and we could cite more than once instance where the Bible has been taken away from those who were earnestly seeking to know the truth. Oppression and superstition have ruled her masses; but when once the gospel grips their lives, they are intensely enthusiastic and eager to carry the light to others.

These people have come to our land and brought all their religious inheritances, which leave them with no Bible, no gospel, and no social uplift. The vast majority live in congested districts, in houses once big enough for one well-to-do family and now inhabited by from ten to twenty families. They are a capable yet pleasure-loving people, who live so miserably that there must be some diversions; and yet the environment in these centers, with the corner barroom, the public dance hall, and the uncensored moving-picture show, is calculated to make small minds and hinder every development toward better citizenship.

These people are having to do with the making or marring of the city. They are going to have to do with the destiny of the nation. An example of this was seen in the public protest of one hundred and one thousand six hundred and seventy-eight foreigners who last year paraded the streets of Chicago protesting against Sunday law enforcement. Does it concern us that they are here with their Old-World ideals? Many of them are in touch with the worst and not the best things of life. True it is that their religious heritage will handicap for a time; but if the surroundings and atmosphere can be purified, if the spiritual lack can be met with a plain, simply, cleansing gospel, only God knows the great benefit that will come to self, to the unfortunate brother, and to the world at large. Helen C. Dwight has very beautifully expressed our opportunity in "The Immigrant Madonna."

"My baby son—
He come with little heritage;
But his eyes are clear, his body strong.
He is ready for you to do with him what
you will.
What will you?

Will you use him hurriedly for your

quick ends?
And then will you discard him because
he is worn out and still a foreigner?
Or will you teach him, with him grow
and help him to be one of you,
To work with you for those great things
you seek?

He is my son, America,
And all my treasure.
I bring him here to you; and you—
What will you do with him?

I we have no unselfish interest in these Latin-American neighbors of our, then it behooves us to get selfishly interested in them, for we shall save our own land by saving the foreigner in our midst. The same spirit which sends us as missionaries to the heathen across the seas should send us down into our great cities and out on the frontier to helpless and hopeless lost men and women everywhere.

It is not enough that we preach the gospel, but we must also live it. It is not enough to say, "Love and respect all men as your brothers," and then treat them as inferiors and often as slaves. The Bible must be put into their hands and with it our love, our sympathy, and our interest. How much these Latin-American immigrants need us! And O how much the Church needs these people to broaden her own sympathies! There should be established in the midst of every foreign colonly a religious settlement house, which should be the center for a higher civic, social, and religious life—a place where there would be instituted and maintained educational and religious enterprises. These would improve conditions of life and living and leave the stamp of Him who "came that we might have life, and have it more abundantly." His life was for the world, but He must have human channels through which to reach the world. He is counting on us, and we must not disappoint Him. A Consecration Song:

"Thou hast no tongue, O Christ, as once of old,
To tell the story of thy love divine;
The story still the same, as sweet, as true,
But there's no tongue to tell it out but mine.

Thou hast no hands, O Christ, as once of old,
To feed the multitudes with bread;
Thou hast the living bread enough for all,
But there's no hand to give it out but mine.

Thou hast no feet, O Christ, as once to go
Where thy lost sheep in sin and sorrow pine;
Thy love is still the same, as deep, as true,
But now thou hast no feet to go but mine.

And shall I use these ransomed powers of mine
For things that only minister to me?
Lord, take my tongue, my hands, my heart, my all,
And let me live and love and give for thee."

—*Selected.*

TAKE TIME TO SET THE SOUL RIGHT

Every day from the city observatory at Madras, India, the timepieces of over nine thousand tlegraph offices in the empire are set right, and the operation takes two minutes. It is worth while, so the government thinks to stop traffic on over 72,000 miles of telegraph lines and over 287,000 miles of telegraphic wire, at least once every twenty-four hours, to correct wayward clocks and set them to the sun. If taking time to set clocks right is of such importance in an empire which will one day crumble into dust, how much more important it is to take time to set the soul right, which is to live throughout eternal ages!—*Ida Q. Moulton.*

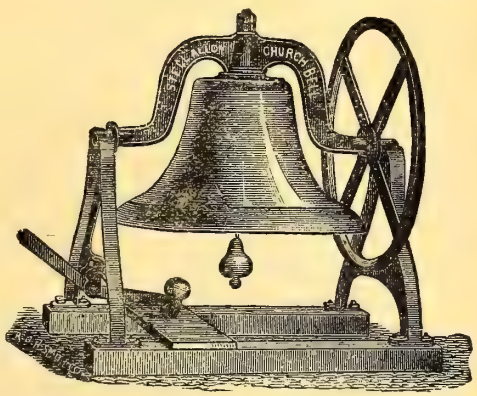
A directory of 32,000 graduates and former students of the University of Illinois shows that only eighty-three are in the work of the ministry. This is only another evidence of the fact that the Church cannot look to the State or independent institutions of learning for her ministerial supply.

To Whom It May Concern:

This is to notify all users of automobile, bicycle, and motor cycle casings and tubes that they are doing their bank account a fearful injustice in not using Pennsylvania Rubber Company's goods. The best--no others sold here equal to them. A written guarantee. Should one go bad, then the most liberal settlement. Ask those using Pennsylvania Rubber Company's goods. See me or waste your money.

W. C. THURSTON,
Burlington, N. C.

BELLS

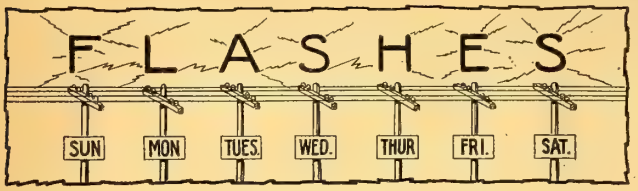


CHANGE IN PRICE

Prices on steel alloy church and school bells have been advancing by leaps and bounds, and will probably continue to do so.

Should you require a bell, write at once for prices and catalogue.

ODELL HARDWARE CO.,
GREENSBORO, N. C.



December 31: The Allies refuse to consider German proposals of peace which they say is "empty and insincere." Belgium indignant at the contents of the proposal.

January 1: The New Year begins with the warring nations at a deadlock. All ready to discuss peace, but no suitable basis has been found.

January 2: Congress re-convened today—many important measures to be considered.

January 3: Plans have been made for a reunion of Civil War Veterans at Vicksburg, Miss., October 16-19, 1917.

January 4: Villa forces killed all the Chinese and Syrians fond in Loweon during their recent occupation of that city.

January 5: Through the efforts of Senator Lee S. Overman, Cuba has withdrawn suit against North Carolina.

January 6: Leak investigation continues. It looks as if some one has been telling Mr. Wilson's official affairs.

CHRISTIAN EFFIENCY

Christian efficiency means producing Christian results. Christian efficiency calls for the boldest Christian thoughts that a man can think—as long as they are safe. No common place vision of the church or the kingdom will make any impression upon our age.

No minister afraid to preach missions, foreign and home, need expect ever to produce a truly effient church in the Christian sense. A preacher of the gospel afraid of the frown on a rich man's face is not worthy of the glory of the cross of Calvary.—*Rev. Allen A. Stockdale.*

Good habits are not made on birthdays nor Christian character at the New Year. The workshop of character is every-day life. The uneventful and commonplace hour is where the battle is lost or won.—*Maltbie D. Babcock, D. D.*

"And so beside the silent sea
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

Part of the 100,000 Russian prisoners taken in the battle of Tannenberg.

A BOY'S PRAYER

I pray, whatever wrong I do,
I'll never say what is not true;
Be willing at my task each day,
And always honest in my play.

Make me unselfish with my joys,
And generous with the other boys;
And kind and helpful to the old
And prompt to do what I am told.

Bless every one I love and teach
Me how to help and comfort each;
Give me the strength right living brings,
And make me good in little things.

BOYS WHO STARTED BUSINESS ON FIFTY CENTS

Here is a story for boys; it is also good for men. It tells how fifty cents was turned into three hundred and fifty dollars by thrift and hard work and made into a fund which a group of boys are going to send themselves to college.

Three years ago about a dozen boys decided to pool their spending money instead of spending it for odds and ends and with the fund so created to start in the business of earning money. After the pennies and nickels were dug out of pants pockets and counted, it was found that all they could scrape up was fifty cents. It was a modest nucleus, but the boys put their heads together in council to plan ways and means of making it grow.

"We began to try to think," said one of the boys, "of some way we could earn money to add to this sum. We decided to split kindling wood and to sell it in the village at ten cents a bundle. A lot of old boards from a barn which had been remodeled were given to us, and we split them up into kindling wood. We peddled the kindling in the village and sold all we could make. When we counted our receipts, we found that we had eight dollars and fifty cents.

That was the start. With this money and four dollars the boys borrowed, they bought an incubator and started in the chicken business. They were only partly sucessful and decided to sell out. They disposed of the whole outfit, and after paying all their debts they had twenty-five dollars in the bank.

Kindling had proved porfitable, so they decided to return to it. They invested in a horse, which they bought cheap because he was run down, borrowed a wagon, and began making more kindling for sale. They sold all they could make and bought feed for the horse. He began to fatten up, and by spring he was in good condition. A man offered sixty dollars for him, and the boys parted with their horse. This money and what they had made on the kindling gave them a fund of nearly a hundred dollars.

The next investment was in pigeons, and that is the present stage of the enterprise. The boys now have more than two hundred old birds to supply squabs, and they can sell all they raise at a handsome profit in the village. Since starting with pigeons, the boys have added Belgian hares to their pigeon-raising, and these two investments are proving the best of any. The profits go to the boys in a common fund, which is going to help them pay their college education when they get through the public school. The fund has now reached three hundred and fifty dollars, and it is still growing steadily.—*Illustrated World.*

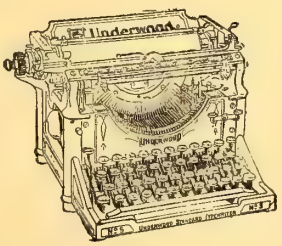
1000 PER CENT CASH PAID SUFFERERS.

Proposition: Invest penny for Post Card—ask us for Booklet "RADIANT HEALTH." We will mail Booklet and send you a two-cent stamp to cover postage for returning Booklet, "RADIANT HEALTH." Read Booklet, "RADIANT HEALTH" through (every word of it) just twice. Then mail Booklet, "RADIANT HEALTH" to us, using the two-cent stamp we sent you, and by return mail we will mail you a 1916 new dime, wrapped in tissue paper and sealed with a RED X seal—(the dime makes your thousand per cent. on your investment). Then your opportunity for making a real investment will be plain to you—if you will just "sit up and take notice" of Nature's way of restoring your health. Anyway you will be wiser after reading the Booklet, "RADIANT HEALTH." We want every sufferer to know how to get well, or, according to our way of thinking, at least be able to die comfortably. We limit this offer to an expenditure of $100.00.

STERLING SALES CO.,
ELON COLLEGE, N. C.

SPEED--ACCURACY
SIMPLICITY-DURABILITY

Ask Any Typist You Know



WHY THE UNDERWOOD IS

"The Machine You Will Eventually Buy."

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto M e

SUPERINTENDENT'S LETTER

Our report this week is the December report continued and December donations. We want to get in all December donations and the Thanksgiving offerings before we close the year 1916. I will hold all contributions for January until after next report and then begin the new year.

Our children will long remember the Christmas just past, as the churches have been so kind to them and sent them so many kind remembrances and their hearts have been made glad more times than once. It has been a great pleasure to see them enjoy so much happiness. "Old Santa" has been kind indeed.

We have received the following donations since our last report:

Waverly Christian church, Sunday school and friends, one box containing many useful articles for the children and pantry.

Burton's Grove Christian church, Wakefield, Va., one barrel groceries.

Washington Street Christian church, Portsmouth Va., one box containing 24 cans fruit. One box containing a present for each child. One box containing groceries, etc.

In our report for December 26, I gave Holland Christian church credit for a box that should have been credited to the Ladies' Aid Society, Damascus Christian church, Gates County, N. C. I am always glad to correct any error made.

The Women's Bible Class of Burlington Christian church sent us a box of dishes for the dining room which were very much needed and certainly appreciated.

Brought forward $5,277.52

Children's Offerings

Margie Booker	$ 1.00	1.00

Monthly Sunday School Offerings

Leaksville, Va., S. S., December	$ 1.00	
Berea S. S., Va., December	2.00	
Browns Chapel, . C., December	.28	
Liberty, Va., S. S., Oct., Nov., Dec.	3.00	
Burton's Grove, Wakefield, Va., Dec.	1.00	
Wakefield, Va.	1.00	
Six Forks, N. C., December	2.11	
Antioch, N. C.	1.00	
Damascus church, N. C.	1.80	$14.19

Thanksgiving Offerings

Burton's Grove, Va.	$ 6.10	
Liberty, (Vance)	15.00	
Wakefield, Va.	10.40	
Winchester, Va.	4.44	$35.94

Christmas Offerings

Raleigh Christian church	6.38	
A Friend	1.00	
Portsmouth S. S., Norfolk, Va.	10.65	
W. F. Isley & Co., Greensboro, N. C.	4.61	
J. J. Douglas, Greenville, Ohio	5.00	
Waverly Christian church, Waverly, Va.	29.00	
Hill of Zion S. S. Orient, Iowa	4.00	$60.64

Special Offerings

Mrs. Bettie Cates, on support of children	5.00	
Baraca Class, Liberty, (Vance)	18.75	$23.75

Miscellaneous

Cash	5.75
Total for week	$ 141.27
Grand total	$5418.79

CHAS. D. JOHNSTON, Superintendent

From hte Children

Suffolk, Va., December 21, 1916.

Mr. Chas. D. Johnston,

Dear Sir: I am sending 50 cents for the little orphans. I wish you and all the children a very Merry Christmas and a Happy New Year. Love to all the little girls and boys. I am,

Your little friend,
Virginia Harrell Luke,
404 Main St., Suffolk, Va.

We appreciate your letter and trust you will write to us often. It is encouraging to have the little girls to write for the corner. C. D. J.

THE WALK-OVER SHOE

The "WALK-OVER" Habit

Get the habit—it's a good one.

Men and women who have the WALK-OVER HABIT know what it means to have shoes that are elegant in style comfortable on the feet and long in wear.

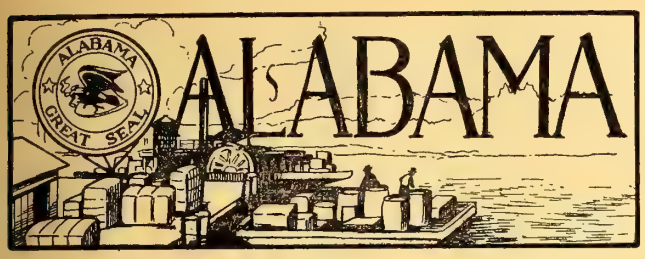
Acquire the WALK-OVER HABIT—it's a habit that you'll never discard.

SEE THE NEW 1916 STYLES IN OUR WINDOWS.

The Holt-Cates Co.

"The Walk-Over Shoe Store."

CORNER MAIN AND DAVIS STS. BURLINGTON, N. C



MISSION WORK IN NORTH ALABAMA

We are located in Cullman County. Some weeks ago the Mission Board asked me to take work in North Alabama. After visiting this County, and investigating I decided this the best place to locate. I find here a little band who are anxiously waiting to go into organization of a Christian church. Many others who are favorably impressed with our church. To the north a few miles of us I understand we have several more members; also some to the west of us a few miles. We have members of our church in Jackson and DeCalb Counties. It seems to me that our people here who desire a church should have one before another year passes. As for me I mean to go anywhere I can and do all I can to establish churches in this part of the country. I believe this to be a great field for the Christian church. I believe it to be to the interest of the Alabama Conference to make a special effort to do mission work here. Instead of one man here we ought to have at least three. I believe if the Mission Board of the Southern Christian Convention knew the real condition here they would gladly give aid to the work. I would say, brethren, in the language of the Scripture: "Life up your eyes and look on the fields for they are white already to harvest." And further "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest.

J. H. HUGHES.

Cullman, Route 7.

FROM BROTHER HUNT

May the Editor and all THE SUN readers have a happy New Year. May this be the best year in the history of our great Church. We have had a very quiet Christmas down here, and everybody seemed to enjoy it.

I have agreed to preach at Antioch, Beulah, New Hope, Pleasant Grove, and Corinth. I had hoped to arrange for a little rest this year, but it seems that I will be very much disappointed in my anticipation. I hope to be able to do good service for my Master this year.

The Alabama Conference is in hard luck seemingly for the present. On account of the removal of two of our strongest preachers, Rev. J. H. Hughes, has gone as a Missionary to North Alabama and Rev. G. O. Lankford goes to Virginia, and the rest of us are here to suffer the consequences.

In my opinion our work in the Alabama Conference will be greatly hindered for the next few years at least, unless some unseen power impresses other stronger men to come this way, which is not likely, owing to the fact that our work here is composed of country people and they are not rich. When I closed my services at New Hope last fourth Sunday being Christmas eve, announcement was made that the brethren and sisters who had presents for the pastor to present them at the pulpit, and so they did and kept it up until about $20 worth of goods and cash were brought. If those people could realize how glad my dear wife and children were when those packages and bundles were undone, they would be fully repaid for the sacrifice of them and help the unworthy pastor to do better service.

Wadley. G. D. HUNT.

AN OPEN LETTER

TO THE EDITOR:

I am writing to suggest and urge that you open your columns for a regular War Relief Fund.

As least one influential religious weekly has such a War Relief Fund and the results have been encouraging.

It is our belief that such a War Relief Fund, continued in your paper until the end of the war, will not only bring in a considerable sum directly, but will stimulate churches to give through other channels, and by other plans.

Many churches are making relief giving a regular item in their budgets. Others are taking offerings regularly for this purpose. Many churches place war relief envelopes in the pews and vestibules.

We feel certain that a War Relief Fund carried in your columns would stimulate such giving. Of course I need not stress the need. It is great and is all the time increasing.

It is our suggestion that each week the names of the contributors, individuals, or churches, be given in oyur paper, without the amount, but that the total amount to date each week be given. It is suggested that several representative relief causes be mentioned, but that it be stated that the funds will be sent to any cause which may be designated.

Contributors should be urged to designate the objects to which their gifts shall go.

We sould be pleased to hear from you regarding this plan.

Yours truly,

New York City. E. W. RANKIN,
Assistant Secretary Federal Council of Churches.

NOTE:. We shall be glad to receive any contribution sent and make acknowledgement of the same in THE SUN and forward as may be directed.—*Editor.*

The VANDERBILT HOTEL
THIRTY FOURTH STREET EAST AT PARK AVENUE
NEW YORK CITY

AN HOTEL DESIGNED TO APPEAL
TO THE CONSERVATIVE

THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED

MARRIAGES

One hundred and fifty words of an accepted marriage note published free. All over that number will be charged to the writer at the rate of one-half cent a word.

BLACK-MANER

Mr. H. P. Black and Miss Sudie Maner were married December 23, in Franklinville, N. C., at the home of Mr. J. C. Maner, father of the bride. The bride and groom are highly respected by their many friends who wish them well in their married life.

T. E. WHITE.

CRAVEN-MOFFITT

On December 27, Mr. C. W. Craven and Miss Allah Moffitt, both of Shiloh church and community, were happily married. The ceremony was performed by the writer at the home of the bride's parents A number of relatives and friends were present joining with ach other in extending congratulations

T. E. WHITE.

WILKINS-GILLIAM

At the residence of Jas. W. Gilliam, near Union Ridge, N. C., December 28, 1916, Dr. Java C. Wilkins was united in marriage to Miss Bessie A. Gilliam. Quite a large number of friends were present to witness the marriage of these popular young people. Dr. Wilkins is a practicing physician of Haw River, N. C., and Miss Bessie is the efficient organist of Union Church. Many nice and valuable presents were given them by their friends. They will reside at Haw River, N. C. Marriage ceremony performed by the writer.

JEREMIAH W. HOLT.

SIMMONS-MINER

On December 24, 1916, at the home of the bride's mother, Mrs. Emma Miner, of Caswell County, Altamahaw, N. C., R. F. D., were united in marriage by the writer, Mr. Berry Simmons and Miss Bertha Miner, both of Altamahaw, N. C., R. F. D. It was a quiet home wedding. A number of friends were present. Their many friends wish for them a life of happiness and success.

J. F. APPLE.

APPLE-BOONE

At the home of the officiating minister, Rev. L. I. Cox, on December 25, 1916, Mr. Roy C. Apple and Miss Sallie I. Boone were happily married. The attendants were Miss Annie Apple with Mr. Cyrus Boone; Miss Maggie Boone, Mr. Everett Apple. With Miss Cathaleen Huffman at the piano, Miss Lottie Lee Jones sang "The Rosary" as a prelude. The bridal party entered to the strains of Lohengins Wedding March.

Quite a number of the friends of the contracting parties were present to witness the marriage and to extend their good wishes.

L. I. COX.

FAGG-RICH

A quiet, but very pretty marriage was solemnized in Reidsville, N. C., on December 17, 1916 when Miss Florence Rich was united in marriage to Mr. S. F. Fagg. Only a few close friends were present to witness the ceremony. They will reside in Reidsville.

L. I. COX.

LONG-JORDAN

At Walnut Grove, M. E. Church, Cedar Grove township, Orange County, N. C. on December 27, 1916, were united in matrimony Mr. John Long and Miss Lessie Jordan, the writer officiating. It was a quiet church wedding. A large number of people were present. Immediately after the ceremony they left for Asheville, N. C. The bride is a very attractive young lady of Cedar Grove township, and the groom is a farmer of that section. Many wishes are for their happiness and success.

J. F. APPLE.

MORRIS-O'GEARY

Wednesday afternoon, December 27, at 3 p. m., at the residence of the officiating minister, Virgilina, Va., I united in marriage Mr. John Henry Morris and Miss Sarah Cathraine O'Geary. They are popular young people of Virgilina community. The groom is a tobacco farmer and a member of the Christian church.

May happiness attend them through life.

C. E. NEWMAN.

BRAY-McCRAW

At my residence, Virgilina, Va., on December 27, 1916, Mr. Burnett E. Bray of Nathalie, Va., was united in marriage to Miss Lee Anna McCraw. The writer performed the ceremony. Mr. Bray is a prosperous tobacco farmer, and a charter member of Liberty Christian church. The bride is a member of Catawba Baptist church, and a splendid Christian lady. The couple accompanied by Mr. John Tuck and Miss Janie Whitt motored from Nathalie in the forenoon and returned the same day.

The good wishes of a host of friends attend these young people as they enter upon their new relations.

C. E. NEWMAN.

HOBGOOD-JONES

On Tuesday, December the 5, 1916, at the home of the bride, Mayo, Va., I united in marriage Mr. Loren Hobgood and Miss Nannie Jones. The groom is a tobacco farmer near Oxford, N. C. The bride is the daughter of Mr. Gabe Jones, and a member of the Christian church at Virgilina, Va. Each have a large circle of relatives and friends who wish for them much happiness.

C. E. NEWMAN.

OBITUARIES

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published.

RAWLES

The subject of this sketch, Stephen T. Rawles, was born in Nansemond County, Virginia, August 21, 1848. He was married to Miss Nannie W. Turner, in Isle of Wight County, June 9, 1878, to which Union were given seven children. He professed faith and united with Bethlehem Christian church during the year 1894. After his coming to Newport News, about sixteen years ago, he united with the North End Christian church, where he was a faithful worker as long as that work was kept up. When the work there disbanded and moved to East End, he too, removed and has been one of its most loyal members since that time. Though being quite a distance from his Church, even while in his feeble condition, his face was seen often in the audience. Brother Rawles loved his Church. During one of his last visits to the church he said to his pastor, "I have always loved the Christian church, and though I am too old to give it much service, I shall remain in it until I die, for therein has been found some of the happiest moments of my life." This statement no one will deny for we, as well as his faithful nurse, Miss Duncan, and his bereaved family know that he continued faithful to the end, which came at 8:45 p. m., Saturday, December 16, at a good old age of 68 years, 3 months and 25 days, following a lingering illness of more than two months.

He leaves behind, a devoted companion and seven children, four boys, T. W., T. H., and Presley of Newport News, and L. E., of Portsmouth, Va., three girls, Mrs. J. E. Joyner of Suffolk, Va., Miss Flora and Alma who remain in the home, one brother, Mr. J. C. Rawles of Portsmouth, Va., and two sisters, Mrs. J. B. Phillower, and Mrs. J. Baker of Suffolk, Va., with a great host of distant relatives and friends who bow in sympathy and prayer for the bereaved family. The funeral services were held in the East End Christian church on Monday afternoon by this writer, assisted by Dr. C. C. Cox, pastor of the North End Baptist church, and his remains laid to rest in Green Lawn cemetery.

May God's richest blessings be upon the family who are called upon to sustain this great loss to the home. He who has redeemed us and has washed us in his blood will make all come right, and some day, if we are faithful to the trust, we shall be reunited in the home where there shall be no death, sorrow or tears for the old things of earth will pass away, and all things will be new.

J. V. KNIGHT.

HOLT

Sister Katie Holt was born August 25, 1859, and died December 15, 1916. She was a daughter of Henderson Holt, who was one of Chatam County's best citizens. Katie was converted and joined the Christian Chapel church when a girl. Later she was married to John A. Holt. Four children were bron into this home, Junie T. Holt, who is a member of the Raleigh Christian church and a successful business man, being treasurer of the firm of W. B. Mann & Co., Raleigh. Nonie H Holt, who is a member of New Elam church, is a farmer and has lived at the old homestead with his parents. Notie and Maudie Holt, two girls preceeded their mother to the spirit world.

Sister Holt had been an invalid for about five years. She bore her sufferings with great patience. She said to her pastor and others, "I am ready to go." Her dear husband has been very faithful in all her sickness. I have never witnessed sweeter devotion than I found in this home. Father was true to wife and the two boys loved the good mother. The burial services were conducted in the home by the writer, and the remains were laid to rest in the family burying grounds.

J. E. FRANKS.

LANGSTON

On December 19, the death angel visited the home of Brother J. O. Langston, taking him out of the clayey tabernacle into the spirit world. Brother Jim, as he was usually called, has for many years been a member of Catawba Springs Christian church. He was faithful to his church and will be missed by church and friends as well as family.

Uncle Jim was about 60 years of age. He leaves [illegible] and seven children to mourn their [illegible]. The interment was at the family burying ground and the burial service was conducted by the writer. May God's richest blessing rest on those left behind.

J. LEE JOHNSON.

PETTIGREW

Whereas, God, ni His infinite wisdom, saw fit to remove from our midst Brother W. H. Pettigrew, therefore be it resolved:

First—That Bethel church has lost a faithful and beloved member.

Second—That in our loss we bow in humble submission to the wil of God.

Third—That a copy of these resolutions be spread upon the church record, a copy be sent to the bereaved family, and a copy sent to The Christian Sun for publication.

N. A. HUGHES, W. L. MILES, MRS. FANNIE BOSWELL, J. S. RASCOE, Committee.

ELON COLLEGE NOTES

All hearts were grief-stricken here on last Friday when it became known that Mrs. W. W. Staley had passed away. Faculty and students sent a beautiful floral design as expression of their esteem and sympathy. Dr. Atkinson and Dr. Harper attended the burial at Oak Level church on Sunday. Three of Mrs. Staley's daughters, or all her children, graduated from Elon. The College had no more devoted friend.

Rev. B. F. Black, Holland, Va., is spending his vacation here in study. He says he enjoys being "one of the boys" again, and really he looks it. The Museum, as in days of yore, is dear to his heart and will receive endearing atention during his sojourn here. On Sunday Brother Black preached to great acceptance at both services. His flights of floral eloquence charmed his congregations.

The College was delighted last week to have avisit from Mr. P. F. Barber, Jackson, Miss. Mr. Barber graduated in 1903 and has given himself to business, in which he has achieved a marked distinction. College education, Mr. Barber argues, fits a man for business attainment.

Mr. and Mrs. T. W. Chandler and children, Virgilina, Va., are guests at Dr. Watson's. They will be here throughout January.

Mrs. Sue Garrison, Union Ridge, N. C., has become a citizen of our town, making her home with her brother, Dr. Watson. We give her glad welcome.

President Harper is scheduled to leave Wednesday for Chicago, where he will attend the Association of American Colleges. He will also attend a meeting of the Forward Movement of the Christian Church in Dayton, Ohio, while on his way back.

The students are practically all back for the new term and happy in their work. Examinations begin on the 15th and close on the 23rd.

The mid-year Reception on Saturday evening was unique and thoroughly enjoyed. It was given in the Ladies' Gymnasium of the West Dormitory.

Mr. W. H. Massengill, Cashier of the Elon Banking and Trust Company, has resigned and will move back to his home town, Benson, North Carolina, where he will engage in the real estate and insurance business. Mr. Massengill's leaving is a source of regret to our town. He has made a most capable banker, a useful citizen, and it is the regret of all that we cannot keep him. He and Mrs. Massengill leave this week and with them our best wishes go. His successor is Mr. M. C. Jackson, Jamesville, N. C., and to him we extend a most hearty welcome.

"X."

REPORT OF THE CONDITION
OF THE
Elon Banking & Trust Company
at Elon College, in the State of North Carolina, at the close of business Dec. 27, 1916.

RESOURCES

Loans and discounts	$14 817	48
Overdrafts secured, $91.65; unsec'd, $21.77	44	86
Banking house, $1480.38; Furniture and fixtures, $1106.31	2 586	69
Due from National banks	10 666	73
Cash items	1 146	19
Gold coin	280	00
Silver coin, including all minor coin currency	189	19
National bank notes and other U. S. notes	922	00
Total	$30 653	14

LIABILITIES

Capital stock paid in	$ 5 000	00
Surplus Fund	1 000	00
Undivided profits, less current expenses and taxes paid	366	58
Deposits subject to check	20 360	41
Demand Certificates of Deposit	3 639	96
Cashier's checks outstanding	233	93
Certified Checks	52	26
Total	$ 30 653	14

State of North Carolina, County of Alamance, *ss:*

I, W. H. Massengill, Cashier of the above-named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

W. H. MASSENGILL, Cashier.

Subscribed and sworn to before me, this 8th day of January, 1917.

J. J. LAMBETH, J. P.

Correct—Attest:

C. A. HUGHES,
J. J. LAMBETH
J. B. GERINGER
} Directors

QUIPS AND CRANKS

"Had a most enjoyable tme at the dentst's this efternoon."

"Eh! Enjoyable?"

"Yes. When I went in, another dentist was filling my dentist's teeth."—*Boston Transcript*.

He: "One thing is sure. I don't intend to be criticised and censured because I have failed to realize your expectations."

She: "You misunderstand me completely. All that I have done is to express my conviction that you have more than justified my fears."—*Richmond Times-Dispatch.*

The New Maid: "If you please mum, these flowers come for you w'en you was out, an' I put 'em in water."

The Mistress: "Good heavens, girl! What have you done? Why, that's my new hat!"—*London Sketch.*

Mrs. Clayton (at the opera): "The opera seems to be boring you terribly, Paul. Why, you look absolutely disgusted."

Mr. Clayton (an efficiency expert): "The opera 's all right, Emma, but that fool conductor is making hundreds of unnecessary motions!"—*Puck.*

"Yessum. He sho do, and I ain't had ter hit 'im but one time. I never seed er man learn as quick as he do.—*Birmingham Age-Herald.*

NOT EVEN HATCHED

Some years ago an expedition from the University of Pennsylvania was sent to one of our Southern States for the purpose of observing a solar eclipse.

The day before the event, one of the professors said to an old colored man belonging to the household wherein the scientist was quartered:

"Tom, if you will watch our chickens to-morrow morning, you'll find that they'll all go to roost at eleven o'clock.

Tom was of course skeptical; but at the appointed hour the heavens were darkened and the chickens retired to roost. At this the man's amazement showed no bounds, and he sought out the scientist.

"Professor," said he, "how long ago did you know dem chickens would go to roost?"

"About a year ago," said the professor, smilingly.

"Well, ef dat don't beat all," was the man's comment. "Professor, a year ago dem chickens wan't even hatched."—*Selected.*

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM

According to the standard medical books, Rheumatism is not a germ disese but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To cure Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer with rheumatism, dyspepsia, indigestion, gall stones, disease of the kidneys, bladder or liver uric acid poisoning, or any condition due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred, on the average, report no benefit.

Shivar Spring,
Box 9C, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point .....
(Please write distinctly)

Calcium's Value in Tuberculosis

As a tonic and remedial agent in the treatment of tuberculosis, this element is being studied by scientists and physicians everywhere.

For more than two decades users of Eckman's Alterative have tested its efficacy in such cases, for calcium chlorid is one of the chief constituents of this preparation, which has produced beneficial results in thousands of instances. And in this form it is so combined as to be easily assimilated.

If you are thus afflicted, a trial may prove this to be just what is needed to assist Nature in bringing about a return to normal health.

It is safe to take, because it contains no poisonous or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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THE CHRISTIAN SUN

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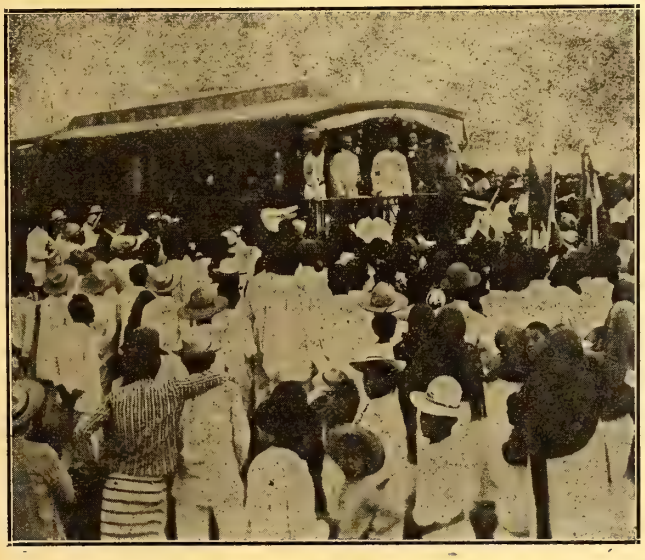
"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY"

State Library



DISTRIBUTION OF LAND IN YUCATAN MEXICO

Vol. LXIX { ELON COLLEGE, N. C. WEDNESDAY, JANUARY 3, 1917 } No. 1

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

One Year $1.50
Six Months ..... .75
IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870.

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial

Season's greetings and a Happy New Year to all!

* * *

The pessimist says: "The worst is yet to come." The optimist says: "The best is yet to be."

* * *

One thousand nine hundred and seventeen. When we say that let it serve for us as a reminder that it represents the Christ.

* * *

Oyster suppers, socials, and other attractions may be helpful in building churches, but to us it seems a poor policy in financing the King's business.

* * *

"Ring out the old, ring in the new" sings Tennyson in his "In Memoriam," and this he follows by the moral "Ring out the false ring in the tre.

* * *

Praise is as difficult to handle as fire. At times it mars both the giver and the receiver. If a man should be praised, do so modestly and not too often, lest it become a joke.

* * *

The old year was a good one. It may have brought us sorrow and sadness—the unfortunate portion may have been our lot, but if left us with life and hope and ambition to face the New Year, it was good to us.

* * *

Father Time slowly empties his hour-glass as we pen these lines. It has been emptied all too soon. We carry into the New Year many things unfinished. But time and consideration will only make for them a more lasting thing and for us a maturer mind. Thank God for the unfinished tasks—it seems to be His plan.

* * *

Our conscience is stronger and speaks in louder tones. Make this resolution and stick to it: "That I will daily try to do as best I can to imitate Jesus Christ, study His teachings, and abide by them, and do all that is within my power to lead others to God." This is a resolve worth while. Have you made the resolution? Why not?

Because we failed to keep a resolution made last year is no argument that we should cease to make others. If we fail and fall let us fall and rise with our faces toward God and the light. It is not a disgrace to fail, but a shame to never try again. When the individual decides to try the best he can to follow the Master and do His bidding, he need not expect a clear, smooth path, without stones and thorns.

* * *

NEW YEARS RESOLUTIONS

"Out of the abundance of the heart the mouth speaketh."

(1) I will not write to my church paper with a lead pencil.

(2) I will cease informing the editor how to run his paper. He won't listen to me anyhow.

(3) I will not get angry if the editor cuts my article down to fit his space.

(4) I will keep sweet if my communication does not see the light of print.

(5) I will earnestly try to leave capital letters out, when they do not belong in, and vice versa.

(6) I will pray with fervent supplication that the New Year may teach me to stop when I am done.

(7) I will not get angry with the publisher of he sends me a bill when my subscription is overdue.

(8) I will be patient when I do not see my communication in the next issue of the paper.

(9) I will pray for the editor, and my church paper.

(10) I will boom my church paper wherever I go, and seek to get others to take it.

These things I will do, and let all the subscribers say Amen!

Yours very humbly,

SCRIBO.

* * *

RING OUT, WILD BELLS

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out the shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—*Alfred Tennyson.*

"MAX ADDEN" REPLIES TO "LAYMAN"

In the issue of THE CHRISTIAN SUN, December 13, "A Layman" makes a broadside kind of tirade on "Ministers," all of which calls to mind the old saying that, "We do not see ourselves as others see us." But "Layman" does us fellows a real service in enabling us to "see ourselves as others see us." Then too his letter is something of a relief to us for we had feared that we had misjudged our brethren of the pew in impugning to them false estimates of the minister's tasks and work, but now we are at rest on that point and are enabled to see wherein we had not misjudged them.

The audience he presents for the minister to serve, day in and day out, he tells us is "composed of business men and women, clerks, lawyers, teachers, doctors, artizans, young fellows, young women, boys and girls, Every class is represented, every age, and there are as many wants, as many temperaments, as many ambitions as there are people in the audience, and that "It is not an easy job to satisfy such an audience." He then admits that, "The ministers job is a mighty big one."

All that "Layman" says about the importance of the ministers habits of study and pulpit preparation is sane and sound, and is acceptable to both the pulpit and pew. However, as a class, ministers do not deserve such gratutious criticisms. Surely he is speaking of some rare exception. No minister can maintain himself and do acceptable work who fails to study, or who persists in going before his congregation without thorough preparation for his pulpit services. As a rule our ministers are studious and industrious, but the pew has placed such limitations on them by withholding from them ample financial support, and cooperation in the work, and thrusting upon them burdens and details of work in the parish that they themselves should carry, that numbers of bright, ambitious, consecrated men, thirsty for knowledge have not only grown stale in the pulpit but prematurely old under such experiences.

The good pastor and good preacher is the rarest combination, yet the combination that the pulpit and pew is looking for today. To be even an acceptable pastor one must devote much time to visiting, especially the sick, the unfortunate, the new comers; and in fact he must conduct funerals and follow up the occasions with visits, attend all public occasions along the line of his church work in the community; attend all meetings of his boards, and committees, and be the servant of the community. The pastoral side of an average parish is a "One man's job." To be an acceptable preacher, always with new sermon, up-to-date, and meet the expectations of "Layman" and the demands of his audience one must spend much time with books; much time alone in prayer with God; must supply himself with the best books and magazines and devote much time to them. He is expected to be the best informed man of his community and prepared to give information on almost any subject. To fill that measure requires time and money and much more of it than the average minister commands.

The minister is in competition with other public speakers of his community, and yet in no given community is any other man required to speak so often, not by any means, as is the minister. He must speak publicly to the same audience from three to five times per week, year in and year out, whether he has time and the means for preparation or not. Other men many decline, because they haven't time to prepare.

Rev. Wm. A. Sunday, with a genuine set of sermons, and no pastoral drudgeries tied on, is traveling the country over, sweeping multiplied thousands into the Kingdom and being blessed of God.

We once heard one of the most distinguished Governors of the South in two brilliant speeches of a political sort. He was subsequently announced to deliver the Literary Address at the commencement exercises of one of our leading colleges, and we were present, expecting to hear a new literary address by a great Governor. He said many good things, and some beautiful things and the address was pronounced excellent by the college folks, but after all it was a re-hash of the two political addresses we had heard from him before. The minister who has all the drudgery of the pastorate to care for, including multiplied duties that belong to the laymen, and is required to publicly address the same audience several times per week should not be discounted, even if he does repeat a sermon occasionally. "Layman" thinks the whole matter can be reduced to one word, and says the minister should "think". Bless your dear soul, brother, he HAS to THINK. He thinks for more people than any other man in the community; he thinks for their interest. The business man, the lawyer, and all the others think for themselves, for their business; but the minister's BUSINESS is to think for others' interest.

Our church once united with five other churches in a city in a series of evangelistic services and we invited a distinguished evangelist to do the preaching. He preached sixteen sermons and for his support in the services were five faithful pastors, their congregations, and choirs. Before the end he repeated until his illustrations became very stale to some of us,and he evidently crowded into those sixteen sermons the experience and strength of a lifetime. But listen: He received more for those sixteen services than some of the pastors received for three whole years, and one pastor whose salary was less than $700.00, with $180.00 of that in arrears, heard one of his leading members subscribe a liberal sum for the evangelist. Say, brother "Layman", there is something wrong in the pew. We have known two prominent laymen who complained that their pastor repeated sermons, (he had repeated one three time in five years) yet he had listened to those two brethren making the same prayer meeting talk every week, and as often using the same prayer.

It may be that "Laymen" fills the measure of the ideal church mem ber, but unless he can measure up to the following he should keep mum: Get out and do some real missionary work every week for your church; see that your pastor receives an ample support, busy yourself in behalf of the midweek prayer meetings, give the Sunday chool your personal support, pray every day for your pastor and his work, and never go to services of your church without first spending a season in prayer for the services and the minister. Make it a point and even a desire and effort to contribute something to the spiritual interest of the services as well as to selfishly expect something from them, and see if your minister does not begin to improve.

Here is not an exception but an example: Prayer meetings were poorly attended and a brother who complained that the laymen should conduct some of them was apponited to conduct a service. That week he canvassed the community and requested the friends to come out to his service and as a result a goodly number assembled; but he never interested himself in getting people to attend services which other laymen, or the pastor conducted. What he did for that services members should do generally for the services of the church. We like much of your philosophy, brother "Laymen," but you make it clear that the pew carries a large share of the responsibility and fails in their conception of the minister's task and work. You are putting cause for effect and effect for cause. I am reminded of the child who cried because his mother had whipped him and when father found him crying and asked the mother why she whipped the boy, she said that it was because he cried. High churchmen said of Paul: "He is not fit to live." We once knew a prominent member of a city church who insisted that the pastor should collect his own salary. It is not so much the weakness of the minister, but the weakness of the pew in running after the amusements of the world, Sunday outings, ball-games, Sunday lounging, and religious laziness about the time of the midweek service, that account for small church attendance. I wish "Laymen" would stir up things in his circle and sphere and then we will keep things going. The Superintendent of one of the largest Sunday schools in one of the largest churches of North Carolina once stated in an address on Sunday afternoon that "Where the gospel is preached in its purity multitudes will flock." He was speaking every Sunday afternoon to great numbers. We were present and began to think of our small congregation. But in about two weeks the park near by was thrown open on Sunday, with its amusements, and our brother's audiences dwindled to a small handful. Ah, brother, it isn't after all the lack of strength in the pulpit so much as the strength with which the world pulls the pew. Now if you think that th is is any quarrel we will jjust shake hands and make up, but remember the story of the man who was asked if he would leave a dispute over a piece of land to arbitrators, and replied, "Certainly, yes, but I will eat the top of the hill off before I will yield to the story of the other fellow."

MAX ADDEN, Pastor.

THE THIRD QUADRENNIAL SESSION OF THE CHURCHES OF CHRIST IN AMERICA

St. Louis, Missouri, December 6-11, 1916

W. W. Staley, in The Herald of Gospel Liberty

It has fallen to my lot to write for THE HERALD OF GJSPEL LIBERTY a thousand-word letter on its "origin, purposes, how constituted, its membership and working methods."

The churches of America are composed of all creeds, all nationalities, and all modes of thought and expression. This presented the Christian religion in a greater variety of relations and manifestations than anywhere on earth. The task of reducing this variety to practical unity was Herculean, but increasing necessity for cooperative unity continued to press its claims upon the thoughtful and well-informed Christian leaders. This pressure culminated in the Inter-Church Conference in New York City, November 15-21, 1905. But antecedent to this conference, which was composed of delegates duly elected by thirty Protestant denominations, the Evangelical Alliance, formed in England in 1846, was organized in the United States in 18867, and the World's Alliance met in New York City 1873. The interdenominational organizations of the Y. M. C. A., Christian Endeavor, and a host of other societies, helped to inspire the call for the Inter-Church Conference. So many questions of common interest were revealed by discussions in this conference that something more than conference was a felt necessity. After a full investigation of the feelings and thought of the delegates and the constituent bodies representing eighteen million members, the conference created an Executive Committee with power to work out a plan of federation, and report to a meeting held in Philadelphia, December 2-8, 1908. This was the origin of the Federal Council, which completed its organization and held its first regular session in Philadelphia on the date above written.

At this first session Bishop E. R. Hendricks was chosen the first president, Rev. Dr. W. H. Roberts having presided over previous meetings, as the head of the movements that culminated in the permanent Council.

The Council is composed of delegates elected by the national denominational bodies on the basis of four delegates from each constituent body, and one additional delegate for every 50,000 members. This gives The American Christian Convention six delegates. Larger denominations have more delegates than we have, and smaller denominations have a smaller number. The delegates are all on equality as to status in the Council; and on the Executive Committee and Business Committee each denomination has representation. One might say that the Council is constituted on a basis similar to the United States, with the notable exception that the Council is not a legislative body; it is advisory only. It did not even take organic form until two-thirds of the constitituent bodies had approved, by official action, the plan of federation.

The purposes of the Council may be said to be the same as the common purposes of any denomination. Nothing new is proposed or sought after. But things too large for the accomplishment of any one denomination are undertaken by the cooperation of all in the name of "Jesus Christ as our divine Lord and Savior."

Great problems confront the Church in modern complex life, and they can be solved only by the unted effort of American Protestanism. Temperance, Family Life, Missions, Christian Education, Sabbath Observance, The Church and Country Life, International Prestige and Good-will, and other subjects are considered through commissions, submitted to the Council, referred to a Business Committee, and then reported to the Council for final action. In this way unity of treatment and action is to be secured in all the Churches.

Just what steps shall be taken to make a saloonless nation must be planned so as to secure the support of all the Churches. What social service means and how it should be applied is one of the live questions that must not be left to the care of specialists who place this application of a Christian principle above the Church which produced it.

This is an age of specialities and radicals. It is an age

of super-activities. It is an age of superficial judgment on new questions. Society is overrun by special panaceas for all human ills. The combined wisdom of thirty denominations is working on solutions that they may be sane, Biblical, and Christian.

The methods employed are through salaried secretaries who devote their whole time to the work, and organized commissions who devote much time to investigation of the problems that vex the wisest of men. The processes are tedious, the findigs are far-reaching, and the application of findings are not forced upon any people. Effort is made to eliminate whatever meets with serious protest by any constituent body; and, so far, the final vote on all questions has been unanimous. The method throughout has been educational and all along the line of Christian education.

The session in Chicago in 1912 and this third session in St. Louis, brought together hundreds of the leaders of Christian thought and Christian activity and the potential elements of the Churches of Christ in America are unified for service as never before.

BUSINESS MANAGEMENT OF THE CHURCH

It is so often the case that men are placed in the lead in many of our churches not from a standpoint of piety but to the contrary. That is reason for trouble in many quarters. The man is not there from merit but from some other than the proper motive. In one community where a man was placed in the lead in a certain church and a great deal of trouble had come as a result, a brother from another church on the charge said to one from that church one day: "Why do you keep such a man as that in when you know that every one around here knows that his reputation is unsavory?" The reply was this: "Well, he can just collect more money than any man we have in our church."

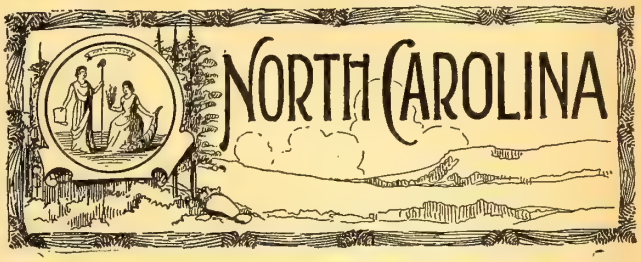
Collecting money is a very necessary thing to do, but when it is done by men sometimes who are not even moral just because they have the brass to face anybody and ask for money, then the people are not paying from a Bible standpoint when it takes a man like tha to get it.

Cases like this are prevalent because men of good report are not filled with the Holy Ghost enough to spare a part of their time to do what is needful to keep up the work of the church.

I once knew a church where the Sunday school superintendent would get drunk occasionally. Some of the men would say, "A mighty bad example for my children." Yet when the time came to elect a man those fellows would put this same man in again to keep from doing the thing themselves.

We actually put men into church offices sometimes that we would not think of trusting with our business affairs just because we are not willing to take the responsibility that the office carries with it.

I am not a pessimist, for while my clothes do not always fit, yet my digestion was never better than at present; but I am sure there are some things that need to be remedied that can be if we would only use as much backbone in church acairs as we are obliged to do in business in order to keep out of the hands of the sheriff.
Rev. N. G. Bethea, in M. P. Herald.



SIGNS OF THE TIMES

Two letters have come to me recently which, I think indicate what some at least in our Christian Churches are thinking about. One was from a good woman and contained her check for $20.00 which she wished I would send it to the place it would be used to the best advantage for Foreign Missions. The other was from a consecrated business man, who practices tithing and contained his check for $75.00 which he wished me to use for Home Missions (where needed most) as an individual gift to "Convention Missions." Both these checks came as great surprises, wholly unsolicited, and indicate, it seems to me, a feeling amongst us that we should do something for more than we are doing, for missions, Home and Foreign. I am grateful that these generous donations to missions were made and trust that they may serve to help to the missionary plans amongst us.

J. O. ATKINSON,

Elon College, N. C.

THE CONFERENCE APPORTIONMENTS ...

Ministerial Education

There are some who say that much preparation is unnecessary for the ministry. The number of these advocates are slowly passing away as public aducation becomes more generally diffused, and the masses distinguish a difference in sound and sense, in rant and reason. Some day we are going to appreciate scholarship. We are going to find out that the Bible—great blessing that it is—would never have been ours had not scholarly men translated it into English. The church owes a debt of gratitude to the long list of educated men and women who have toiled with tongue and pen. Some day we are going to see that those who oppose an educated ministry will be regarded like the boy who after eating the fruit, threw rocks at the tree. Already you prefer an educated man for your pastor. You are concerned about your present pastor; your Conference is concerened about your future pastor. There is good reason why the churches should be called upon to contribute to this fund for Ministerial Education.

When God calls young men into His ministry, He calls upon Conferences to help them in their preparation. The call is as clear in the one case as in the other, and the responsibility is as great upon the one as the other. In answer to the call of God to preach the gospel, we have two splendid young men in school, and the third column of figures in the apportionment table is the answer of Conference to the call of God to help them in their preparation. The amount is very small, and does not amount to two cents per member. The money contributed to this fund is not given to the young men, but

loaned to them. They give their notes and pay it back when their school work is finished. It thus remains a permanent fund in our Conference, always helping some worthy young man and growing larger year by year. Our Conference loaned this year more than three times as much as was contributed to this fund. We are able to do this because money previously loaned had been paid back. Next year we are going to need more money than we loaned this year, if we continue our young men in school, and we ought not to allow them to become embarrassed or forced to quit school. Every member of every church ought to be thankful for them, pray for them, and help them. I foresee now an embarrassment at our next Conference unless our churches shall give more liberally to this fund. If we should raise the full amount it would be only $39.00. I am sorry to confess that we do not raise this amount in full. How then can we help our young men in college, unless our people hear the call and heed it? Evidently, we must raise more this year, or, unless they can get help elsewhere, they must stop school. Then, too, think how easily we might arrange to make it possible for them to continue—a contribution of five cents per member will do it. If our people willl consider that everyone of us is called into service as well as these young men into the ministry, there will be no embarressment arising from a lack of funds. Here is our trouble: We do not hear. I am not concerned so much about God calling men into the ministry and men into service, as I am concerned about our hearing. Our prayer should not be so much that God should call men, but that men might have an ear to hear. The fact is God is calling all the time, but His voice is unheard or unheeded. I understand now why a whole family of boys many times go into the ministry. Godly parents trained the ears of the boys to hear. Before Morrison went to China, there were none of the natives in the Christian ministry, but now there are hundreds who believe they are divinely called. Did not God call the Chinaman into the ministry before the missionary arrived? Verily; but it took the training of the missionaries to prepare the ear to hear the call. It is so everywhere. If there was no ear in the world, there would be no sound. Sound depends upon an ear. God give us ears to hear the voice that speaks from above. The purpose of educating our young men for the ministry is to train their ears so they may catch the voice that speaks from Heaven. I once was amazed at a man who was almost deaf while in conversation, yet could detect the slightest discord in the notes of a violin. On one occasion, when the band had played to the satisfaction of a large audience, he pointed to one of the musicians and said, "Your violin is not in tune." There was not a person in that vast audience who discovered any discord save the man almost deaf. Why did he? Because he had played a violin all his life and had a trained ear. I plead for a hearing ear. The first commandment is, "Hear." Jesus said, "He that hath an ear, let him hear." When our ears shall be opened, we will have more candidates for the ministry, more funds to help in their education, more joy in service; for the message of God is always sweet to the man who hears and heeds.

T. E. WHITE.

THE CHRISTMAS ENTERTAINMENT AT BEREA

This entertainment was given by the Sunday school. The program was proposed and the services directed by Sister M. E. Bennett.

Program

(1) Song by the School. (2) Scripture Lesson. Prayer and a short talk by the Pastor.

Welcome address by Lenley Shaterly.

Mother Goose, by class.

Song by School.

Recitation by Roy Sutton.

Recitation by Garland Rippy.

A Feast in the Wilderness by a class.

Duet.

Christmas in all Nations.—Quartette.

Recitation by Marie Bovis.

Song by School.

Pantomine by 9 young ladies, with Home Sweet Home.

Bell Drill.

Song by School.

A short, but appropriate talk, by Joseph Franks, a former Superintendent of the Sunday school, who now is in business in Lynchburg, Va.

After this program was rendered the happy time came for the children—the treat, which was abundant, each member of the school received a paper bag filled with apples, oranges and candy. After this, the neighbors and friends striped their tree of it's abundant crop of fruit.

The writer placed two boxes between the doors, and ask the congregation as they went out of the church to remember the Orphans by dropping in the boxes, a part of their treat if they felt lead to do so. Many dropped in all they had received, until about 40 pounds had been placed in the boxes. The congregation was large. The service was closed by prayer by Brother Joseph Franks.

Elon College. P. T. KLAPP. Pastor.

TWO WAYS

Christian Way is the way of eternal life. Any other way is the way of the transgressor, and "the way of the transgressor is hard." Over in the Tombs in New York there is a passageway leading from the courtroom into the penitentiary. In one place in the courtroom are the words in iron letters, "The way of the transgressor is hard." Over the entrance to the passageway are these words: "A Bridge of Sighs." A court officer when asked why it was called "A Bridge of Sighs," said: "Well, most or those who go to jail over this way are young people. When they get to this place they begin to realize at last that they have made a hard fate for themselves, and most of them break down and weep bitterly. The passageway is well named. The life of the violator of law is a dreadful one." Yes, for a man must reap what he sows. How much better to be in the way of salvation. This is God's way, and his paths are the ways of "pleasantness and peace."—*Dr. E. F. Wiet.*

WITH OTHER EDITORS

THREE KINDS OF GIVERS

Some witty person once said: "There are three kinds of givers—the flint, the sponge, and the honeycomb."

To get anything out of a flint you must hammer it, and then you get only chips and sparks.

To get water out of a sponge you must squeeze it, and the more you squeeze the more you will get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it.

Others are good-natured; they yield to pressure, and the more they are pressed the more they will give.

A few delight in giving, without being asked at all; and of these the Bible says: "The Lord loveth a cheerful giver."—*London Christian.*

THE EYE THAT WATCHES

When some one told Robbie that the eye of God is always watching us, the little fellow pondered uneasily for a moment, and then asked, "Well, what kind of a watching is it? Tim Brown always watches me in school, so he can tell the teacher if I whisper, and get me bad marks if I don't fold my arms. He's always trying to catch me breaking the rules. But father watches me when we're on the beach. He laughs to see me splash the water, and tells me when there's a big wave coming. He keeps watch so I won't go in too deep, and so he can help me in a minute. I'm not a bit afraid, because I know he is right there. I like that kind of watching. Now, what kind is God's?"

It is the eye of the Father, tireless and tender, guarding us from evil, noting every danger, and watching to help and to save.—*Forward.*

SAVING THE CHURCH

Any Christian Church that has come down to the altogether inglorious task of trying to save itself has testified to men and to angels that it is not worth the effort that it is making. There is only one worthy ideal and purpose that any Church that names its Master's name can have, and that is the ideal and purpose that was His, of giving and spending itself to redeem tnd to save the world. The Church that thinks more of itself, of its own success and growth, than it does of the intellectual, moral, and religious needs of the community in which it exists, has ceased to be a Church at all in any high meaning of that word. The Christ who said that men can save their lives only by losing them stated a great divine principle that has application to organizations quite as it has to individuals. The Church that is succeeding in a worldly way, whose pews and whose overflowing heart of love for the human need and sin all about it, is a Church out of which the Christ of the Church has departed.—*The Christian Guardian.*

Woman-Kind

THE BLIND SINGER

It would not be prudent to say what we never would have had the beautiful hymn "Face to Face" had it not been for the sightness eyes of Fanny Crosby. It is true that her life might have been filled with other things, and she could not have written all of her eight thousand hymns but such a soul as her's must have expression.

Miss Crosby's biography is written in her verses and her spirited growth is tracable from one to the other. In these there is no restraint, as a autobiographer would have.

Many people would have sat down with folded hands and bemoaned the cruel hand of fate, remaining helpless, and developed into a morose character. Miss Crosby saw only the good and beautiful in the world. Her whole life's secret is told in the hymn "I am thine O' Lord." Nothing but a perfect assurance of the Master's love and a desire for complete consecration to His service could have prompted this hymn. Not only did she write hymns, but many of her earlier verses were sung in concert, halls and on college campus. Had she desired she could have written the secular songs of the nation, but her's was a higher and holier mission—that of soothing the tired and sin-sick soul, encouraging the faint hearted, and leading them to know the richness of a Savior's love. There is no morbid streak in her character, no unwholesome line in her poems. In her is revealed the most beautiful characteristics of life. She was so free from self-pity, so unwilling to burden another with her woes, so much more considerate of other's comfort than her own! How many a woman enjoys being miserable, telling the details of petty ills and discomforts, willing to make others wretched with the story of her misery! Fanny Crosby never indulged in any such morbid self-pity; and, though she had abundant reasons for considering her lot a hard one, her optimistic spirit turned its darkness into light and its discomforts into pure joy."

Although she has gone to the "Palace of the King," she lives and will live in the hearts and lives of thousands of people so long as time lasts. Her songs will be sung wherever the Gospel of Christ is carried leading men to meet her "Face to Face."—*Mrs. C. B. R.*

RICHES OUT OF WASTE

The feat which the United States performed when she dug the Panama Canal is thrown into the shade when we remember that the armies on the western front in Europe have dug out twice as much dirt from their trenches as America did in Panama.

What unexampled waste of energy!

It speaks volumes for the buoyancy of the human spirit that men, even ni the midst of destruction and death, have found health and new values in life, and have been brought face to face with eternal realities. Good out of evil, or—mysterious chemistry of spirit! —in spite of it!—*C. E. World.*

Woman's Board of Missions of the Southern Christian Convention

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A LETTER OF INTEREST

Utsunomiya, Japan, November 23, 1916.

Dear Sun: Please accept hearty thanks for the free visits you have begun to make to our home. As you wish to hear from Japan, occasionally, I will tell you about the literary entertainment that Utsunomiya Christian Girls' School held today, this being a national holiday, the day when the Emperor partakes of the first new rice of the season.

For weeks the five Japanese teachers and the thirty four pupils have been spending all their spare moments preparing for this, our eleventh public entertainment. Mrs. Otani gave a program and invitation to an editor, so a nice paragraph appeared in the morning paper two days ago.

Since the beginning of the school, ten years ago next April, whenever we have held these concerts we have sent invitations to other churches and schools of the city. Very strong prejudice against Christanity kept most people from accepting the invitations, except a few Christians.

Today the tide seemed to turn, and although the students had carried chairs from our home, in second street, and backless benches from the church gallery, in fourth street, (The school is in third street.) the seating capacity was soon exhausted, so that most of the pupils and teachers stood throughout the program, that lasted from one to four p. m. A very warm, cloudless day permitted open windows and plenty of good air, even for an over croweded house.

Christians of five different denominations were present. Members of thirteen schools united in the applause. Some primary school pupils especially praised a piano duet. Likely it was their first piano music. Organs are more plentiful. The law, medicine, ministry, teaching, army, banking and merchandise each had representatives who sat with Mr. Fry, on the men's side and looked equally pleased with recitations in Japanese, Chinese or English, organ or piano music, Japanese or English singing. Most of the W. T. C. U. members were present. Their sympathy for all was apparent. The mother, wife and three months old baby of the Episcopal pastor were there. I carried the baby to the rostrum to have it make its bow as one of the ten "grandchildren" of U. C. G. School.

Mrs. Otani gave a short sketch of the school, in Japanese, and Miss Namae, a fourth year girl, another in English. Mrs. Nakamura explained the meaning of the English dialogues for the benefit of those who did not know English. Her American clothes did fine duty for costumes. Mrs. Ishigaki played as the organ accompanist. Miss Nakai and Miss Sato showed their teacher hearts by the way they acted as ushers. Matron Nakai was not on the program, but if her work had not been well done, each could not have had perfect health all this term. A friend loaned beautiful potted chrysanthemums to perfect the decorations. Our Maki was chief guide for all who cared to go up three flights of stairs, at the close, to see the snow capped mountains bathed in sunset glories.

All went out the gate with broadened ideas of the Christian's God and Christian education.

SUSIE V. FRY.

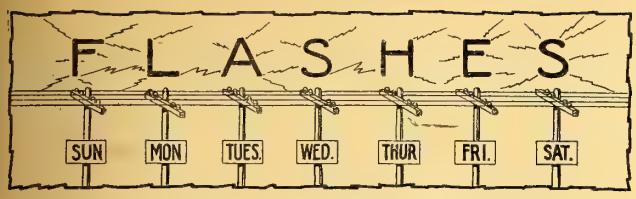
GULPH MILLS, PENNSYLVANIA

Last Sunday was one of unusual interest at the Gulph church. Our morning attendance was unusallly good and much interest was manifest in the congregation. In the afternoon, at the hour for the meeting of our Men's Bible Class, the Ministerial Union of West Consohocken, including the Baptist, Holiness, and Christian churches held a general meeting the Bible class cooperating. The attendance at that serivce was large and the interest pronounced. The Glee Club of the Bible Class furnished the music, and all the pastors of the Union participated in the exercises. The Rev. A. J. Daveis, pastor of the East Conshohocken Baptist church, delivered an address of unusual power on the "Larger Interest." The thought was far-reaching and left a deep impression on the audience. Mr. L. J. Palmer, teacher of the Bible Class, who is a Christian lawyer, made an interesting talk on the relation between the Bible Class and the Ministerial Union. The unification of Christian forces in this community for the past few years has done much to overshadow any lines of division that may have existed, and our Men's Bible Class and the ministerial Union cooperating have done much to reach that end.

Between the morning and afternoon services, the pastor and deacons visited Brother Henderson Miller and had the Lord's Supper with him. He has been a leading member, and a most useful one for a long number of years, but now is confined to his home by partial paralysis. On the previous Sunday, we in like manner visited with the Supper, Sister Maria Barr, and Sister T. H. Pearson, both of whom have been devoted and active members for a long time, but are now prevented by sickness; Sister Pearson being paralyzed and Sister Barr being held by an invalid husband and declining health.

M. W. BUTLER.

The best pastors we have known have been men who prayed and planned or the needs of individual souls and for their persuasion to make the good news their own possession and motive for life with God. These masters of pastoral work studied the individuals of their congregation in their surroundings and personal relations as a modern master of war studies the field on which he proposes to offer battle. They were stategists as well as preachers. If there were more attention paid to this strategy of conversion, we might have larger accessions in our Churches and fewer changes in our pastoral relations.—*The Congregationalist and Christian World.*



December 24: Prohibition leaders announce their intention to unite forces to debar liquor advertising from the mails.

December 25: A quiet Christmas is announced in all the warring countries.

December 26: Steps taken today by United States to establish banking connections with England. Wall Street not taking stock "leak" investigation seriously.

December 27: Germany takes favorable attitude to President Wilson's peace note. Mexican Army has big celebration.

December 28: Twelve men killed in Arkansas tornado. Secretary Baker not to leave Cabinet as once reported. Greensboro, N. C., is to have $350,000 hotel. President Wilson is 60 years old today.

December 29: Gen. Carranza still wrangling over terms of border protocol. Absolute silence in Cabinet over peace negotiations adopted by Wilson and Lansing.

December 30: Federal Trade Commission has reached no relief on news-print situation—will appeal to Congress. Norway expresses a lively interest in peace movement. Paul Haffer of Tocomo, Wash., is jailed four months for publishing false statement about George Washington. He published an article accusing the first President of drunkeness.

Chips and Whittles

THE WAY OUT OF A CRISIS

Do all you can, and pray. This was Jacob's method, and there has been no improvement on it to this day. When he had planned every way to please his brother, he went alone and spent the night with God in powerful supplication and intercession, and God helped him to pray effectually, for not only did he talk with God, but God talked with him. And there he prevailed with God after God had conquered and cured him, and, prevailing with heaven, he prevailed with earth.—*Wesleyan Methodist.*

God's livery is a very plain one, but its wearers have a good reason to be content. If it have not so much goldlace about it as Satan's, it keeps out foul weather better, and is besides a great deal cheaper.—*Lowell.*

TOMORROW, NOT TODAY

What's the use trying to be good?" the boy flung out, angrily, impatiently. "A fellow may turn down the thing that tempts him today, and tomorrow something else comes up and catches him napping."

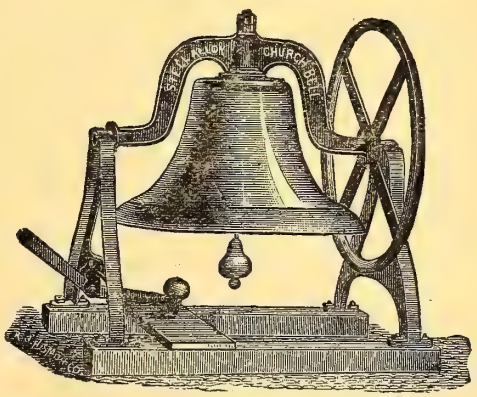
"Oh, no, not necessarily," laugher back the big brother. "Tomorrow something else comes up and finds him just as wide awake and ready to strike it over the head as he was today's difficulty. You see, Bob, you don't have to meet tomorrow's temptation today, when you are a bit tired with today's fight. It doesn't arrive until tomorrow, when you're rested and refreshed and quite ready to face it and conquer it." He nodded emphatically; and the face of the other lightened and broadened with a boyish grin of relief and understanding.—*Selected.*

To Whom It May Concern:

This is to notify all users of automobile, bicycle, and motor cycle casings and tubes that they are doing their bank account a fearful injustice in not using Pennsylvania Rubber Company's goods. The best--no others sold here equal to them. A written guarantee. Should one go bad, then the most liberal settlement. Ask those using Pennsylvania Rubber Company's goods. See me or waste your money.

W. C. THURSTON,
Burlington, N. C.

BELLS



NO ADVANCE IN PRICE

Steel Alloy Church and School Bells are the best value on the market. Write for illustrated catalogue with facts about great historic Bells, and price list of the Steel Alloy.

ODELL HARDWARE CO.,
GREENSBORO, N. C.

A NEW YEAR'S WISH

A little tendered each day
To all who hold me dear;
A little sweeter in my home,
May I become this year.

Oh! may my eyes, that plainly see
My neighbor's faults, grow clear
To sins and errors in myself,
As fades the passing year!

As the chill winter frosts give way
To sunshine's sweet appeal,
May to the winter of my heart
Love's gentle radiance steal!

And thus upon life's barrenness
Shall flowers and fruit appear,
Each season bringing heaven's gifts
To bless my happy year.

—*Selected.*

A FABLE OF LONG AGO

Once upon a time, when the world was young, all the insects passed in review before the great king. Each one in turn was assigned some task for which he was peculiarly fitted. The bee was bidden to gather honey from the flowers and to store it carefully in waxen cells. The butterfly was destined to flit hither and thither from blossom, wave his many-colored wings, and add to the beauty of the earth. The ant was commanded to toil busily day after day and set an example of thrift and economy. Last of all, the little black cricket, clad in shining armor, leaped before the great king. "What canst thou do, my tiny subject?" asked the king benignantly. "I can cheer mankind with my one note and be faithful," chirped the cricket modestly. "It is well," said the king reassuringly. "Throughout all the coming ages it shall be thy task to sing the weary world to sleep. During the peaceful summer night thou shalt never cease thy soothing note, and all earth's tired children shall bless thee for thy lullaby."

And the cricket has been faithful to its trust throughout the long centuries, never ceasing his monotonous "Creeck-creeck-creeck" in the quiet summer nights.—*Child's Hour.*

DO GEESE COMMUNICATE?

The *Globe*, of Wellsville, Kans., is responsible for this interesting anecdote: "Byron Shields is convinced that geese have some method of communication. Out on his farm he has a number of geese which use the same nest in a cattle shed. The other morning two of the geese were on the nest when a turkey hen came along and drove them off the nest and appropriated it to herself. The geese waddled off, around the shed to where the gander was standing, and in a minute or two the whole bunch of geese, headed by the indignant gander, returned to the nest and the turkey hen. The old gander reached down, nipped the turkey, and literally lifted her from her from her nest; and the two geese took her place. Now if the old gander wasn't told the trouble, why did he come to the aid of his mates."

BETTER THAN BURDEN LIFTING

What helpless creatures we should all make of ourselves if we could persuade God to do for us as we ask! Our first cry, when a heavy burden strikes us, and our continued cry while the burden remains, is that God will take it away. Fortunately God is not so cruel as to do us the harm that we ask for. When our children beg us to let them omit certain school lessons, or give up school entirely, we love them too much to yield to their entreaty. How much better was this petition in a pastor's public prayer: "If any are here with special burdens, if Thou dost not lift the load give them strength to bear it?" The power to bear burdens makes a richer life than a weakening freedom from burdens.—Sunday School Times.

The VANDERBILT HOTEL
THIRTY FOURTH STREET EAST AT PARK AVENUE
NEW YORK CITY
AN HOTEL DESIGNED TO APPEAL TO THE CONSERVATIVE
THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED

THE WALK-OVER SHOE
The "WALK-OVER" Habit
Get the habit—it's a good one.
Men and women who have the WALK-OVER HABIT know what it means to have shoes that are elegant in style comfortable on the feet and long in wear.
Acquire the WALK-OVER HABIT—it's a habit that you'll never discard.
SEE THE NEW 1916 STYLES IN OUR WINDOWS.
The Holt-Cates Co.
"The Walk-Over Shoe Store."
CORNER MAIN AND DAVIS STS. BURLINGTON, N. C

NOTES AND PERSONALS

This is the last word from Dr. Staley before closing our forms: "Mrs. Staley gradually losing ground, but resting quietly."

Rev. L. W. Fogleman, who has been in St. Leo's Hospital, Greensboro, N. C., for several weeks is able to be out. His friends will rejoice with him.

Mr. L. W. Vaughan, Sr., a member of the Union, (Va.) Church is making a special effort to put THE SUN into more homes of his church. A good thing to do.

Matter reaching us later than Saturday afternoon stands little chance of getting in the next issue. One side of THE SUN is usually ready for the press late Saturday, and about all the copy ready for the last side. We hold only a limited amount of space open till Monday a. m.

We have received the following: "Rev. and Mrs. J. W. Patton announce the marriage of their daughter, Minnie Allene to Mr. Algier Lloyd Rich, on Thursday morning, December the twenty-eighth, one thousand nine hundred and sixteen, at eight o'clock, Greensboro, N. C. At home after January tenth, Seven Springs, N. C."

Rev. H. E. Rountree writes: "I have been pounded. An automobile full of provisions was driven from Berea Christian church just before Christmas to my home and there unloaded. I wish through this medium to thank these generous and liberal-hearted people for this expression of genuine love for their pastor and his little family. Giving is usually a blessing to the giver. It is more blessed to give than to receive, says the Word."

Mr. D. C. Brown, Asheboro, N. C., sends his renewal and many good wishes for the year. Brother Brown has been a member of the Christian Church for sixty years and has been a subscriber to THE CHRISTIAN SUN for over fifty years. Another time-honored subscriber is Mrs. N. P. Clements, Norfolk, Virginia, who writes: "My father subscribed for THE SUN when I was born and it has always been in our home. I am now 71 years old." To these good words, Mrs. A. P. Barbee, Chapel Hill, widow of the late Rev. A. P. Barbee, adds: "I have been reading THE CHRISTIAN SUN from childhood and hope to continue reading it as long as I live."

The Editor of this paper denies any claim of being an artist. He cannot "draw," not even a salary, but he presents two of his own ideas this week—one on page nine and the other on page fifteen.

The drawing on page nine is an effort to give SUN readers, who do not have access to daily papers, some of the country's happenings. The one on page fifteen is the challenge to the Church for the year. Watch it from week to week and let all assist us in rounding out the numbers to an even point by the close of the year. 3000 times $1.50 is what we want for 1917 to make the financial end of the paper a success. The Church is going to stand by us, too.

We don't know how you have planned to live this year—that is what kind of a religious and moral life you anticipated. Mark Twain says: "Live so that even the undertakers will be sorry when you die."

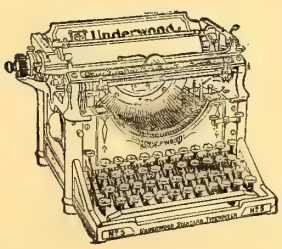
1000 PER CENT CASH PAID SUFFERERS.

Proposition: Invest penny for Post Card—ask us for Booklet "RADIANT HEALTH." We will mail Booklet and send you a two-cent stamp to cover postage for returning Booklet, "RADIANT HEALTH." Read Booklet, "RADIANT HEALTH" through (every word of it) just twice. Then mail Booklet, "RADIANT HEALTH" to us, using the two-cent stamp we sent you, and by return mail we will mail you a 1916 new dime, wrapped in tissue paper and sealed with a RED X seal—(the dime makes your thousand per cent. on your investment). Then your opportunity for making a real investment will be plain to you—if you will just "sit up and take notice" of Nature's way of restoring your health. Anyway you will be wiser after reading the Booklet, "RADIANT HEALTH." We want every sufferer to know how to get well, or, according to our way of thinking, at least be able to die comfortably. We limit this offer to an expenditure of $100.00.

STERLING SALES CO.,
ELON COLLEGE, N. C.

SPEED--ACCURACY
SIMPLICITY-DURABILITY

Ask Any Typist You Know



WHY
THE
UNDERWOOD
IS

"The Machine You Will Eventually Buy."

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it U nto Me.'

SUPERINTENDENT'S WEEKLY LETTER

Christmas has been a joyful time to the children in this Institution. A number of the churches have sent us a box containing a present for each child. Friends have shipped us oranges, apples, candy etc., and every child has been very kindly remembered. They have enjoyed the presents and have been very appreciative.

I feel sure if those who have contributed to this cause could have been here when the presents were given out and saw the happiness it brought to each child your hearts would have been made glad.

Our Thanksgiving offering to the present amounts to $1,891.93. Our Christmas offering amounts to $96.52, and we have decided to count this off the balance of the Thanksgiving offering which will leave $1,011.55 to raise to make out the three thousand dollars. The Superintendent is going to give the $11.52 so that will leave just $1000.00 to raise to make out the balance of the three thousand. Let us see just how we can raise it easy and nobody be hurt. Everybody will be glad that we did it.

On January 10,1917, I want four persons to mail check $25.00 each, 25 to mail check for $10.00 each, 50 mail for $5.00 each 50 for $2.50 each, 50 for $2.00 each, 175 for $1.00 each. We have plenty of men and women in our church, who, I believe, will be glad to come to our rescue at this time. If we can raise this amount it will pay all outstanding bills, except the deed in trust, and will leave a balance in the treasury to keep us from being embarrassed when our bills come due. Now, my friends, I appeal to you, to help me raise this amount on the tenth day of January. I will hold back all other reports till after that date in order to get this work completed. I have faith in you to believe we will raise it. Don't wait for the other man to mail his check, but decided the amount you feel you ought to give and mail your check on that date. Then we can all rejoice together and feel happy that we accomplished what we started out to do.

Donations

Primary Department Christian S. S. New Hampshire one package containing Christmas cards and calendars.

Burlington, N. C., one box containnig apples, oranges, can goods, soap, ties for the boys, one cloak and many other articles.

The "Blue Birds" Sunday school Class Jireh Christian College, Jireh, Wyoming, one box containing a present for each girl. The "Clover Club" Class in the same Sunday school a box containing a present for the Superintendent and the larger boys. The Woman's Class a present for the Superintendent and wife.

The Ladies Bible Class of the Third Christian Church, Norfolk, Va., three boxes containing a present for each child in the Institution.

Berea Sunday school, (N. C.), one box about 40 pounds candy and apples.

Auburn Sunday school, one box containing a present for each child.

Miss Mabel Eaton, Lakemont, N. Y., two dolls for the two small girls.

Beulah Earman, Harrisonburg, Va., one bucket candy for the children.

Mrs. E. T. Alford, and friends, Youngsville, N. C., one box containing clothing.

High Point Philatheoa Class, one quilt.

Durham Sunday school, one box containing a present for each child.

Mr. L. E. Brickhouse, Norfolk, Va., two boxes oranges.

Ladies of the First Christian church, Goshen, Ind., three comforts.

Mrs. S. T. Moffitt, Ramseur, N. C., 10 pounds sausage.

Tht H. H. Class, Pleasant Grove church, Halifax County, Va., 24 cans fruit.

Glencoe Cotton Mills, Alamance County, N. C., 202 yards outing goods.

Virginia Cotton Mills, Alamance County, N. C., 100 yards dress goods.

Travora Cotton Mills, Alamance County, N. C., 1 bolt 62 yards canton flannel.

L. Banks Holt Manufacturing Co., Alamance County, N. C., 182 yards shirting goods for the little boys.

Mary E. Roberson, Harrisonburg, Va., one quilt.

The Beginners' and Primary classes Sunday school, Lincoln, Kans., ont box containing scrap books for the children.

Missionary Band Christian Sunday school, Warren, Ind., 18 dolls for the littlt folks.

Sunday School Class No. 1, Dendron, Va., one linen table cloth.

Suffolk Sunday school, one box containing presents for the children, apples, oranges, candy, sugar, coffee, tea, clothing, etc. Also one barrel apples and one bag peanuts.

Hico Milling Company, one barrel patent flour.

Elon Milling Company, $10 deducted from account.

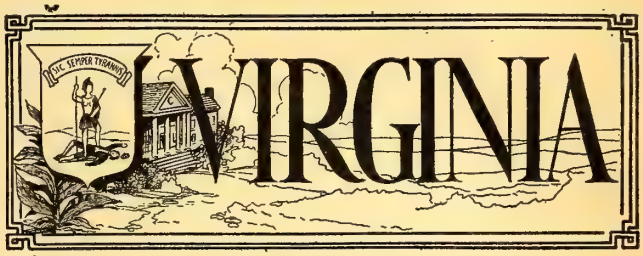
I have tried to keep an account of everything that came in and report it and if I have overlooked anything please write me a card and I will be glad to make any correction.

Offerings

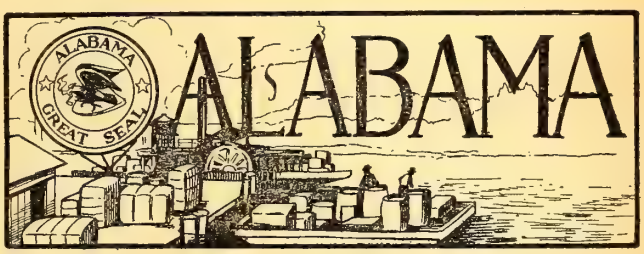
Brought forward		$5,040.20
Children's Offerings		
Virginia H. Luke	$ .50	.50
Morrisville, N. C., Sunday school	2.00	
Monthly Sunday School Offerings		
Spring Hill, Va., Sunday school	1.00	
Richland, Ga., Sunday school	3.00	
Mt. Carmel Sunday school, Zuni, Va.	2.00	
Wood's Chapel, Mt. Jackson, Va.	1.00	
Frank Watson, for Sunday school, Jonesboro, N. C.	1.15	
Antioch, Va.	2.00	
Henderson, N. C., Sunday school	4.00	16.15
Thanksgiving Offerings		
Missionary Society First Church S. S., Norfolk, Va.	15.00	
Mr. and Mrs. W. J. Pierce, News Ferry, Va.	10.00	
New Center church, Seagrove, N. C.	4.50	
Berea, Nansemond, Va.	21.00	
Christian Chapel ch. Merry Oaks, N. C.	10.00	
Mt. Pleasant church, N. C.	3.10	
Mrs. T. W. Parks, Hallison, N. C.	1.00	
Union, Surry, Va.	9.00	
Lebanon, Semora, N. C.	15.00	
Parks' Cross Roads	6.00	
L. C. Blanchard	1.50	96.90
Christmas Gifts		
Class No. 1, Suffolk, S. S.	.60	
Class No. 18, Suffolk S. S.	.50	
Class No. 5, Suffolk S. S.	2.50	
Progressive Bible Class, Suffolk S. S.	5.00	
Aiming High Class, Suffolk S. S.	5.00	
Mrs. John Cuthrell, South Norfolk, Va.	5.00	
Rev. J. W. Pinnix	1.00	
Mrs. J. W. Pinnix	1.00	
Truitt Philathea Class, First church. Greensboro, N. C.	5.00	
A Friend, Manson, N. C.	1.00	
Suffolk Christian Endeavor Society	5.00	
R. H. Hopper, Ruffin, N. C.	2.25	
The Children's Missionary Society, Ramseur, N. C.	6.00	
Twentieth Century Baraca Class, Suffolk, Va.	35.00	
Burlington, N. C., S. S.	21.67	96.52
Special Offerings		
L. I. Fields, on support of children	20.00	20.00
Miscellaneous		
Mr. Whitesell, balance paid on pipe line	6.25	
For sale of calf hide	1.00	7.25
Total for week		$237.32
Grand Total		$5277.52

CHAS. D. JOHNSTON, -
Superintendent.

A man will be what his most cherished feelings are. If he encourages a noble generosity, every feeling will be enriched by it; if he nurse bitter thoughts, his own spirit will absorb the poison.—*Henry Ward Beecher.*



Taking Christmas



Busy Making Resolutions For The New Year

MARRIAGES

JAMES-SAVAGE

On December 21, 1916, at the home of the bride's father Mr. Joseph Savage, near Surry Court House, Va., Miss Mamie Eliza Savage was united in marriage to Mr. Fenton Cofer James. The marriage was a quiet one, only the members of the family being present. They will reside in the County where Mr. James will be engaged in farming.

W. D. HARWARD.

CONES-GAYLE

At the home of the bride's parents, Mr. and Mrs. Gayle, Newport News, Va., Mr. James Carter Cone and Miss Lucille Gayle, were united in marriage on the evening of December 21. After a trip North the happy young couple will make their home in Newport News. Congratulations and best wishes from all who know them follow as they enter life's journey together. The ceremony was read by the writer in the presence of the family and a few of their nearest friends.

J. V. KNIGHT.

PIERCE-BAINES

A quiet but very pretty marriage, was solemnized in the home of Mr. and Mrs. W. E. Holland, 1154-25th Street, Newport News, Va., Sunday, December 24, at 2 p. m., when Mr. Charles N. Pierce, of Newport News, Va., and Miss Bessie Maud Baines of Suffolk, Va., were united in marriage in the presence of a number of their friends. The ceremony was read by this writer. After the marriage the young couple left on the 3:00 p. m., boat for Suffolk, and other points South. After a few days with their people in Nansemond County they will make their home in Newport News, Va.

J. V. KNIGHT.

WILLS BOOK AND STATIONERY CO.

BOOKS AND STATIONERY

Office and Typewrter Supplies

Agents for the Royal Typewriter

206 South Elm St.

Greensboro, N. C.

CANCER CURED AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having cured without the use of Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL 1617 W. Main St., Richmond, Va. Advt.

OBITUARIES

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published.

BUTTS

Mary Jane Butts was born February 12, 1840, in Prince George County, Va., and died at the home of her daughter, Mrs. Ruffin Spratley, near Dendron, Va., December 13, 1916, aged 76 years, ten months and one day.

On February 11, 1858, she was married to Richard A. Holloway, who departed this life in 1881. Besides the daughter mentioned she leaves to mourn their loss a son, R. D. Holloway, of Newport News, Va.

She bore testimony to the blessed hope in Christ and was interested in the things of the kingdom of her Lord. At the time of her death her name was on the roll of the Calvary Baptist church, Newport News Va.

Burial services conducted by Rev. Mr. Lunsford of the Baptist church of Dendron and the writer. Interment was in the old family burying ground about six miles below Dendron, Va.

W. D. HARWARD.

Resolutions—Bailey

Whereas, our heavenly Father has taken from our midst our beloved brother and friend, Mr. C. W. Bailey, Sr., therefore be it resolved:

First: That in his death the Windsor Christian church has lost one of her most faithful and earnest members, his family a loving and devoted husband and father.

Second: That while we grieve for the going away of our brother, we bow in humble submission to the will of our heavenly Father, who doeth all things well.

Third: That a copy of these resolutions be spread on the church minutes, one sent to The Christian Sun, and one sent to the bereaved family with the assurance of our love and deepest sympathy in their sad bereavement.

MRS. W. C. WATKINS,
MRS. W. H. TURNER,
MRS. NORULLA JOHNSON.

CLEMENTS

On Friday morning at 8:45 o'clock, Dec. 15th, 1916, Ida Virginia Clements, the young daughter of Mr. and Mrs. E. A. Clements of Norfolk, Va., aged five years and one week. She had been suffering for some time with heart trouble. She was one of the brightest and sweetest little girls I ever saw. Patient, loving and submissive, willing to do anything that she might get well. We do not understand, but some time we shall know why these things occurred. Everything was done for her that could possibly be done by loving hands and skillful physicians. Earnest prayers from loved ones and friends went up to a throne of Grace for hre recovery, but it seems that her time had come and she fell asleep, "Asleep in Jesus! blessed sleep, from which none ever wake to weep." The Lord's will be done, not ours.

Her remains were brought to Walters on last Sunday morning and taken to Mt. Carmel Christian Church, where her funeral services were conducted by the writer, and Ler remains were laid to rest in the church cemetery.

Little Ida Virginia Clements was the grand-daughter of the late Dr. J. J. Duck and great granddaughter of the late Maj. I. W. Duck, who was the founder of Mt. Carmel. The dear bereaved ones have the deepest sympathy of their many friends. Little Ida Virginia's father, Mr. E. A. Clements is now confiined to his bed, at his home, Norfolk, Va., expecting to be called to the better home at any moment. I ask the prayers of od's people in his behalf. The Lord bless and comfort the dear family.

H. H. BUTLER.

POPE

At her home Modena, Pa., December 13, 1916, Mrs. Lonsia Victoria Pope, widow of the late John R. Pope, aged 77 years, two months and 5 days. Her remains were taken to her old home, Zuni, Va., and the funeral services were conducted by the writer, December 15, according to her request and the remains were laid to rest in the family burying ground. She leaves four children, two sons and two daughters, Mr. V. H. Pope and Mr. R. E. Pope, of Philadelphia, Pa., Mrs. Sue Kenny, Bethel, Conn., and Mrs. James E. Townsend of Modena, Pa., two sisters, Mrs. Maggie A. Andrews, Norfolk, Va., and Mrs. Almedia Raford of Ivor, Va., one brother, Mr. E. E. Bowden of Richmond, Va., and many relatives and friends. God bless the dear bereaved ones.

H. H. BUTLER.

KEEP THE SKIN HEALTHY.

Skin diseases such as eczzema, salt rhum, pimples, etc., are common in the South. Tatterine Salve is a godsend to the Southern people. It promptly corrects all skin troubles and keeps the skin in a healthy condition. It is fragrant and soothing to the skin. Buy a box and keep it handy. 50c a box. Sold by all druggists or by mail from

Shuptrine Company, Savannah, Ga.

A THOUGHT FOR THE WEEK

Go out determined to magnify the community in which your lot is cast. Cultivate its small economies. Stand by its young industries. Commercial dependeince is a chain that galls every day. A factory built at home, a book published, a shoe or a book made, these are steps in that diffusion of thought and interest that is needed. Teach your neighbors to withdraw from the vassalage of distant capitalists, and pay, under any sacrifice, the mortgage on the home or the land. By

simple and prudent lives, stay within your own resources, and establish the freedom of your community. Make every village and cross-roads, as far as may be, soverign to its own wants. Learn that thriving country-sides with room for limbs, conscience, and liberty are better than great cities with congested wealth and population. —*Henry W. Grady.*

NOTED DEAD 1916

James J. Hill, James Whitcomb Riley, Hetty Green, Lord Kitchener, General Von Kluck, Richard H. Davis Seth Low, Henry James, Col. John S. Mosby, Von Moltke, Gen. Joseph Gallieni, Emperor Francis Joseph, Jack London.

SCIENTIIC TREATMENT OF THE SKIN

Science and doctors endorse Tetterine as the rational treatment for the skin. This salve will kill all skin parasites and will restore the skin to its normal healthy condition. It is the best known treatment for eczema, tetter, ringworm, ground itch, ugly scaly patches, pimples, and other skin disorders, 50c a box. For sale by druggsts of by mal from

Shuptrne Company, Savannah, Ga.

WANTED: 3000 persons to pay their Subscriptions to the Christian Sun during 1917
RECEIVED 5
"I'll make it one more"
U.S. MAIL
50¢
$1

ELON COLLEGE NOTES

Mrs. R. A. Ricks, Palmer Springs, visited her sister, Mrs. Machen last Thursday and Friday.

Mr. R. O. Tate and family, Norfolk, Va., visited his mother and sister her during the holidays.

Rev. and Mrs. J. W. Walker and son, Marlington, W. Va., visited their sister, Mrs. Harper, last week.

Miss Allene Patton was wedded to Mr. A. F. Rich, Seven Springs, N. C, on last Wednesday. Long and happy wedded life is our wish.

Rev. and Mrs. J. W. Patton, Greensboro, and Mr. Nathaniel Pickett, Madison, were visitors here Sunday.

Mr. and Mrs. H. H. Kimrey will move into the Lightbourne cottage this week. We give them glad welcome to our midst.

Mr. E. T. Taylor was here recently on his way to Winston-Salem, where he has a responsible position with the R J. Reynolds Company.

Rev. and Mrs. A. T. Banks, Henderson, and Miss Ruby Michael, Gastonia, spent the Christmas days with their parents, Mr. and Mrs. W. C. Michael.

College opens again Thursday after a two week's vacation period. A few familiar faces will not be back for unavoidable reasons, but new ones will take their places. Such is the history of college life.

The College is to institute a new feature after Christmas—on extension bureau for piano, voice and violin instruction in Burlington. The studio will be in Fonville building and in charge of Miss Atkins and Mr. Alexander of the Music Faculty. The people of Burlington greatly appreciate this decision of the College to serve them close at hand.

Mr. Daniel Humble is back again in charge of the College affairs as Superintendent of buildings and grounds. He is residing in the Winborne home.

"X"

REQUIRES GRACE AND GUMPTION

Dr. Archibald Johnson

It requires sense and grace to handle a country church. In many respects the demand for real strength in a country pastor is more insistent than in his brother of the city pastorate. The amenities of life are essential to a city pastor; the realities of life face the man in a country pulpit. The city pastor must be graceful and accomplished; the country pastor must be rugged and honest and strong. The one lives in an artificial atmosphere; the other in the realm of the genuine. The city pastor deals with conditions rather than men; the country pastor deals with men rather than with conidtions. City churches largely run themselves according to precedent and rule, but country churches have no rules but each is a law unto itself. If these things be true how futile it is to expect a man calling himself a pastor to touch the situation by a thirty minute talk twelve times in a year!

Questions are constantly arising in a country congregation that requires quick and accurate decision on the part of the pastor. He is dealing with the natural raw material. He is the interpreter of life's real meaning to the youth of the neighborhood. He is, or he should be prophet, priest and king to his people. No city pastor can come so close to the heart of things as the wise, consecrated, cultured country pastor; but he can never fulfill his mission if he sees his people only once a month.

WEATHER FOR JANUARY

1-3, Fair period.
4-7, Storm wave.
8-11, Rain wave.
12-16, Fair period.
17-20, Storm wave.
21-24, Cold wave.
25-28, Blustery spell.
29-31, Mild wave.

Moonites

Full moon January 8.
Last quarter January 16.
New moon January 23.
First quarter 29.

LEGAL HOLIDAYS

January 8, Anniversary Battle of New Orleans, in Lousiana.

January 19, Lee's Birthday, in Florida, Georgia, North Carolina, Virginia, Alabama, Miss., and Ark.

FLICKERS OF FUN

She: "The lecturer said that a woman is braver than a man."

He: "What! Why, a woman is afraid of a mouse."

She: "Yes, and a man is afraid of the same woman."—*Boston Transcript.*

"Are you Hungary?"

"Yes, Siam."

"Well, come along; I'll Fiji."—*National Geographic Magazine.*

Wife (with newspaper): "Here's some one advertising to sell a green baby-carriage for only $6."

Husband: "But our baby is pink."—*Boston Transcript.*

"As aresult of their long daily glides over the ice they will be married in the spring," says a report of romance between a Chicago girl and her skating-instructor.

And in the spring the ice will melt, after which points of uncongeniality may develop.—*Louisville Courier Journal.*

"Say," asked the first messenger boy, "got any novels ter swap?"

"I got 'Snake-foot Dan's Revenge.'" replied the other.

"Is it a long story?"

"Naw! Ye kin finish it easy in two messages."—*Philadelphia Press.*

"This is a sad world," murmured the pessimist. Even the heavens are blue over it."—*Boston Transcript.*

New Parson: "And what is your husband, Mrs. Brown?"

Mrs. Brown: "Well, sir, 'e ain't exactly a policeman, but 'e goes with 'em a good deal."—*Tatler.*

"How was it that you didn't name your baby Woodrow Wilson when you told me that was your intention?"

"We named it Mary Jane."—*Philadelphia Ledger.*

The man who is punctual in calling on a girl has a chance to rest before she appears.—*Richmond Times-Dispatch.*

A COLONEL BY MARRIAGE

A traveler in Texas says that he was riding along a cattle-trail near the New Mexico line when he met a rather pompous-looking native of the region, who introduced himself as Colonel Higgins, of Devil's River.

"Were you a colonel in the Confederate army?" the traveler asked.

"No, sah."

"On the Union side, then?"

"No, sah; nevah was in no wah."

"Belong to the Texas Rangers?"

"No, sah; I do not."

"Ah, I see; you command one of the State militia regiments."

"No, sah; I don't. Don't know nothnig about soldering."

"Where, then, did you get the rank of colonel."

"I'se a kunnel by marriage, sah."

"By marriage? How's that?"

"I married the widow of a kunnel, sah—Kunnel Thompson, of Waco."—*Dundee Advertiser.*

CHAS. W. MOSELEY, M. D.

121½ South Elm Street, Greensboro, N. C.
Opposite Guilford Hotel

DISEASES OF STOMACH AND INTESTINES

Diagnosis and Treatment of Pellagra

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Foster Bldg. Burlington, N. C.

Every Cold Should Be Considered Serious

So say the best medical authorities. Unless promptly checked, often they lead to chronic bronchial and pulmonary troubles which may prove fatal.

If your cough or cold has not responded to treatment—and remember, medicine should not be solely relied on—timely use of Eckman's Alterative may give you relief.

For more than twenty years it has been benefiting sufferers from these disorders. It is especially indicated where the system demands lime, for it contains calcium chlorid so combined as to be easily assimilated by the average person.

Safe to try—because it contains no harmful or habit-forming drugs of any sort whatsoever. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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E. L. WESTON, Manager

THE MECHANICS AF A BAD COLD

The disease of the membranes of the organs og breathing known as a cold, consists of an inflammation of the membranes caused by germs.

Any safe antiseptic or germicide will cure a cold by killing the germs if they can be reached.

In an advanced cold the mucus thrown out by the membranes hardens in the air passages, protecting the germs from the application of the germicide.

To reach them it is necessary to loosen and remove the mucus deposit from the nostrils and other air passages.

This explains why good germicides are often useless in curing old colds.

Mentholatum is especially helpful in such cases. It is not merely a germicide, for its pungent volatile oils encourage secretions by tickling the nerves of the air passages.

The fresh flow loosens the hardened phlegm and permits the germicidal effects of Metholatum to have full sway. For this reason millions of people use Metholatum for coughs, colds, cold sores, sore throat and croup. It is cleanly, safe, agreeable and useful whenever there is inflammation.

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Try our "Restwel" Mattress
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THE CHRISTIAN SUN

FOUNDED 1844. OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY

State Library

UNTO THEE, O LORD

Jesus, Thou charm of human thought,
Whose truth can guide the mind,
I seek to know Thee as I ought,
And in Thee peace to find.
O Gift of God, come to my soul
With all Thy love Divine,
To purify and make me whole,
That I may call Thee mine.

To Thee, O Lord, my life I give,
Who gave Thy life for me,
That I by every grace may live
In love and praise of Thee.
O peace of every contrite heart,
Thou joy of cheerful song,
In faith I serve my humble part,
Since I to Thee belong.

Master divine, lead Thou me forth
My duty to fulfill;
Make Thou my life to Thee be worth
According to Thy will.
Savior, in love guide Thou me through
Earth's journey to the end;
Then, face to face, my joy to view,
My everlasting Friend.

Arthur S. Burrows.

Vol. LXIX { ELON COLLEGE, N. C. WEDNESDAY, FEBRUARY 7, 1917 { No. 6

THE CHRISTIAN SUN

FOUNDED 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

One Year $1.50
Six Months ..... .75
IN ADVANCE

Entered as second-class matter at the post office at Elon College, North Carolina, under the Act of March 3, 1870.

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial

THE OUTWORN MINISTERS

There have been a few attempts made by our people to render some definite assistance to the veteran ministers. But without mentioning what has been done to make the evening of life for our retired and aged ministers happy, we take this opportunity of saying that too little has been done to help those who are looking down the sunset valley. The minister is poorly paid at the best, and certainly not enough to enable him to lay something aside for old age.

We have clipped from various papers several expressions along the line of supporting and caring for the worn-out ministers. We plan to say more at a later time, but for this time we leave you to consider the following editorials:

"There is something sardonically humorous," says the Youth's Companion, "in calling a man a 'shepherd of souls' and 'pastor of his flock,' and then, in his old age turning him out to a pasture that his more worldly-minded sheep have cropped close to the ground."

Does the Church recognize the great boon that is within its grasp? No one questions the desirability of a clergy pension system. No one can gauge the great impetus it would give to the appeal of the ministry in the case of multitudes of strong, desirable young men, who would be less desirable and less worthy of the Church's ministry were they less mindful of the humiliation to which they expose themselves when they devote their lives to a calling which in their old age leaves them and their families the object of a partonizing charity.—*New York City Churchman.*

Society at large in its recognition of the value of the work of the minister and the significiance of organized religious activity, as well as of inspirational worship, will continue to acquiece in the idea that pensions are due to the disabled veterans of a war and should be withheld from those who have been soldiers against sin in the name of righteouness. A minister to-day is much more than a voice of admonition. Pulpit oratory is only part of him.

There are many ministers too old to serve the church, but too old too suffer, who secretly envy the Jesus of Nazareth who died at thirty-three with His work done. —*Philadelphia (Pa.) Public Ledger.*

No man can do his best, can render service as satisfactory as it should be, if he is disposed to worry about the future of himself or his family. Large corporations have recognized the psychological truth of this and one after another they are putting into operation pension schemes. The churches must follow this example.—*York (Pa.) Daily.*

Too long have the members of the ministerial profession as a whole been obliged to keep up appearances and maintain the standards of living appropriate to gentlemen and scholars upon wages but little better than those of an unskilled laborer.—*Hoboken (N. J.) Hudson Observer.*

There is no reason why business itself may not take a leaf from the incorporated Church Pension Fund and its efforts to spread social justice and vitalizing efficiency.—*The Wall Stree Journal.*

During the month of January we received 44 new subscriptions to THE CHRISTIAN SUN. Credit is due as follows:

P. T. Klapp, Elon College, N. C.	1
W. L. Rascoe, Reidsville, N. C.	1
T. E. White, Ramseur, N. C.	16
George Johnson, Moncure, N. C.	4
A. T. Holland, Holland, Va.	1
Mrs. C. C. Johnson, Greensboro, N. C.	1
J. E. Franks, Cary, N. C.	1
D. R. Barber, Elon College, N. C.	1
E. S. Norfleet, Holland, Va.	8
J. W. Ingle, Elon College, N. C.	1
G. J. Green, Morrisville, N. C.	1
T. J. Green, Ramseur, N. C.	1
C. E. Newman, Virgilinia, Va.	1
Mrs. Lucy Sanford, Ruthdale, Okla.	1
E. W. Neville, Chapel Hill, N. C.	2
J. W. Payne, Wedowe, Ala.	2
J. C. Ross, Burlington, N. C.	1
Total	44

To Rev. P. T. Klapp is due the credit for the first new subscription in 1917 and to Rev. L. I. Cox the credit for the first renewal brought to our office. If perchance that we have overlooked any one in making out the above we shall be glad to know it. To the many friends who have sent us renewals we are grateful and we regret that space and time forbid the mention of their names.

The fact is that sin is the most unmanly thing in God's world. You never were made for sin and elfishness. You were made for love and obedience.—*J. G. Holland.*

The diminutive chains of habit are seldom heavy enough to be felt till they are too strong to be broken. —*Samuel Johnson.*

ESTABLISHED 1844 PEICE, $1.50 PER YEAR

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION
C. B. RIDDLE, EDITOR

ELON COLLEGE N. C.

January 6, 1917

Dear Christian Sun Family:-

This is the season of the year when all denominational papers are endeavoring to make an increase in circulation, and of all times the church papers need to do that thing this year.

I am glad to announce that an average of one hundred new subscribers have been added to the list each month since June 1, 1916. But that is slow progress in face of the continued increase of all printing materials and the forward march of every other enterprise of the Church.

I am championing the cause of THE CHRISTIAN SUN at a time such as the paper has never seen. Never in the history of the publication has the cost of production been so high, and not in recent years has the subscription list been so low.

The cost of paper has been high for the lack of materials for its production. For years we have been depending upon Germany for many chemicals that are used in the preparation of paper. The turmoil in the East has practically cut off our needed supply, and since President Wilson and his advisers have seen fit to sever all diplomatic connections with Germany, the paper market will continue to advance. What the outcome is to be no publisher can tell at this time.

Do this for your own Christian Sun: Make every possible effort to increase its circulation, and those of you who owe for your subscription remit at once. This will give us the advantage in so many ways. If your label indicates that your subscription is out that means that the cash is paid for your paper by the Editor before you get it.

With a cheerful heart, a spirit ready and willing to brave the situation; for knowing that the loyalty and the liberality of the entire brotherhood will uphold my hands while I labor for the cause of the Master through the official organ of the Church, I am

Yours very sincerely,

C. B. Riddle

THE CONFERENCE APPORTIONMENTS

Convention Missions

We have reached the last column in our Apportionment Table—Convention Missions. With this article I am done. You see the table begins and ends with Home Missions. The amount raised by the different conferences for Convention Missions is used by the Home Mission Board of our great Convention to build up our work within the bounds of the Convention. The Board consists of five members who are elected to have charge of this important work. Their work is not limited to any single conference, but to all of them. Wherever there is an important point in any conference, the Convention Board renders help. By the aid of the Board, we have a number of self-supporting churches in towns and cities which we would not have had had it not been for this fund for Convention Missions. Our conference has received very liberal help from this fund in the work of re-establishing our church at High Point; and whenever the 1917 Annual is published, it will be seen that we are expecting aid from this fund in the future. If any conference is complaining that it receives little help from this fund, the reason may be found in the fact that that conference is not undertaking any great work within its bounds. If any conference wishes aid from this fund, let it undertake to do much for Home Missions and it will get it. If any one will take the Annual of 1900 and the one for 1916, he will find from the list of churches that we have not gone forward in building up our work at home. We have helped to paint a church now and then, or repair a roof, or aid an old congregation in building a new and better building, or helped by supplementing the pastor's salary with a small appropriation. We ought to be glad that, while we were not undertaking any important work in our conference, by contributing to this fund, we were helping to build up our church in other conferences where they had the faith and liberality to go forward in building churches which are now self-supporting and which are bringing to them great gain and joy. Whenever our conference shall be fully aroused and shall push our own work into needy and important fields of Home Mission endeavor, we will find the Board that appropriates the money for Convention Missions our ready and satisfactory helper.

But we ought not to give to this fund, or any other fund, with the expectation of getting back what we give. That we do, I mention as a fact and not as an argument. Though it be an easy argument that if we give, it shall be given to us, I prefer not to use it. Rather, let us give to this and our other funds, because it is for the upbuilding of the Kingdom, and the best way we have of pleasing our Maker with our money. We need heart enlargement. There are some who are no larger than the local church. They have never really joined the church, but the building. The boundary of their circle is reached when they help repair the roof and pay the pastor. A church with such members might report a big revival and many additions, but they will ignore the Conference apportionments. There are others whose circle takes in the Conference, but goes no farther. If the whole membership of a church is no larger than those members whose circle just takes in the Conference, I know what I will hear when the letter of that church is read; "Has your church complied with Conference requirements?" Answer: "All except Convention Missions." There are others, thank God, who are as large in their hopes and prayers and gifts as the church. Wherever the church is doing business, there they may be found. These are not bounded by lines. With them, there is no difference in home and foreign missions. With them, "the field is the world" and they pray and give to plant the church in all the world. Instead of complaining about Convention Missions, they are thankful for the channel through which they may become a blessing to others. Such large men and women are constantly experiencing new joys which the small man never knows and feels. If a new field is to be opened in India the small man feels no thrill; or, if, in some other Conference in a distant state, a new church is nearing completion, he has no sensation. Not so the large man. Every convert in Japan, every new church organized—no matter where—gives him great delight. You can't touch the church anywhere without touching him. All the church has to belongs to him, and all he has belongs to the church. He is inseparably united with every interest of Zion, and his soul is flooded with inexpressible joys. Do you wish such enlargement—such joys? Then see to it that you have information, interest, love, prayer, and money in each of the columns of the apportionment table.

T. E. WHITE.

SIGNS OF THE TIMES

This is the day of big things. Nothing done on a small scale seems worth while any more. It is rumored that the new Cabinet in Great Britain may take steps to bring about the prohibition of the liquor traffic throughout the British Empire. A petition eleven miles long, signed by two million Britons, has been sent into the Cabinet in favor of such a measure. The Czar of Russia issued an edict enacting prohibition for all the Russias, as a result of which more money was deposited in the savings banks of Russia in one month last year, after prohibition was enacted, than the total of the amounts in the savings banks, when the act went into effect. It is said that Russia is saving more money from her prohibition act than the war is costing her.

For the relief of the suffering, the widow, and the orphan, America has sent over $40,000,000 and is still sending with a liberal hand. So while great destruction of life and property is going on, great and good things are being done which in a measure send a ray of hope into the pit of horrors.

I wonder if abundant money has enabled man to think and to do, in terms of bigness the things he now undertakes? When Thomas Jefferson was on the Board

of Supervisions of William and Mary College, and reorganized that institution on a university basis (in 1779 I think it was) it was provided that full professors of the college should receive eighty hogsheads of tobacco as their salary per year: and that students taking lectures in two departments (philosophy and mathematics, a) should pay for tuition 1,000 pounds of tobacco per year, and students taking lectures in three departments, (philosophy, mathematics, and law, say) should pay 1500 pounds of tobacco for a year's tuition. At that time, by the way, the great jurist, George Wythe, was Professor of Law in that college, the first Professor of Law in America, and the second Professor of Law among English speaking people. Prof. Wythe—later Judge Wythe—was not only a great lawyer, but one of the very greatest teachers America, or any other country has produced—judging from the might and influence on government of his pupils. Thomas Jefferson said he owed more to Prof. Wythe than to any other living man. He was the teacher of Chief Justice Marshall (of the Supreme Court of the U. S.) of Thomas Jefferson, James Monroe, Henry Clay and a score of other notable and nation builders of our early history. I am not altogether off my subject of bigness, for Prof. Wythe certainly did the big things in the teaching line. In those days men thought in terms of big principles of law, justice, equity, government, and philosophy, and were paid for their thinking in hogsheads of tobacco. We think now in terms of money, and the man who can think in terms of most money is counted the greatest. I heard an intelligent man of business and of state say the other day that the biggest men of or time were Rockefeller, Carnegie, Edison and Ford—all rich men. Maybe so. The great men of an age tell what the small and mediocre men of that age are thinking about. There is no greater blessing than money, through which we are enabled to think big, provided it is used right and not abused; as long as it is a slave and not a master. J. O. ATKINSON.

REPORT OF CHAPEL HILL WORK

Chapel Hill, N. C., Jan. 29, 1917. Rev. W. G. Clements, Chairman Home Mission Board, E. N. C., Morrisville, N. C. My dear Brother Clements:

I am herewith handing you my report for the first quarter. My work as pastor of the Chapel Hill Christian church began the second Sunday in November 1916. The church is entering upon the work with zeal and zest. The membership is wide awake, enthusiastic, and forward looking. A splendid showing is being made. The congregations have increased from time to time and the interest is encouraging.

The church has raised $59.70 for Home and Foreign missions and $17.30 on pastor's salary. The Ladies' Aid Society is doing a splendid work. They are to be commended on their achievements.. During the year that has just pussed they raised $95.70 and have during this past quarter raised $26.40. This money they are using to install a pulpit set. They have already ordered the outfit and it will be put in right soon.

We now have a membership of forty-one, having received three members by letter last Sunday. It is our plan, our purpose, and our prayer to double the present membership during this year. This we can easily do, if only we can succeed in getting those living here who hold their membership at other places, to join. The church has never had a revival, but we are planning for a series of meetings in the early spring. The outlok is hopeful. We are doing our best. Pray for us.

R. F. BROWN, Pastor.

CARD OF THANKS

I take this opportunity of returning my thanks to the people of Pleasant Union church for a pleasant surprise they gave me when I paid them a visit last week after being away two years.

I received a box containing sugar, coffee, sausage, canned fruits and other articles of nice things to eat too numerous to mention. The box was worth $10.00 or more, and in addition to this, they gave me $5.45 in cash. This pounding was gotten up through the kindness of Mrs. A. M. Long and Misses Mary and Lula Green. My thanks are returned to every one who helped in this generous donation and I pray God's blessings on each and every one of my big-hearted friends at Pleasant Union church.

I served this church seventeen years and no one ever served a better people who are generous and good to their pastors. I enjoy going back among them, The present pastor may consider himself fortunate to be called to serve such a generous, big-hearted people.

Sanford. J. D. WICKER.

IS MUSIC WORTH WHILE?

The Music Committee of Eastern North Carolina Sunday school and Christian Endeavor Convention will hold the Annual Musical Institute at Catawba Springs Christian church, near McCullers, N. C., February 14-15-16.

This Committee is very anxious to have every pastor, superintendent and leader of music, and organist present at ten a. m., February 14. All who desire can attend without interference with their regular church and Sunday school work. Every available effort will be used to make the work interesting as well as profitable. Would you like to know just what we are going to do these three days? Then come and see. All who expect to come by rail please write to Bro. M. C. Sorrell, Apex, Route 2, or writer stating when you will arrive at McCullers, N. C.

GEO.M. MCCULLERS, Chm. Music Com.

SOME MISSIONARY MOTTOES

"Unless Jesus Christ is Lord of all, he is not Lord at all."

"It is the mission of the Church to give the whole gospel to the whole world."

"Jesus Christ alone can save the world, but Jesus Christ cannot save the world alone."

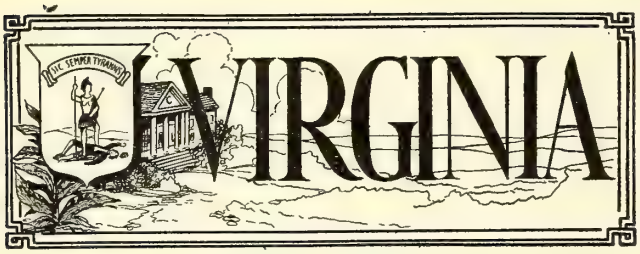
"We cannot serve God and mammon, but we can serve God with mammon."

"No interest in missions? The only explanation is either inexcusable ignorance or willful disobedience."

"We are leading a crusade, not to take a sepulcher, but to take a world."

"The kingdom of God is waiting for the hard-earned leisure of the business man."

"This is a lost world to be saved and not simply an ignorant world to be educated."



SUFFOLK LETTER

Mrs. Sarah Louise Everett was born of a good Nansemond county Virginia Family, March 21, 1843, and died at the residence of her son, S. F. Everette, Commonwealth's Attorney for his native county in Suffolk on August 12, 1916.

She was Miss Rawles and married to Dr. R. C. Everett, July 16, 1867. Dr. Everett had first married her sister who died leaving one child Paul L. Everett.. The second Mrs. Everett leaves a son and a daughter: Attorney S. E. Everett who married Miss Julia S. Long of Graham, N. C., and they have three children: Lillian Rawles, Frances Stuart, and Edward Long. Her daughter, Anna Everett, married Mr. W. J. Kendrick of Bristol Tennesee. They reside in Suffolk and Mr. Kendrick is Editor of the Suffolk Herald and private secretary to Hon. E. E. Holland, member of Congress from the Second District of Virginia. They have three daughters: Inez Everett, Marie Louise, and Naomi Stuart.

Paul Everette married Annie Holland and they have five children: Stuart, Eliza, Elsie, Paul, and Sarah Anna. Mrs. Everett was survived, also, by two brothers, George T. Rawles of Bennett's Creek, Virginia, and Risop Hughes Rawles of Georgia, who was with his sister during her last sickness and died in Georgia attended family two weeks after she passed away. Also a half sister, Miss Kate Rawles of Rocky Mount, N. C., survives her.

Mrs. Everett was buried on the 29th Anniversary of her husband's death. She was a member of Holy Neck Christian church from her girlhood. She had been a semi-invalid for more than thirty years, during which long period of affliction she manifested a spirit of patience and resignation full of the spirit of Him who "suffered for us." The end came most sweetly after a long and submissive waiting in the home of her only son. She spent her last years alternately between her son and daughter whose devotion to their mother was as sincere as her love for them was genuine. There was much in her suffering to try her faith, and their service was the expression of their filial acection. I know of nothing more beautiful than to see children nursing an afflicted mother as tenderly as she had nursed them in their infancy.

W. W. Staley.

A BUSINESS MEETING OF A JUNIOR CHRISTIAN ENDEAVOR

I attended a business meeting of the Junior Christian Endeavor of our churchh last Saturday afternoon, the home of their superintendent, Mr. E. P. Collins, 719 County St. It would have been worth your while and money to come all the way to Virginia to attend this meeting. There were thirty or fortyfive present, ranging in age from six to fourteen. Braxto Rountree, the president, presided with dignity and intelligence. The committees made written reports of their work. These were prepared intelligently and were read in a dignified and precise manner and recorded actual service. They would have done credit to an adult organization. In fact I have heard much poorer reports at regular church meetings. The entire gathering was well behaved and manifested common interest in their cause.

The occasion was also the occasion of the Superintendent's thirty second anniversary. Refreshments were served. Brother Collins makes a fine superintendent of young people and is doing a large service for the King and His Kingdom in the training he is giving this church. He is a spirit filled and a spirit trained man and applies himself so thoroughly to every opportunity for efficient srevice that none of them slip from him, and really he is quite an expert in his line.

He has three assistants: Miss Ruth Curling and Miss Lynwood of the Young People's Society, and Mrs. Rountree. Miss Curling assists him in the conduct of the singing and the Society work. Miss Wright plays the piano and renders such other service she can, and Mrs. Rountree is Superintendent of the beginners. Each Sunday evening at 6:30 they all assemble and have a song service, after which Mrs. Rountree takes charge of all under the age of nine, and they are there from five up, and conducts them to another room where she enyayes them in story telling. The most of them are missionary stories. Mrs. Rountree is quite a missionary and is succeeding well with these little ones as well as being president of the Missionary Society. We are all proud of our Junior Endeavors.

Our Young Pepole's Society is also growing under the leadership of Mr. M. L. Parker as president. We have finished the Expert Course and have now begun working for the highest credits accordmg to the "Efficiency" chart. May all their work add honor and glory to God.

H. E. Rountree, Pastor,
Washington St. Christian church,
Portsmouth.

FIELD NOTES

The Young People's Society of Christian Endeavor, organized in the Dendron Christian church last fall, is an encouraging feature of our work here now. There are about thirty members. They are interested and enthusiastic and the programs rendered are splendid and enjoyable.

We organized Young People Missionary Societies at Union and Burton's Grove at our last appointments. Twenty eight eight names were taken at Union as charter members and thirty seven at Burton's Grove. We expect to organize at New Lebanon at our next apponitment. They have had a Young People's Society at Wakefield for some time.

This is a trying time of the year for the pastor of contry churches, as the roads are in very bad condition, and it makes it a long way to the appointment sometimes when automobiles and Fords must be left behind and resort taken to the old, slower, but sure way of horse and buggy.

W. D. Harward.

Dendron.

THE FEDERAL COUNCIL AND THE CHURCHES

By Rev. Oliver W. Powers, M. A., D. D., in the Herald of Gospel Liberty

The Federal Council of the Churches of Christ in America exists by will of the Churches, expressed by their highest representative bodies. It has no reason for being, apart from the Churches and their needs. It is their agent, their servant, to do for them what they cannot do for themselves. Rather, it is the agency by which the Churches can do in combination what they could not do separately.

The question, sometimes raised, whether the Churches themselves are members of the Council, or whether they elect or appoint members, may seem to be without practical significance. Yet, it may be worth while to enquire whether the Churches, by their action, have created an independent body, competent to act on its own initiative, in a sphere outside the denominations, or whether they have associated themselves in a new fellowship, each being actually a part thereof, and consequently responsible for the actions of the body. Is the Council really a Federation and are the several denominations or Churches, really constituent, or is it a Council only, composed of men chosen by their denominations to act for them, but without authority and without real responsibility to the bodies electing or appointing?

Perhaps it is just as well that the question be not too closely pressed. The saving clause of the constitution, that "This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action," has been thus far a sufficient safeguard against any apprehension that the Churches are being entangled in responsibilitaies or obligations which are foreign to their real fnction. The interpretation of the constitution, to the effect that no denomination is responsible for any action of the Council of which it has not specifically assented, has relieved many sincere questioners of a feeling that by their connection with the Council they might possibly be drawn into matters beyond their province as Churches.

But while this disclaimer is very comfortable to many, it is really a source of weakness to the Council, for it makes it possible for the relation of the Churches to the Council to become so shadowy as to make its decisions and recommendations of no force, even in an advisory character. Therefore there is need, being that the constitutional tie is so weak, to strengthen the moral one. Otherwise we are in danger of having a union of so loose a character that the various parts are not conscious of each other. Indeed, that is very nearly the case at present. The Methodiests feel no responsibility for the Presbyterians. The Congregationalists have little concern for the part the Baptists take in the Council. A real federation should have some sense of its various should be something more than an ideal. The Churches constituents. The common fellowship of the Churches should cultivate a responsibility for each other and for their common agent.

The action of the Federal Council should be of so clear and definite a character that it can be reported back to the denominations in tangible and understand able form. It should then become the basis of study and denominational action. This much, at least, the Council has a right to expect from the Churches. Its pronouncements should not vanish into thin air, but should take concrete form in denominational reinforcement and action. Even a negative action on some proposition would be of advantage, provided these negations did not come so frequently as to discredit the work of the Council; for it would emphasize the relation of the bodies to the Council, and add force to the things which were approved.

The Council should be considered in the denomniational work and plans. It should be of use in helping the Churches to think in Kingdom terms. Measures should be discussed and plans formulated in the denominational gatherings with some regard to their effect on other Christian bodies. The question should frequently be asked, whether the proposed action could be taken by the Federal Council. Is it catholic enough, or Christian enough, to become a general principle or policy? Does it trespass on the rights, or interfere with the work of other branches of the Church of Christ? If denominational action could be taken more often with the constitutents of the Federal Council in mind, the real unity of the Churches would be promoted.

The denominations should accustom themselves to use the Council in seeking to accomplish the larger things for the Kingdom. To some extent, this is done. Memorials, overtures, and recommendations coming from the separate denominational bodies, have found their way to the resolutions committee of the Council. But if the denominations become properly conscious of the Council as a medium for the expression of their convictions concerning the needs of the Kingdom, these overtures and memorials will increase in number. It is not to be ex pected that all of these will be adopted, but they will become the means of determining to some extent how far the Churches are securing a common vision, and how far they are able to unite in common action. In other words, it should not be left for the Council itself to discover all the points of contact between the Churches. They themselves should join in the search.

A very practical matter, which will appeal to the Churches more and more as the usefulness of the Council becomes apparent, is the financial support. Doubtless the denominations consider that they have been generous in their direct contributions to the treasury of the Council; yet, scarcely one-tenth of the annual budget seems to have been supplied in this way. The other nine-tenths or more have been given by persons and agencies especially interested in the particular tasks undertaken by the Council. Perhaps this is as it should be, in view of the fast that not all denominations could consider themselves responsible for or even in harmony with some of the lines of activity ndertaken. But surely there is enough common ground already discovered, and enough of common task in hand to justify a larger direct contribution to the Council funds.

"A glance at this picture carries me back home." "That's one way of beating the railroads."—*Boston Transcript.*

"The gospel of Jesus Christ is not only a gospel for all men, but it is a gospel for the whole man."

Photograph from Life

IF YOU WERE IN THIS MOTHER'S PLACE!

STARVING MOTHER WATCHING HER BABY DIE

In War Countries MILLIONS of little children face the bitter cold of this winter without food—hundreds of thousands in rags, and naked. Many live in holes in the ground, like wild beasts; and in the fields by the roadside little ones, separated from parents, lie starving, dying—ALONE.

MILLIONS of children have starved to death.

Weakened, exhausted, by two years of underfe-eding and exposure, MILLIONS MORE will die this winter if we do not help them!

If you were in the place of this mother—if it were your child?

Won't YOU give at least one day's life to a child?

Children of America's Fund, 42 Mt. Vernon St., Boston, Mass.

America's Children for the Starving Children of the World

In God's Name, HELP NOW--No Matter How Little--THEY ARE DYING!!

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President ..... Franklin, Va.
Mrs. A. T. Banks, Vice-President ..... Henderson, N. C.
Mrs W. H. Carroll, Secretary ..... Burlington, N C.
Mrs. W. T. Walters, Treasurer ..... Winchester, Va.
Mrs. W. A. Harper, Corresponding Sect'y .. Elon College, N. C.
Mrs. Mamie Holland Leathers, Supt. Y. P. Soc. .. Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes .. Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll ... Greensboro, N. C.

Quarterly Report of the Treasurer of the Women's Home and Foreign Mission Board of the Southern Christian Convention, for Quarter Ending February 1, 1917.

Regular Funds

RECEIPTS

1916		
Nov. 8.	Western North Carolina Con. ....$	2.50
10.	Western North Carolina Con.	14.00
13.	Western North Carolina Con.	2.50
27.	Western North Carolina Con.	3.00
1917		
Jan. 19.	Eastern Virginia Conference.....	107.15
23.	Virginia Valley Christian Con.	5.70
26.	North Carolina and Virginia Con. .	29.90
	Western North Carolina Con.	15.05
Feb. 1.	Eastern North Carolina Con. (Special Foreign Missions)	25.85
	Eastern North Carolina Conference	18.40
	Total	224.05

DISBURSEMENTS

1917		
Feb. 1.	Rev. W. C. Wicker, Treas. for Home Missions	112.02
	Rev. W. C. Wicker, Treas. for Foreign Missions	112.02
	Total	224.05

Santa Isabel

RECEIPTS

1916		
Nov. 10.	Western North Carolina Con.	2.00
1917		
Jan. 19.	Eastern Virginia Conference	23.39
23.	Virginia Valley Christian Con.	1.50
26.	North Carolina and Virgina Con. ...	1.80
	Western North Carolina Con.	14.12
Feb. 1.	Eastern North Carolina Con.	1.35
	Total	44.16

DISBURSEMENTS

1917		
Feb. 1.	Rev. W. C. Wicker, Treas.	44.16

Christian Orphanage

RECEIPTS

1917		
Jan. 19.	Eastern Virginia Con.	.08
	Eastern Virginia Con. Nora Watkins	17.75
	Eastern Virginia Con., Mary Thompson	2.00
Feb. 1.	Eastern North Carolina Con.	8.65
	Total	27.98

DISBURSEMENTS

1917		
Feb. 1.	Rev. W. C. Wicker, Treas.	27.98

Sendai Orphanage

RECEIPTS

1917.		
Jan. 19.	Eastern Virginia Conference	.07
Feb. 1.	Eastern North Carolina Con.	.53

DISBURSEMENTS

1917.		
Feb. 1.	Rev. W. C. Wicker, Treas.	.60

Japan Bible Woman

RECEIPTS

1917.		
Jan. 26.	Western North Carolina Con.	25.00

DISBURSEMENTS

1917.		
Feb. 1.	Rev. W. C. Wicker, Treas.	25.00

Mrs. Watanabe

RECEIPTS

1917		
Jan. 19.	Eastern Virginia Con.	53.50

DISBURSEMENTS

1917		
Feb. 1.	Rev. W. C. Wicker, Treas.	53.50

Japan Sunday School

RECEIPTS

1917		
Jan. 19.	Eastern Virginia Con.	12.50

DISBURSEMENTS

1917		
Feb. 1.	Rev. W. C. Wicker, Treas.	12.50

Miss Hamaguchi

RECEIPTS

1917		
Jan. 19.	Eastern Virginia Con.	12.50

DISBURSEMENTS

1917.		
Feb. 1.	Rev. W. C. Wicker, Treas.	12.50

Dona Delfina

RECEIPTS

1917.		
Jan. 19.	Eastern Virginia Con.	1.20

DISBURSEMENTS

1917.		
Feb. 1.	Rev. W. C. Wicker, Treas.	1.20

Building Fund

RECEIPTS

1916		
Nov. 1.	Cash on Hand	307.93
13.	Western North Carolina Con.	6.44
1917.		
Jan. 19.	Eastern Virginia Conference	84.26
Feb. 1.	Interest	3.08
Feb. 1.	Eastern North Carolina Con.	13.80
	Total	415.13

DISBURSEMENTS

1917.		
Feb. 1.	Rev. W. C. Wicker, Treas.	415.13

Porto Rico Helper to D. P. Barrett

RECEIPTS

1917.		
Jan. 19.	Eastern Virginia Con.	3.00

DISBURSEMENTS

1917.
Feb. 1. Rev. W. C. Wicker, Treas. 3.00
Jaki Saito (Girl in Mrs. Fry's School)

RECEIPTS

1917.
Jan. 19. Western North Carolina Con. 25.00

DISBURSEMENTS

1917.
Feb. 1. Rev. W. C. Wicker, Treas. 25.00

Receipts for quarter $534.57
Receipts for first three quarters $1,659.02

Mrs. W. T. Walters, Treas.
Winchester, Va.

To get rid your doubts, part with your sin. Put away your intemperance, your dishonesty, your unlawful ways of making money, your sensuality, your falsehood, acted or spoken, and see if a holy life be not the best disperser of unwelcome doubts, and new obedience the most certain guide to fresh assurance.—*James Hamilton.*

JOHN WESLEY'S JOURNAL. MAY 1757, PAGE 238

Wesley on Electricity as a Cure

"Tuesday, November 9. Having procured an apparatus on purpose. I ordered several persons to be electrified, who were ill of various disorders. Some of whom found an immediate, some a gradual cure. From this time I appointed, first some hours in every week, and afterward an hour in every day, wherein any that desired it, might try the virtue of this surprising medicine.

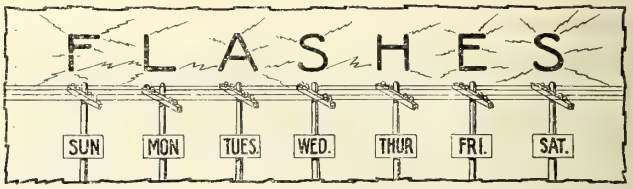
Two or three years after, our patients were so numerous that we were obliged to divide them. So part were electrified in Southwark, part at the Foundry, others near Saint Pauls, and the rest near Seven Dials. The same method we have taken even since, and to this day, while hundreds, perhaps thousands, have received unspeakable good, I have not known one man, woman or child, who has received any hurt thereby. So that when I hear any talk of the danger of being electrified (especially if they are medical men who talk so) I cannot but impute it to great want either of sense or honesty."

MILLIONS

Have accepted Wesley's Religion—millions are daily singing the more than six thousand hymns written by John Wesley and his brother, Charles. All of which is, as it should be and then some more.

Moral: There has been no improvement made in the application of his religious teachings, but, thanks to science there have been great improvements made in the application of electricity as a cure for human disorders and for the asking, we will mail booklet "RADIANT HEALTH" which explains the up-to-the-minute method (160 years after Wesley's experience) of applying the VIOLET RAY (concentrated sun-light) and HIGH FREQUENCY ELECTRICITY—in a way to STIMULATE RECOVERY if sick and to aid NATURE in keeping you well if not sick.

STERLING SALES COMPANY
Elon College, North Carolin.



January 28: The Mississippi, Uncle Sam's Superdreadnaught was launched at Newport News, Va., on January 25.

January 29: President Wilson vetoed the inauguration bill for the second time on account of its literacy test.

January 30: 23,000 acres of timber land in Western North Carolina on the Oconabeftee river were sold to the Champion Fibre Company.

January 31: Germany declares unrestricted submarine warfare. Plan to blockade and storm Great Britian.

February 1: Gemany is determined to fight to the bitter end, stakes everything, says she will be victorious.

February 2: Break with Germany only a matter of hours. Situation at Washington grave. High tribute given retiring Congressman Page at Washington.

January 3: Diplomatic relations with Germany severed Ambassador Bernstorff is given his passports. President tells Congress America can no longer remain friendly with the Kaiser.

Are you watching our Cartoon from week to week? See page 14.

Remember that we mail no more receipts unless so requested. Watch your label.

Life is a short day; but it is a working day. Activity may lead to evil, but inactivity cannot be led to good. —*Hannah More.*

We suffered from the cold weather too. THE SUN had to be mailed on Wednesday afternoon instead of Tuesday which is our custom. Gasoline engines and cold weather are not good friends.

The Christian Annual is to be mailed next week Misfortune beyond our control prevented its shipment this week. This season is finding us busy. Our Linotype is now running day and night—three men working on eight hour shifts each.

The strong argument for the truth of Christianity is the true Christian, the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living church, which itself is walking in a new life, and drawing life from Him who hath overcome death.—*Christlieb.*

NOTES AND PERSONALS

Brother M. C. Yow, Bennett, N. C., writes that material is being placed on the ground for the erection of the new church at that place.

Dr. D. A. Long writes that great damage has been done to small trees and vegetation in Florida. The Dr. is making himself useful for the Master in teaching a Sunday school class in the Baptist church of Lake Alfred.

The Buddahist in Japan are becoming alarmed for their religion, under the impact of Christianity. They have recently donated $500,000 to the establish Buddahists Sunday schools. In six months they have started over 800 such schools and enrolled 120,000 children. They adopt Christian songs to the praise of Buddha, use Sunday school programs, and employ Christian methods.

The Methodist Episcopal Church has done great things for Foreign Missions the past year. The total receipts of that church for Missions in 1916 were $1,933,256.31, an increase of $232,682.51 over 1915, which was itself a record year. During the year the Methodist Board sent out ninety-four new missionaries; 26 going to India, 25 to China, 14 each to Malaysia and South America, four to Africa, 3 each to Japan, Burma and Mexico, and 2 to the Philippines.

On last Saturday President Wilson severed all diplomatic connections with Germany and Count J. H. Von Bernstorff, Germany's ambassador to the United States, was given his passports. Not only did Mr. Wilson sever the connection of his government with Germany, but has urged other nations to take the same step. War seems to be in the air, and while nothing definite has resulted at this writnig, everything possible is being done to get ready for the strife should it come. Let us hope that war may be averted, for the cruelty of it is beyond compare.

A DAY WITH OUR LORD

It is related of Mr. Gladstone, the scholar, the statesman, the saint, that he once propounded to a group of friends the question as to what day in history they would select as the greatest day and the most desirable day to live. For himself, Mr. Gladstone said, the greatest day from the intellectual point of view was that one when Athens of Ancient Greece was at the summit of its glory. Quietly, but earnestly, one of the group said, "For me the Day of Pentecost was the greatest and most desirable to see."

The effect of this remark on Mr. Gladston was immediate, and with his wonderful sincerity he asked leave to withdraw his former choice and to make this new one, " A day with Our Lord." The intellectual interests which were so strong and deep in his great mind gave away at once to the call of his greater spiritual nautre, and he left his studies for the spiritual interests.

INAUGURATION

PRESIDENT WOODROW WILSON

Washington, D. C., Monday, March 5, 1917.

$10.00 Round Trip via Sothsrn Railway

From Raleigh, Durham, Chapel Hill, Burlington and all intermediate points to Greensboro.

$10.65 from Goldsboro $10.70 from Selma.

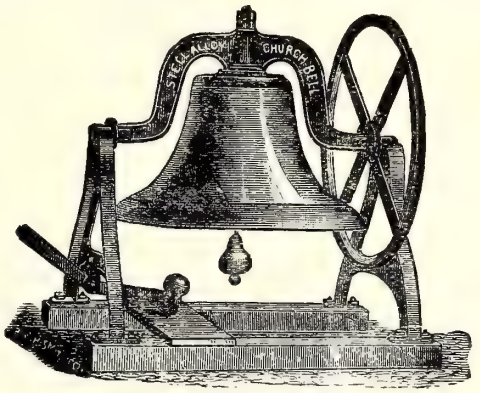
Round trip tickets for this ocasion will be on sale March 1-2-3-4 and for trains scheduled to arrive at Washington by noon March 5. Tickets will be limited returning to reach original starting point by midnight of March 10, or by depositing ticket in Washington and paying a fee of $1.00 final limit will be extended to April 10, 1917.

Special Pullman Sleeping cars will be operated from Raleigh and Durham, also from all other points for special parties of twenty-five or more.

For sleeping car reservations, and complete information, ask Southern Railway agents, or address,

J. O. JONES,
Traveling Passenger Agent,
Raleigh, N. C.

BELLS



CHANGE IN PRICE

Prices on steel alloy church and school bells have been advancing by leaps and bounds, and will probably continue to do so.

Should you require a bell, write at once for prices and catalogue.

ODELL HARDWARE CO.,
GREENSBORO, N. C.

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

REPORT FOR FEBRUARY 7, 1917

Brought forward $118.30

Monthly Sunday School Offerings

Reidsville S. S. Reidsville, N. C.	$ 1.00	
New Hope S. S., Valley, Va.	1.00	
Palm Street S. S., Greensboro, N. C. ..	2.00	
Rose Hill S. S., Columbus, Ga.	2.60	
Auburn S. S., Auburn, N. C.	1.00	
Morrisville S. S., Morrisville, N. C.	2.10	
Good Hope S. S., Youngsville, N. C.	1.00	
Liberty Springs S. S., Holland, Va.	2.00	
Wakefield S. S., Wakefield, Va.	1.00	
Mt. Carmel S. S., Windsor, Va.	2.00	
Berea S. S., Norfolk, Va.	2.00	
Youngsville S. S., Youngsville, N. C. ..	1.00	
Henderson S. S., Henderson, N. C.	6.11	
Dendron S. S., Dendron, Va.	2.00	
Holy Neck S. S., Holy Neck, Va.	2.00	
Six Forks S. S., N. C.	1.31	
Wentworth S. S., McCullers, N. C.	1.05	
Wake Chapel S. S., N. C.	5.00	
Amelia church, Johnson Co., N. C.	4.65	
Amelia S. S., Johnson Co., N. C.	4.13	
		$ 44.95

Special Offerings

Ladies Aid Society, Holy Neck Christian Church .....$	10.00	
Mr. F. L. Williamson, Burlington, N. C.	10.00	
Mr. J. W. Willett, for books and matriculation fee Pearl Knott.....	12.50	
G. L. Penny, on support Rogers children	70.21	
		102.71

Miscellaneous

Cash—rent on house.....	3.00
Total for week.....$	150.66
Grand Total .....$	268.96

Superintendent's Letter

Dear Friends.—The year is starting off nicely at the Christian Orphanage. The children are enjoying good health and can eat three meals each day. But we have measles in the community and we are afraid we will come in for our share. We have quite a number to have it and dread for it to come along.

The churches and Sunday schools have been so kind to us since we have taken charge of this work we start out at the beginning of this new year with bright hopes for a good years work.

We have fifty children in the Institution who are looking to you for support. I feel sure they will not be disappointed. The Sunday Schools are starting off nicely with monthly donations, and we trust that each school will join in this undertaking this year and help us make this the banner year. Let us do greater things for the Master this year.

It would be very encouraging if the little cousins would write more and send in their dimes. Why not join this band of cousins and write each month to the corner? It helps in the work and makes it more interesting. Let us have many letters from this on and I assure you I will appreciate them.

This is a great work and we can do so much for the orphan children if we will just stop to think they are appealing to us to give them an even chance in life. Help us!

S. G. and J. E. Moore, of Burlington, made us a present of a good second hand hack for the use of the orphanage.

Mrs. S. M. Smith, Norfolk, Va., one box clothing. These presents are highly appreciated and will be of much use to us in this work.

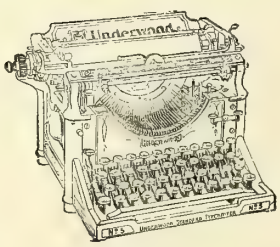
The Ladies Aid Society of Haw River Christian Church sent us a beautiful quilt which is very gratefully received and will be a blessing to us.

CHAS. D. JOHNSTON,
Superintendent.

SPEED--ACCURACY

SIMPLICITY-DURABILITY

Ask Any Typist You Know



WHY

THE

UNDERWOOD

IS

"The Machine You Will Eventually Buy."

BOBBY AND BETH

"Girls don't have to do anything!" declared Bobby, as he sat down with a thump on the shoe box in grandmother's romm. "Girls don't have to feed hens or fill the wood box. I wish I was a girl, so I do."

"Girls don't have to do anything!" exclaimed Grandmother Stone, in surprise. "Well, well, well! You come with me a minute, Bobby, and we'll see if you are right."

Bobby followed grandmother into the sitting room. But when they got there both were surprised, for sitting in the big rocker was Beth, her eyes full of tears.

"I wish I was a boy, same as Bobby," she said sorrowfully. "I'm tired as anything dusting rooms. Boys don't have to dust or mend stockings or do anything. Oh, dear, dear, dear!" and Beth hid her curly head in the duster and sobbed.

"Well, I never did!" exclaimed grandmother. "Suppose you do Bobby's work to-day and he'll do yours. I know that he will be delighted to exchange with you."

But would you believe it? Grandmother was mistaken, for Bobby shook his head.

"I'm going to feed the hens myself," he said decidedly.

Beth wiped her eyes in a hurry. "Girls never fill wood boxes," she murmured.

Then they both laughed and stopped grumbling for that day.—*Our Sunday Afternoon.*

FEEDING NEW YORK CITY ONE DAY

When at the market to buy a pound of steak or a dozen eggs, did you ever reflect what it takes to feed a whole city full of people for one day? Read some of the facts disc losed by the Department of Foods and Markets in New York City.

New Yorkers consume annually $800,000,000 worth of edibles. Dividing this by 365, the daily outlay, therefore, is found to be substantially $2,200,000. According to experts, the per capita cost of food eaten daily in greater New York, is $0.415, not making any distinction between infants and grown-ups. The figure, of course, underestimates the value of the provisions consumed by adults and those of working age.

When the New Yorker carries home his pound of meat wrapped in brown paper, he may reflect that, to supply the whole city for that single day, 2,602,739 pounds of meat will be required. It must come from the West in trains of refrigerator cars, from Argentina in ships, and from local stockyards.

Besides his single loaf of bread, the city will require 2,613,497 other loaves. Each twenty-four hours the metropolis consumes about 20,000 barrels of flour. Inasmuch as the average box car can hold about 205 barrels of flour, a daily trainload of ninety-eight cars—, string the better part of a mile long—must roll into Manhattan and its environs.

A river of milk containing 2,500,000 quarts must flow into the city daily, if its needs are to be supplied. From 40,000 dairies lying within a radius of 400 miles of the city this essential food comes, and every precaution is observed to keep it sweet and fresh.

The fourth principal foodstuff, potatoes, must be provided at the rate of 2,178,082 pounds daily. Many people could get along easier without meat than without these nutritious tubers, and heavy trainloads of them are rolling into the city continually from a score of Northern States.

Eggs are used at the rate of 437,073 dozen daily, and substantially the entire country is drawn upon to secure enough of this standard food. They are brought from as far west as California, the main source of supply being the country west as far as Nebraska, south to the Gulf of Mexico, north to Canada, and east through all the New England States.

We need not go through the whole list to realize what a tremendous task it is to do the marketing for a whole city and how busily the railroads and the steamship lines and the farmers' trucks must work, day and night, lest this immense metropolis feel the pinch of hunger.—*John Leslie in Boy's World.*

THE WALK-OVER SHOE

The "WALK-OVER" Habit

Get the habit—it's a good one.

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MARRIAGES

FULLER-COGHILL

iudshrdlr shrdlu shrdlu hddr hr hrr

On January 10, Mr. S. W. Fuller led the marriage altar Miss Eunice Coghill at the home of her parents, Mr. and Mrs. J. F. Coghill, near Henderson, N. C. Just before the ceremony Miss Louise Coghill sang "For Love's Sake" while Mrs. A. T. Banks played the accompainment. While the bridal Chorus from Wagoner was benig played the bridal party entered the parlor where the ceremony was performed in the presence of a host of friends.

Immediately after the ceremony they left for the home of the groom, near Louisburg, N. C., where they will reside. May happiness, prosperity and a long life attend them is the prayer of their many friends.

A. T. Banks.

BRADSHAW-LANKFORD

Married in the pastor's study, January 31, 1917, Mr. Natty Harris Bradshaw and Miss Lucille Lankford, both of Isle of Wight County, Virginia, where they will reside on a farm. The divine provisions for human happiness and usefulness has no larger opportunity for unadulterated love and faithful living than in the country homes of America.

W. W. Staley.

PRICE-PITTMAN

At the Christian parsonage, Dendron, Va., January 24, 1917, Mr. Cleveland D. Price and Miss Rebecca Pittman were united in marriage. The ceremony was performed by the writer. They were accompanied by Mrs. Ora Cockes, Mr. Percy Pittman, brother of the bride and Mr. Tinker Bell. The happy couple will make their home near Elberon, Surry County, Va.

They have the best wishes of their many friends.

W. D. Harward.

HICKS-LATTA

On December 24, 1916, at the residence of the writer, Mr. William Hicks of South Boston, Va., and Miss Annie Latta of Durham, were united in marriage by the writer in the presence of a few intimate friends. The bride is a member of the Durham Christian church and is an earnest worker. Mr. Hicks is a successful business man of his town. They will reside in South Boston, Va. They have the best wishes of many friends for a long and happy life.

W. L. Wells.

McGUIRE-DENSON

On December 25, 1916, at the home of the writer, Mr. LaFayette McGuire and Miss Lillie Denson, both of Lynchburg, Va., were united in marriage by the writer in the presence of a few friends. They will make their home in Lynchburg, Va. May happiness attend them.

W. L. Wells.

BANE-HOLDEN

At the home of the bride on December 31, 1916, Mr. Paul D. Bane led to the altar Miss Janie Holden. There were present to witness the ceremony a large number of their friends. They will reside in Durham. Ceremony by the writer.

May their lives be long and happy.

W. L. Wells

WANTED: 3000 persons to pay their Subscriptions to The Christian Sun during 1917
RECEIVED 238
"I'll make it one more"
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$1

OBITUARIES

IN MEMORITM

Mrs. Marhta Frances Staley

The death of Mrs. Martha Frances Staley, wife of our well-beloved and faithful pastor, Dr. W. W. Staley, and an honored member of the Woman's Home and Foreign Missionary Society has cast a gloom over our community and brought to our hearts inexpressible sorrow. To pay a fitting tribute to her noble attributes of mind and heart your committee is at a loss for words to adequately portray the many beautiful and distinguishing qualities which crowned her life service and made her so much admired and loved by all who knew her.

Coupled with her genuine devotion to her own family ties, her loyalty to her Church, her love and adoration for her Saviour, her life was marked by uniform kindness, and the more you knew of her the better you grew to like her, and this all can be said of our worthy friend and sister whose memory we cherish and whose life of service and kindness we admire.

Kindness is the most beautiful flower that grows and blooms in the soil of the soul. It is the one celestial flower that blossomed over the walls of Paradise and fell from the garden of the skies; its petals caught and carried the fragrance of heaven and it fills the earth with the incense of gladness. It sweeps the existence of time and reaches through boundless space even from the lowest depths to the gates of heaven and sits enthroned the best influence that sweetens life or molds a soul—kindness.

And so we can pay our friend and sister no finer tribute than to say that in her daily life she exemplified the spirit of kindness in her contact with mankind, and believed with Washington Irving that—

"A kind heart is a foundation of gladness, diffusing everything around it with pleasure and freshens everything into smiles."

And so her life can teach us all that which we all should know; that kindness is beautiful—beautiful like the memory of your dear mother's face; and that kindness is the open door to happiness; that kindness is the golden key that unlocks and gives you the passport to all hearts, to friendship with the world's noblest and best; to happiness on earth, success in life, and entrance through the gates of heaven. It was this kindness that crowned the life service of Mrs. Staley, finding its outlet in noble deeds, and when her path led to the door of the night of death, it opened for her into the day break of a glorious immortality. And we who knew and loved her trust with that hope born of Christian faith that she found:

"Death is but an angel, who to man at last his freedom brings,

And the grave is but a nest in which the soul shall find its wings.''

As we meet together this evening there is profound sorrow because of her death. A devout Christian, a faithful companion, a devoted mother, a true neighbor, a kind friend has been taken from us, and:

Whereas, the Almighty God in His wisdom has called unto Himself our well-beloved friend and sister, the wife of our pastor, Dr. Staley, who has served this church so faithfully and efficiently for the past 34 years, ministering unto all, sharing with them their joys and sorrows, rejoicing with them in their prosperity and comforting them in their misfortunes; and

Whereas our departed friend has commanded our emulation and respect by her exemplary Christian life at all times and places, and won our admiration and love by her kindly advice and genial disposition; therefore be it,

Resolved, That we do hereby express our heartfelt grief at the loss of such a friend but with that resignation which ever characterized her life to the will of our Heavenly Father who doeth all things well; and be it further

Resolved, That we tender to her husband, Dr. Staley, the dear children, and to her aged mother our deep sympathy in these days of their greatest bereavement, and pray that God's grace and love may be to them a sustaining and comforting power in this sad dispensation of His Providence, and be it further

Resolved, That these preambles and resolutions be spread upon the minutes of this society, a copy sent to The Christian Sun for publication, and a copy of them be presented to members of the family as an humble tribute to one we loved and whose memory we so fondly cherish.

MRS. W. J. KENDRICK,
MRS. G. W. TRUITT,
MRS. EUDORA KILBY,

Committee.

COX

Bethuel Cox, son of Lawrence and Rachel Cox, died January 24, 1917, in his eightieth year. He was well and favoraby known in his community and will be missed by his neighbors and his church.

He married Mary Jane Wright May 22, 1860. They had seven children. Three of these died within seven days, and a fourth died when small. The living children are H. C., Mrs. Sytha J., and Everett Cox, and they all reside in the community of their father. Thirty-one grandchildren have been born to them.

He was a successful farmer, industrious, saving, and accumulated considerable property. He was one of the directors of the Ramseur Bank had good judgment and his business ability was manifested in everything which he did.

He had been a member of Pleasant Ridge church for thirty-five years, and was faithful in attendance and wise in counsel. He loved peace and made peace. His death is a loss and his relatives mourn. He was buried at Pleasant Ridge, and a large congregation came to show their sympathy to his widow and children.

T. E. WHITE.

SUNDAY SCHOOL AND C. E. COMMENT FOR FEBRUARY 11, 1917

By A. L. Hook

Jesus and the Woman of Samaria

Golden Text: Christ Jesus came to the world to save sinners.—Tim. 1:16.

Jesus had begun his mission in earnest and had spent several months in the work with His disciples when the time of this lesson rolled around. He had created quite a feeling in Jerusalem. His work had become a positive factor. His name was on the lips of not a few. While making this journey with His disciples He became thirsty and hungry. This should be a strong lesson to any one who has the least doubt that Jesus was a man of flesh as we are. His body was subjected to physical exertion as our bodies are. We know He was hungry because the disciples had gone into the village to buy food. He was thirsty for He sat on the curb of the well and asked for a drink. John gives us a detailed account of this experience and many more of the personal touches of the Master.

This woman, being a Samaritan, was surprised when the Master spoke. She knew he was a Jew by His manner of speech and dialect. Her heart was responsive, the message was delivered not as the expected but with a touch of the Divine. Her questions were more than answered. Christ took advantage with skillful tact and gave her a drink of the water from the eternal fountain. Instead of quenching her thirst her soul was lifted up and a longing created that culminated in the salvation of many souls. Christ preached a wonderful sermon to the audience of one. The results were far reaching.

Wouldn't it be better for us today to lay more stress on the personal touch and evangelism rather than to try to simply increase our numbers? It is our belief that if the personal touch was emphasized we would have no trouble reaching the masses.

The individual soul is the one to save.

TEACHINGS.

Christ was ready to grasp the opportunity to speak for the cause of His Father.

In the sight of God the nationality or race has no weight.

CHRISTIAN ENDEAVOR TOPIC

Confessions. Luke 19: 1-10.

(Consecration Meeting.)

Scripture:

And Jesus entered and passed through Jericho. And, besides, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way. And when Jesus came to the place he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I abide in thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, that he was gone to be guest with a man who was a sinner. And Zacchaeus stood, and said unto the Lord; behold, Lord, the half of my goods I give to the poor; and if I have take n anything from any man by false accusation, I restore him four fold. And Jesus said unto him, this day is salvation come to this house, forasomuch as he also is a son of Abraham. For the son of man is come to seek and to save that which was lost. Luke 19:1-10.

In the Bible we have accounts of many seekers for the one and true religion. The religion of our Savior Jesus Christ. Glowing accounts may be gleaned from the Old Testament records of those who saught to follow the will of the Father. We could dwell at length upon the stories of Abraham; how he sought God after he was really converted. God revealed Himself to Jacob and Joseph. Moses received inspiration of the Divine nature.

In the New Testament we find an account of the Ethopian asking Philip about the real life to live. The Eunuch openly confessed his helplessness and asked that some one show him the way and help his interpret the scriptures.

Nicodemus, that learned judge of the sanhedrin, who had a splendid education and was well versed in the laws of the land, came to the Master by night and sought guidance from the Master of Masters. He recog-

nized in the person of Christ a Divine hand and a man who could give him life more abundantly. Nicodemus confessed to the Lord and the Christ gave him a very learned reply which dealt with heavenly things—he understood in part—he caught a vision higher than he expected. We always receive more than we expect from God if we will confess all to Him and return with the same spirit as that of the prodigal son.

Zacchaeus wanted to see Christ. He had heard lots of Him and desired to look upon Him at least. Jesus knew of Zaccaeus' desires and asked Hid to come down. Zacchaeus made a complete confession to the Master and was given a great reward.

"Why should we confess our sins? How fully should we confess our sins? To whom should we confess our sins?

Bible references:

Lev. 16:21; Num. 5:7; Ezra, 10:11; Prov. 28:13; Jer. 3:13; John 1:9; Num. 21:7; Judg. 10:10; 1 Sam. 7:6; Neh. 1:6; Isa. 59:12; Jer. 8:14.

BRIGHT AND BREEZY

"Say, what do you mean by telling Jones that I was a blockhead?"

"Why, it isn't a secret, is it?"—*Boston Transcript.*

"This is a har-rud world," said one laborer to another.

"Yes, Oi do be thinkin' av that ivery time Oi put me pickaxe intil it."—*Washington Star.*

It was a New England parson who announced to his congregation one Sunday. "You'll be sorry to hear that the little church of Jonesville is once more tossed upon the waves, a sheep without a sherherd."—*Christian Register.*

Hortense: "I can only be a sister to you, Alphonse."

Alphonse: "Then give me back my presents."

Hortense: "Why, Alphonse! Who ever heard of a sister doing such a foolish thing as that?"—*Judge.*

Gloomy Workman (whitening posts and curbs, to chatty old lady): "There's nothing inspiring about this job, mum. Now, in me own line, whitewashing ceilings, you can put some soul in yer work."—*London Opinion.*

Colonel (of a very gallant colonial regiment): "Now, boys, here's the English general coming to inspect you. Keep steady, stop spitting, and, for heaven's sake, don't call me Alf!"—*Tattler.*

"What excuse did he give for shooting at you?"

"The flimsiest ever. Said he thought I was a deer, when everybody in this community knows I'm a Bull Moose."—*Louisville Courier-Journal.*

"Scrapp is rather quarrelsome, isn't he?"

"Quarrelsome! Why, he's so quarrelsome by nature that even his own statements conflict."—*Boston Transcript.*

THT WELL KNOWN SAYING

"Beauty is only Skin deep," is certainly true as regards physical beauty. There are many beautiful faces and beautiful hands that have been made extremely ugly by some skin trouble. The fragrant Tetterine will rid you of any skin disease. Absolutely harmless. 50c a box from druggists or by mail from Shuptrine Company, Savannah, Ga.

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Day by Day

I heard a voice at evening softly say,
Bear not thy yesterday into tomorrow,
Nor load this week with last week's load of sorrow.
Lift all thy burdens as they can, nor try
To weigh the present with the by-and-by.
One step and then another, take the way—
Live day by day.

Live day by day.
Though autumn leaves are whirling around the way,
Walk in the sunshine, it is all for thee.
Push straight ahead, as long as thou canst see,
Dread not the winter whither thou mayst go,
But when it comes, be thankful for the snow.
Onward and upward—look and smile and pray,
Live day by day.

—*Selected.*

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THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

One Year $1.50
Six Months ..... .75
IN ADVANCE

Entered as second-class matter at the post office at Elon College, North Carolina, under the Act of March 3, 1870.

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial

JUST WAKING UP

It has been nineteen centuries since Jesus came to teach us the bigger, broader, and larger life—since He came to make the world better and mankind happier. Yes, it has been a long, long time. To think in terms of decades it has been nearly two hundred; in terms of years, one thousand nine hundred and sixteen; in terms of months, 23,000; in terms of weeks, 99,0000; and in terms of days, 699,000.

The Church has made its rapid strides of progress during this long period. For hundreds of years the world has boasted of a great civilization, and the forces of righteousness have paved the way for freedom and protection of man in his pursuits.

But while progress of a material kind has been great and the Church of God entering every clime, there has been initiated all the while a certain program of carelessness and indifference that has impeded the Kingdom's progress.

We have permitted to grow up a great crop of tares. We sowed the seed ourselves and now the harvest is ours. Intemperance, graft, illiteracy, child labor, machine politics, warfare between nations, the saloon, and thousands of other evils may be mentioned among these tares that we have sown. Whether it has taken the full blast and shock of these to wake us or not, we are just waking up to defend ourselves against these things.

Does it not seem a bit strange to read in this enlightened age—this church age—of a forward move upon the part of all denominations? Why have they not moved before? Is it because they had nothing to move for? Surely this is not the answer. They are just waking up.

There is the saloon that has been permitted for centuries to play havoc with human life and destroy more influence in a day than the churches could gain in a month. This demon—this foul mouth hypocrite is lurking about in a thousand forms of disguise. The Church has been asleep to its duty. But thank God it is waking up and the victory for world-wide prohibition by 1920 seems possible. But what we have gathered! To quote the language of a recent temperance speaker, "If all the blood that has been spilled because of whiskey could be gathered into one place it would float the greatest cargo of freight hat ever sailed the seas; if all the graves that have been caused by whiskey were confined and groaned at one time the noise would shake the earth from center to circumference; and if all the land were placed together that has been consumed in burying the victims of whiskey you would have to use a flying machine and soar into the heavens to even view the land."

Just waking—yes, just waking up, for evils that have been rampant in the land for centuries are now being attacked by our State and national representatives. Frauds and fakes and fads have been sapping life-blood, to say nothing of the millions of dollars, by patent medicine schemes for years. The Church and the forces of truth and righteousness are coming out from their slumber, and in so doing they see with eyes touched by the Master's ideal. Surely the Church has found out that its work is not only in preaching the Word, but doing and living the truth.

Another way in which the Church of God is waking up is the financing of the Kingdom. We have learned to our good that the Kingdom cannot be successfully extended by the hap-hazard method, but that it needs real business methods with our religion. Too long have we let ur ministry live on that often misinterpeted scripture: "Provide neither gold, nor silver, nor brass in your purses." We are finding out that God not only calls men to preach, but men to pay them. When we really begin to stand behind the ministry with our means and prayer, the calling is going to be dignified more and wield a greater usefulness.

We could go on *ad infinitum* and the story of how the Church is waking up would not be told. But we must not close without calling attention to a vital thing that the Church has realized: Personal evangelism. The "big meetings," the "revivals," and the "protracted services," are stil a custom, but we have found that this method alone will not suffice. Not only will it not meet the need of the day, but it will not satisfy the desire of man to bring men to Christ. Waking up, waking up, and as the Church wakes, she sees a new day, a new life—not a new religion, but the Master's need and feels His personal touch. Hasten the day when the eyes of the Church will be fully open and her strong hand in triumph!!

* * *

A GREAT NEED

"Not even the children are left—all the litle ones under seven years of age have gone." These are the words of Ignace J. Paderewski, written of his beloved and sorely stricken Poland. Think of a nation without little children! Was ever anything sadder in all history? Cardinal Mercier of Belgium, writing of Poland recently, said: "Their need is greater than ours." A member of the Commission for Belgian Relief stated in New York the other day that Poland's need is the greatest of all. He visited most of the stricken countries, on both sides of the conflict, in the middle of 1916.

As yet little has been done for Polish Relief. The Jews in America have done nobly. Much of the money raised by them for Jewish relief has gone to Jews in

Poland, though this has been wholly inadequate to meet the need. Aside from Jewish effort comparatively little has been done. The Polish Victums' Relief Fund is doing excellent work. It has raised over $700,000 at an administrative expense of less than three per cent. Mr. Paderewski is chairman. Mr. W. O. Gorski, the step son of the artist, is secretary. It is understood that Mr. Paderewski has contributed approximately $150,000 personally and by means of benefit concerts. "Eleven million out of twenty million remain alive in Poland, helpless women, sad-eyed older girls and boys, peasant workmen, bowed with age, homeless, driven into the open, wandering dazed through the woods, creeping into hollows for rest under the stars, hungry, sick, weary, worn, racked with the struggle, subsisting on the bark of trees, on roots torn from the earth and on the slight help the palsied hands of charity of others of their own people can give them, and the comparatively slight help from other nations. This is Poland today!"

* * *

WHAT THE CHURCHES ARE DOING FOR WAR RELIEF

A daily paper in a large Ohio city asserted editorially, a few months ago, that in the matter of war relief "the churches have not yet been greatly moved." The writer was correct in part. The American people as a whole have not been moved as they should have been moved, and this is true of the churches, nevertheless it is believed that the churches and the Christian spirit are stimulating most war relief donations.

The people of the United States have given fifty cents per capita for war relief. But a strong New England church has given and collected nearly $30,000, not in large sums, but in various sums from a large number of people inside and outside the congregation. A little church at Owings, South Carolina, of forty members, none of them rich, half of them children, are raising over $40 per month. A city church in a down town district, with its people mostly moved away, struggling for very existence, sorely needed repairs and had raised some money for this purpose. The pastor wrote that he and his people decided, after prayerful consideration, that it could not be right to make the needed repairs until the close of the war, but that the effort should be made instead to raise money for war relief. The pastor added that he felt his people are giving more than they can afford to give.

Many churches are giving systematically for war relief, either by regular offerings, pledges, or are putting war relief in their budgets.

A FEW QUOTATIONS

"God made us channels, not depositories."—Agar.

"The manifestations of life are worship, work and giving."—Agar.

"We must commune with Christ if we are to communicate Christ."—Doughty.

"The nearer I walk with God the longer is my prayer list."—John K. McClurkin.

"Poverty is comparative. In Central Africa few have enough to eat."—Lambie.

"Men's horizontal relations will not be right until their perpendicular relations are right."—White.

"The baby Church of India is crying out to the mother Church in America to strengthen it."—Miss Hill

"A preparation for peace needs not so much to be horizontal as perpendicular."—White.

"Thirty souls have gone into eternity since I began to speak and have passed out into darkness."—Mrs. McClure.

"In Egypt and the Sudan nine out of every ten children look into the face of a Mohammedan mother."—McClenahan.

"The nations of Europe spend enough in war in thirty days to support 50,000 missionaries for twenty-five years."—White.

"The expectation of Christ in this convocation is that we may allow Him to cause us to realize what is the highest wisdom."—Orr.

"The trouble with men on the platform is that often they do not stop to think, and with women is they do not think to stop."—A Woman.

"The great need of the world is a fresh discovery of God."

"Pray with the map of the world before you."

"Christ sits in the citadel of all mentality."—Innes.

"I suppose no truths can be dearer to a human heart than these two—the sympathy of the Son of Man in temptation; the victory of humanity in the Son of Man over evil."—Stafford Brooke.

"In heaven the hallelujah of the long thanksgiving psalm will be the perfect marriage and union of art and worship."—J. B. Heard.

"Our boat is small and His sea large, yet not so large as His love."—Dr. W. L. Watkinson.

"Blessed is the man who, having nothing to say, abstains from giving us wordy evidence of the fact."—George Eliot.

"The life that is held by God, will be delivered from all trembling uncertainties."—J. H. Jowett.

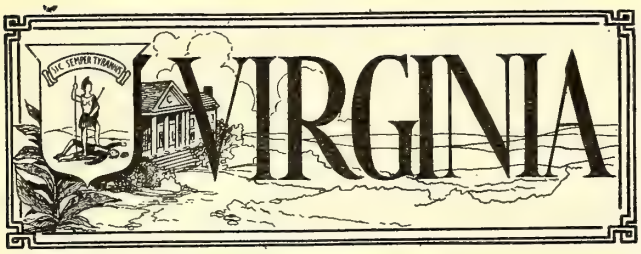
"Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee."—Isaiah 60:1.

"Between the great things that we can not do and the small things we will not do, the danger is that we do nothing."—Adolph Monod.

"You will never life your people if you stand on an intellectual plane lower than they occupy."

The way to answer infidelity is not with the lips, but with the life.

We are to work out in our lives what God has worked in us through His grace and goodness.



COMMITTEE MEETING

When the Virginia State Convention of the Disciples of Christ met in annual session in Norfolk last October they appointed a committee consisting of Dr. George W. Kemper, Richmond; Dr. J. T. T. Hundley, Lynchburg, and Rev. C. M. Watson, Norfolk, to bear fraternal greetings to the Eastern Virginia Christian Conference soon to meet and express a desire for closer fellowship and to ask for a like commitee from the Christians. A member of the commitee visited the Christian Conference and was heartily received, and a commitee consisting of Drs. C. H. Rowland, Franklin, W. W. Staley, Suffolk, W. H. Denison, Norfolk, was appointed to confer with the commitee from the Disciples of Christ.

The first meeting was held yesterday afternoon at the Navy Y. M. C. A. at Norfolk. Drs. Kemper and Hundley of the Disciples of Christ were detained from the meeting, but had wired Mr. J. G. Holliday, Secretary of the Navy Y. M. C. A., and Rev. H. C. Combs, Portsmouth, to represent them. There were present as guests Drs. Peter Ainslee and H. C. Armstrong from the Disciples of Christ, Balimore, Md., and Rev. H. E. Rountree from the Christians, Portsmouth, Va.

Drs. Rowland and Kemper were elected joint chairmen, and Dr. W. H. Denison secretary. Rev. Mr. Combs presided temporarily in the absence of Dr. Kemper. A most delightful meeting was held. Every man talked the things in his mind, a sweet spirit of fellowship was manifest, and the wider interests of the kingdom were considered. After full and frank discussion the following resolutions were unanimously adopted:

1. That this joint committee of three from each of the Disciples of Christ and the Christian Church request the Virginia State Convention of the Disciples of Christ and the Eastern Virginia Christian Conference to send two fraternal messengers to their next annual sessions, looking to a closer relationship, with the hope, ultimately, of real Christian unity.

2. That this joint conference of commiteemen of three each from the Virginia State Convention of the Disciples of Christ and the Eastern Virginia Christian Conference, respectfully request the General Convention of the Disciples of Christ and the American Christian Convention to send messengers to each other at their next regular meetings for the purpose of cultivating more fraternal relations, with the hope, ultimately, of real Christian unity.

3. That this joint conference of the two committees ask the Association for the Promotion of Christian Unity of the Disciples of Christ and the Executive Board of the American Christian Convention to each appoint a commitee for conference on Fraternal Relations.

4. That we adjourn to meet at the call of the secretary for further conference and prayer; and that each member be requested to invite one other person to the meeting.

WARREN H. DENISON.

Norfolk.

WINCHESTER

The union revival services held by the protestant churches of Winchester from November the twelfth to December the seventeenth resulted in a spiritual awakening. Rev. Luther B. Bridgers, of Gainsville, Ga., did the preaching. Cottage meetings were held for two weeks prior to the arrival of the evangelist. The meeting was held in the largest church of the city, which was soon found to be too small. Volunteer labor was called for and a tabernacle ninety by one hundred and thirty feet was erected in three days.

Rev. Mr. Bridgers preached some strong sermons. Mrs. Bridgers presided at the piano and Mr. O. W. Stapleton, of Thomasville, Georgia, led the special choir of three hundred in the song service. The attendance was large; the tabernacle being filled nearly every night. There were several hundred conversions and reclamations. We have received twenty-one members in our church as a result of the meeting and expect to receive about ten more.

Our Sunday school rendered a Christmas program on the night of December the twenty-seventh, which was much enjoyed by the large crowd present. On January the eighth a reception was held at the parsonage for the benefit of the new church members. About one hundred were present, all of whom seemed to enjoy the evening. We find this is a good way in which to get the members acquainted with one another and to interest the new members in the work.

Our senior Christian Endeavor Society is holding weekly prayer meetings, in which much interest is being taken. At our communion service last Sunday, we used our new individual communion service set for the first time. The congregation was well pleased with it. In our quarterly business meeting January the thirty-first, we decided to repeat the plan tried last year, of giving one day's work on our church debt, during the first week in April.

The writer held a meeting at Timber Mountain, beginning December the twenty-eighth and continuing ten days. The people of all denominations in the community worked together in the meeting and the Lord rewarded our efforts by giving us seventeen conversions, thirteen of whom united with the Christian church.

Owing to the scarcity of ministers, and upon the request of the Executive and Home Mission Committees of the conference, I have assumed the care of the following churches in the Valley until a pastor can be secured: Leaksville, Mt. Lebanon, St. Peters, Beulah, Linville, and Whistler's Chapel. I am taking only one Sunday per month from Winchester for this work, which means that both fields are crippled. Winchester should have full time and the other churches should have a pastor and not simply some one to fill appointments for them. I have been compelled to purchase an automobile in order to meet the appointments and then I realize that I can do only a fraction of what should be done. My regular work calls for my attendance at

thirty meetings per month and these scattered over a territory of one hundred and fifteen miles. We have a good opportunity here for some minister who is not afraid of hard work and who is willing to make some sacrifice for the Master. I am greatly indebted to Rev. W. C. Hook, Dr. B. M. Roszel and Messrs R. A. Larrick, I. M. Franks and H. S. Baker for conducting church and prayer meeting services at Winchester in my absence.

It was a pleasure to be in Dayton and meet the brethren on the Educational Board and others. One night was spent with pleasure and profit in the home of Dr. J. P. Barrett, the popular and consecrated Editor of *The Herald of Gospel Liberty*. We are indebted to our good brother Netum Rathbun, the Publishing Agent, for a trip through the National Cash Register plant.

Situated as we are in a small conference, separated from our brethren in the ministry, it is a rare treat to have the privilege of mingling with them for a few days.

The following contributions have been received for the Winchester Christian church:

Previously reported	$9,345.94
Sunday School, Winchester	.25
Ever Ready Society	2.89
Mrs. M. E. Grove	2.00
Dr. C. M. Walters	10.00
Mrs. J. K. Ruebush	3.00
Rev. R. L. Williamson	3.00
Mrs. R. L. Williamson	2.00
Rev. J. C. Stuart	1.00
Mrs. Mamie Campbell	1.00
Ray R. Rothgeb	2.00
Mrs. J. F. Fleming	1.00
Carl Creswell	10.00
Mrs. J. W. Davis	5.00
Mrs. F. W. Fleming	1.00
Ladies Aid Society	7.90
W. T. Walters	30.00
Total	$9,427.98

We are truly thankful for these contributions. There is a good deal due on subscriptions that we would appreciate having within the next thirty days. I hope that all who are due on their payments will make an effort to pay all or a part of what is due within that time.

The Winchester church will remember with lasting gratitude any three hundred who will send us *one dollar* each between now and April the fifteenth to pay the interest on our bonded indebtedness. It may seem a small thing to you to send a dollar, but it will mean much to us. W. T. Walters.

SUFFOLK LETTER

The recent articles in The Sun on "Conference Aportionments" by Rev. T. E. White, President of the Western North Carolina Conference, Ramseur, N. C., have deserved careful reading in his conference. His commitee had made out a fine table in conformity to the request of the Burlington Convention of 1916; but that apportionment table was rejected by the Western Conference, and the table of the previous year was adopted. It seemed to be unfortunate that no raise in the table for any department was adopted. President's articles should help the churches to see the importance of raising more money for Foreign Missions, Convention Missions (which is another name for Home Missions), Elon Colege, and Convention Fund. These funds are all benevolent, and tend to develop the Conference in larger visions and greater service; nobody is asking anything for himself, and nobody is trying to lay any burden upon any person or church.

The Convention is simply trying to enlarge its sphere of usefulness, and to develop the Conferences in work beyond their own borders. That seems to be the function of any religious organization. What we do for ourselves counts very little in the sum of human achievement. It is what we do for others that helps to propagate the gospel and save souls. The Convention is anxious to take its place beside other religious organizations in enterprise, liberality, and aggressive work. The fields are white unto the harvest, and the Convention is impeded by lack of funds. It is to be hoped that all the churches in conferences that have not adopted the Convention call will try to increase their Convention offerings over previous years.

It is a rare thing for members of churches to complain at increase of worthy calls, when the pastor takes the pains to explain the importanee of the call; unless the pastor himself does not believe in the increase. One fact is on the page of expreience and that is that no church is liberal in pastor's salary which is not liberal toward church benevolences. The surest plan to increase salaries is to increase collections for other causes. The pastor who is unwilling to ask liberal offerings from his congregation for church benevolences will be sure of small salary for his services. And more: prompt payment of Conference apportionments is attended by prompt payment of pastor's salary. We have reached the stage of the rich young ruler's necessity, to "sell" and "give" in order to have eternal lire. We have passed the stage of helping the man "next to us"; we have come to the time when we must help the man farthest from us. This missionary obligation has enlarged itself in the activities of the modern church, and money has now a religious place in the life of Christians. W. W. Staley.

NEVER AGAIN

A recruiting sergeant stationed in the south of Ireland met Pat and asked him to join the army. The latter refused, whereupon the sergeant asked his reason for refusing.

"Aren't the King and the Kaiser cousins?" asked Pat.

"Yes," said the recruiting sergeant.

"Well," said Pat, "begorra, I once interfered in a family squabble, and I'm not going to do so again."—*Chicago News.*

The sands that count the years are low within the upper glass.
They slip away, these little years, so swiftly do they pass;
They take the song, mayhap, but leave the echoes sweet that hum.
The year, 'tis true, is gone, but there's another year to come.

SUMMER CONFERENCES HELD UNDER AUSPICES OF THE NATIONAL BOARD OF THE Y. W. C. A., 1917

Colored Student, Spelman Seminary, Atlanta, Ga., May 25-June 4.

Southern Student, Blue Ridge, N. C., June 1-11.

East Central School Girls, Camp Nepahwin, Canton, Pa., June 13-21.

Western Student, Presbyterian Assembly Grounds, Hollister, Mo., June 15-25.

Eastern School Girls, Makonikey Camp, Vineyard Haven, Mass., June 18-25.

Central Student, First Section, (Place not yet decided), June 18-28.

Eastern Student, Silver Bay, N. Y., June 22-July 2.

Northwestern General, Seabeck, Wash., June 22-July 2.

East Central Student, Eagles Mere, Pa., June 26-July 6.

Western City, Presbyterian Assembly Grounds, Hollister, Mo., July 10-20.

Eastern City, Silver Bay, N. Y., July 17-27.

Southern City, Blue Ridge, N. C., July 20-30.

Pacific Coast Student, Asilomar, Cal., August 1-11.

Central City, College Camp, Lake Geneva, Wis., August 10-20.

Central Student, Second Section, College Camp, Lake Geneva, Wis., August 21-31.

Town and Country, Conference Point, Lake Geneva, Wis., August 21-31.

Pacific Coast City, Asilomar, Cal., August 21-31.

WHY NOT MORE "SURPRISE PARTIES"?

We wonder if "surprise parties" have gone out of style in the country. If they are, it is very regrettable. Some of the most pleasant memories of our life are due to just such parties, when some friendly neighbor gathered together his party of "surprisers" and called on some unsuspecting neighbor, bringing the blessings of friendship, good will and cheer to a home too often dreary. In our minds we picture again, through the thinly curtained window, the man of the house putting on his shoes before coming to the door, the mother removing her apron and putting it away, the son automatically brushing his clothes with his hand, and the daughter hurriedly brushing her hair before a cracked and broken mirror. Nobody was dressed in purple or fine linen at these parties, to be sure, but they knew one another and friendship counted far more with them than clothes. Since the telephone and automobile have come such parties could be more easily planned and executed now than ever before, and a few meetings of this kind would change the spirit of the most pessimistic neighborhood in the South. Think this over and then put your thoughts into action.—P. T. H. in Progressive Farmer.

This is true prayer, when one turns the heart pitcher upside down and pours out its contents at the feet of Christ. "Ye people, pour out your heart before him; God is a refuge for us." "Pour out thine heart like water before the face of the Lord."—F. B. Meyer.

SUNDAY SCHOOL WORK IN CHINA

A unique feature of the Sunday school work in China is that the chlidren are taught to read in connection with their Sunday school lesson. The China Sunday School Union issues a Lesson Primer, which has upon it "Life Problem Pictures" from Chinese life. The lesson is begin by a discussion of some point of conduct suggested by the picture; class discussion follows, and the whole class session brings itself to a decision regarding some "specific act" which they are urged to "will to do" during the week following. One of the simplest things a member of the class may do is to take this little Lesson Primer and teach the big characters inside to someone in his own home or elsewhere. In the lessons for a year or two, some six hundred characters are taught, making it possible to read nine-tenths of the characters in the New Testament.

That accidents of all kinds are decreasing in the United States is the opinion of Mr. F. L. Hoffman in the November issue of *Safety Engineering*. He says that where there were 82,000 deaths caused by accidents in this country in 1913, there will be approximately 75,000, or 7,000 less, in 1916. Of this number, he estimates that 14,000 of these deaths will be caused by falls, 11,000 by railways, 11,000 by vehicular accidents, mainly automobile accidents, and 8,500 by drowning.

Let us always remember that hope in us kindles hope in others, that smiles beget smiles, that trust creates trust, that goodness awakens goodness, that love awakens love, and that in unseen but sure way integrity, strength and honor in us plant seeds of honor, strength and integrity in numberless other lives, many of whom we may know nothing of.—J. T. Sutherland.

God can do great things with our lives, if we but give them to him in sincerity. He can make them useful, uplifting, heroic. God never wastes anything. God never forgets anything. God never loses anything.

As long as we live we have a work to do. We shall never be too old for it nor too feeble. Illness, weakness, fatigue, sorrow—none of these things can excuse us from this work of ours. That we are alive today is proof positive that God has something for us to do today.—*Lindsay.*

SHINING FOR SEVENTY-TWO YEARS

Some one has kindly sent me four numbers of THE CHRISTIAN SUN. I should be glad to know the name of the sender. I am glad the Lord has been helping the good brethren in this line. I pray that THE SUN may shine for many years to come. A. D. BETTS.

Greensboro, N. C.

(Note.—The papers were mailed Brother Betts by the Editor. Brother Betts is the "grand old man" of the Methodist Episcopal Church in North Carolina. He is a contributor to papers of various denominations. We only know him when we see him, but years have we known of him.—*C. B. R.*)

When poverty flies in at the window, love sometimes burns with a brighter hearth-flame.

THE DOORS STAND OPEN

What a tremendous shaking up the world is experiencing! Our fathers never saw the like. One result of the shaking up is the shaking open of the long-closed doors. Missionary lands are wonderfully affected, and the doors of opportunity there stand wide open. Everybody interested in advancing the Kingdom of God should rejoice and help to take advantage of present conditions.

A Few Facts That Concern Us.

Latin America: That includes our Porto Rican field. The missionary conference held in San Juan last March set in motion forces and agencies already producing great good. Our mission and field are sharing in the general expectancy. If we say the word and increase our gifts for the work, immediate and cheering progress will result.

Panama Congress: The religious forces of the western hemisphere were awakened by the Panama Congress. The Christian missions and churches in South and Central America are bestiring themselves, and mission Boards are planting new missions in those countries. The results of the Congress have come surprisingly quick. We have some interest there, because of the work fostered in British Guiana.

Japan: Dr. A. D. Woodworth, our senior missionary in Japan, says that he never saw such openings for Christianity as now exist in the "Sunrise Kingdom." As a sample, look at our Dogenzaka field in Tokyo—perhaps the most promising point ever entered by our Mission. The work is welcomed by the people and will some day become self-supporting.

In Sendai a big silk company has invited us to locate a Christian woman at the factory for Christian work among the women operatives

In the Utsunomiya field officers of mining companies are welcoming our missionary and pastor to their camps for Christian work. No other religious work of any kind is done there.

We would enumerate more facts, but must wait until another time.

What We Must Do.

Increase our general appropriation for Japan. Complete the Dogenzaka building fund. We have just lost a fine building site by our slow gathering of funds.

Several theological students are to be taken on as soon as we can get $100 each for their support.

The Garmans must have a home to live in or quite the field. Fill up the Japan Building fund.

Our Porto Rico work is being starved. We must increase our appropriation.

At Santa Isabel we now have opportunity in a long-closed field. The old mission house is being carried off piecemeal. A chapel must be built therer soon.

We must have missionhomes in Porto Rico. We have sunk too much monye in rents.

Our Forces to be Supportea.

Twelve missionaries. Fifteen ordained and three unordained pastors.

Several Bible women.

Nineteen organized churches with 1,338 church members.

Forty-two Sunday schools with 3,696 members.

We must provide for the up-keep of about $40,000 worth of mission property.

$28,000.00 This Year.

To support our present work we are trying to raise $28,000.00 this year, with good prospect of securing the sum. That will be $5,000.00 more than we did last year.

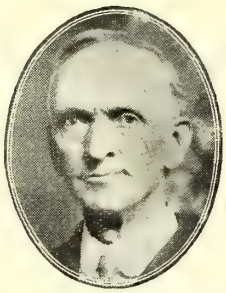
But all the building funds and student support must come extra. We do not build with the general funds.

The Annual Foreign Offering will occur on Sunday March 11 or the nearest convenient Sunday. We have free literature to help you work up the offering. Address M. T. Morrill, C. P. A., Building, Dayton, Ohio.

All churches are urged to set as a minimum standard for individual gifts this year a day's wage for foreign missions.

Some of us city preachers may fancy that we are very busy and doing a great amount of work, but we can name some men whose labors, beside the average city pastor, would make the city pastor appear to be having a fine time. Rev. W. T. Walters, D. D., is pastor of the First Christian church in the city of Winchester, Va., and gives it three-fourths of his time, and then serves seven other chrurches in the country and on the mountainsides with preaching once a month each. He drives an auto in order to make time. He is doing this work, not in order to get a living, but because the churches cannot secure pastors, and in order to help them out and keep them as active as possible, Dr. Walters and the Winchester church make this sacrifice. That means work of a strenuous kind. Then, in the same conference, Rev. A. W. Andes, Harrisonburg, Va., is devoting his time and service to ten churches in that mountainous country, and he, too is doing it to help the churches in their need in he absence of the regular pastors. He has to use an auto also, in order to cover his territory. As in Brother Walters' case, so in this, Brother Andes is giving his strength and time to the churches, not for the sake of the salary, but to keep them together and active, rather than to let them go without preaching. We doff the hat to these brethren as standing in the front row of the battle line and where the forces are few and far between, nobly battling for the cause of our Master. God bless them in their labors and hasten the day to complete victory for the banner of the Cross. Brethren and sisters, let us pray for these men daily, and any others known to be in like situation, for they have a hard , but most important field to cultivate. In the presence of such laborers, we gladly take a back seat and tender to them the highest seat in the synagogue. Few of us, if any, have any claims to a seat nearer to the Master than such men will occupy in "the sweet by and by," for they are often in the thick of the battle when some, supposed to be more fortunate, and far better supported financially, are snoozing away, taking their rest. God bless these self-sacrificing ministers.—*Herald of Gospel Liberty.*

Editors in the Christian Church



Samuel Quinn Helfenstein, D. D.
SUNDAY SCHOOL LITERATURE

John Pressley Barrett, D. D.
THE HERALD OF GOSPEL LIBERTY

John Franklin Burnett, D. D.
THE CHRISTIAN ANNUAL

Hermon Eldredge
THE OFFICERS' AND TEACHERS' JOURNAL

Milo True Morrill, D. D.
THE CHRISTIAN MISSIONARY

Carl Brown Riddle
THE CHRISTIAN SUN

John Nelson Dales, D. D.
THE CHRISTIAN VANGUARD

Omer Samuel Thomas
THE CHRISTIAN MISSIONARY

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President ..... Franklin, Va.
Mrs. A. T. Banks, Vice-President ..... Henderson, N. C.
Mrs W. H. Carroll, Secretary ..... Burlington, N C.
Mrs. W. T. Walters, Treasurer ..... Winchester, Va.
Mrs. W. A. Harper, Corresponding Sect'y .. Elon College, N. C.
Mrs. Mamie Holland Leathers, Supt. Y. P. Soc. .. Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes .. Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll ... Greensboro, N. C.

WOMAN'S MISSIONARY SOCIETY AT COLUMBUS, GA.

Mrs. A. A. Terrell, of the Columbus, Ga., church, reports a society formed there and the prospects good for a growing society. We are glad to know of the widening interest among our women and believe the day is coming when every church will have a missionary organization among its women. Let us keep this ideal ever before us.

TWO NEW SOCIETIES

On third Sunday we organized a Young People's Missionary Society at Union, Surry, with 27 members. On last Sunday we organized a Young People's Missionary Society at Burton's Grove with 37 members.

Both churches being small in membership, we felt it advisable to organize the young folks, with many of the older ones joined with them, and seem to want to encourage, so we trust they may become much interested in this work. MRS. W. D. HARWARD.

Dendron, Va.

QUARTERLY REPORT OF WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES OF THE EASTERN NORTH CAROLINA CONFERENCE FOR QUARTER ENDING JANUARY 31, 1917

Amount of dues	$21.05
For Elon Orphanage	8.13
Dogenzaka Building Fund	13.80
	$42.98

The above amounts were received from missionary societies of the following churches:

Henderson	$12.00
Wake Chapel	10.78
Mt. Auburn Woman's Society	17.80
Mt. Auburn Willing Workers	1.35
Mt. Auburn Cradle Roll	1.05
	$42.98

Timid Youth—"What do I have to pay for a marriage license?"

Facetious Clerk—"Well, you get it on the instalment plan."

Timid Youth—"How's that?"

Facetious Clerk—"Two dollars down and most of your salary each week for the rest of your life."—*Kansas City Star.*

HOWARD'S CHAPEL

The first Saturday, February 3, 1917, was our first quarterly meeting. But owing to the severe cold weather our people did not meet. On Sunday we met at the regular preaching hour with a very good attendance, considering the excessive change in the weather. We had a very sweet service after which a business session of the church was called and the business affairs transacted.

This is our first pastorate work and we are enjoying it. We are hoping and praying for great things here for the Lord. Brethren, I need your support, co-operation and prayers and you need mine. Let us unite our efforts and prayers in co-operation with God and He will surely give us a great year in the history of old Howard's Chapel. L. L. WYRICK, Pastor.

SIGNS OF THE TIMES

Some one sent me the other day a statement of the condition of the Farmers' Bank of Nansemond, Suffolk, Va., at the close of business December 27, 1916. The footings on that date were $3,655,956.13. Of this vast sum, $1,111,103.11 belong to the shareholders, and $2,316,011.85 belong to people who have confidence enough in the bank to leave their money there.

What a responsibility before God and man to be entrusted with more than three millions of other people's money! If that money were converted into silver dollars and laid one on top of the other it would make a pile 28,559 feet high, stretching up into the air a distance of nearly five miles. It would take about 375 of Suffolk's highest buildings piled one on top of the other to reach that high. It would take a train of seven freight cars, carrying 30,000 pounds to the car, to haul all that money, and then much would be left over. And yet every dollar of that money has to be guarded with strictest safety, security and honesty, and handed out by those who keep it, at any hour of the banking day, to those who own it and may call for it.

Did you ever pray for your banker? Why should you not pray for him, as you do for your preacher? His, too, is a place of trust, confidence and esteem; and if he misplaces or squanders one dollar of all your deposits you condemn him to a life of ignominy and disgrace.

Next to the souls of men, money is the most spiritual of all possessions. In fact, money is purely spiritual. It has no factor, and no value, other than the spiritual. It has worth and weight only as it controls the wants, desires, pleasures and pursuits of others than yourself. The value of your money depends solely upon how intense the desire of other people is for it. If others don't

want it, is is a worthless and a useless thing on your hands. It feeds no hungry, clothes no naked, shelters no homeless. It is purely and solely spiritual. It lives, moves and has its being in the world of spiritual things. It has no force, no factor, no value outside the wills, wishes, desires of men. It lives by itself in the world of commodities, and as such enables men to think in large terms, and undertake great tasks. A man's money, being his congealed energy, his character coined into convenient shape, enables him to have power on the other side of the earth, and control the conduct of others whenever and wherever he will.

The banker must needs spend many anxious and honest hours contriving to safe-guard this spiritual force for you and return it to you, with more added, on demand. Instead of abusing him, if his judgment misleads him in placing it, why not pray for him, that he may have wisdom, and honesty, and courage and integrity as from day to day the weight of such burdens rests upon him. For we expect our bankers to handle our money more safely and wisely than we do ourselves—and they usually do it.

Elon College. J. O. Atkinson.

JOHN WESLEY'S JOURNAL. MAY 1757, PAGE 238

Wesley on Electricity as a Cure

"Tuesday, November 9. Having procured an apparatus on purpose. I ordered several persons to be electrified, who were ill of various disorders. Some of whom found an immediate, some a gradual cure. From this time I appointed, first some hours in every week, and afterward an hour in every day, wherein any that desired it, might try the virtue of this surprising medicine.

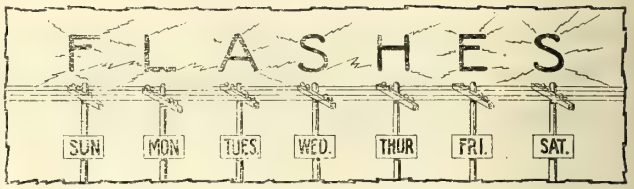
Two or three years after, our patients were so numerous that we were obliged to divide them. So part were electrified in Southwark, part at the Foundry, others near Saint Pauls, and the rest near Seven Dials. The same method we have taken even since, and to this day, while hundreds, perhaps thousands, have received unspeakable good, I have not known one man, woman or child, who has received any hurt thereby. So that when I hear any talk of the danger of being electrified (especially if they are medical men who talk so) I cannot but impute it to great want either of sense or honesty."

MILLIONS

Have accepted Wesley's Religion—millions are daily singing the more than six thousand hymns written by John Wesley and his brother, Charles. All of which is, as it should be and then some more.

Moral: There has been no improvement made in the application of his religious teachings, but, thanks to science there have been great improvements made in the application of electricity as a cure for human disorders and for the asking, we will mail booklet "RADIANT HEALTH" which explains the up-to-the-minute method (160 years after Wesley's experience) of applying the VIOLET RAY (concentrated sun-light) and HIGH FREQUENCY ELECTRICITY—in a way to STIMULATE RECOVERY if sick and to aid NATURE in keeping you well if not sick.

STERLING SALES COMPANY
Elon College, North Carolin.



February 4: President Wilson asks all neutral nations to break with Germany. Bill carrying $350,000,000 for naval manitenance will pass Congress at once.

February 5: President advises American ships not to enter barred zones; he has personal charge of preparing United States to meet the war emergency.

February 6: Three men were killed and thirteen cars derailed when S. A. L. engine exploded at Dinwiddie Courthouse, Va.

February 7: The British steamer California sunk by German U-boat off Irish coast.

February 8: Henry Ford has offered his entire plant and force of 46,000 employes to the Government if needed in case of war.

February 9: In case of war or theatened war President may commandeer rail system. Ambassador Gerard and party to leave Berlin tonight.

February 10: Washington—Federal investigation of the news print paper situation has uncovered enough evidence, it was made known today, to warrant the department of justice asking indictments of paper manufacturers for alleged anti-trust law violations. Already it was learned, a federal grand jury in New York is taking testimony to determine if there has been a criminal conspiracy in restraint of trade. Bainbridge Colby and Mark Hyman have been retained as special assistants to the attorney-general to aid in the inquiry.

BRIEF MENTION

Rev. L. E. Follensbee is assisting pastor P. H. Fleming in an evangelistic campaign in the Greensboro church.

The postoffice appropriation bill now before Congress provides for an increase from one to one-and-one-half cents per pound for mailing newspapers. After one year it rises from this price to two cents per pound. In the name of mercy what are the publishers to do if the situation keeps on?

The Sunday school world has been called upon to mourn the loss of one of its greatest leaders in the death of Dr. George W. Bailey.

A study of the health conditions in Belgium since that people has endured the rigors of war and has suffered the privation of many of the necessities of life, has shown that poverty and a poor food supply are direct causes of disease and productive of a low state of

health. This study made by Dr. W. P. Lucas of San Francisco and contained in the American Medical Journal relates the fact that the average person registering at the clinics is ten pounds under weight, while school children seem to have stopped growing on account of underweight caused by undernutrition.

In Dr. Fleming's Greensboro Letter for January 31, the number of copies of the Christian Missionary reported should have been 13 instead of 3.

Brother J. O. Wiggs, Treasurer of the First Christian Church, 20 Pendleton Street, Norfolk, Virginia, writes: "We have about 25 or more copies of the Christian Hymnal, old edition, which we would be glad to donate to any small congregation that can use them. If you know of anyone who would like to have them write me."

"JESUS SHINES IN HERE"

A pastor went one cold day in November to visit a poor young girl kept at home by a lame hip.

The room was on the north side of a bleak house. It was not a pleasant prospect without, nor was there much that was pleasant or cheerful within. Poor girl! What a cheerless life she has of it, I thought, as I saw how she was situated; and I immediately thought what a pity it was her room was on the north side of the house.

"You never have any sun," I said; " not a ray comes in at these windows. That I call a misfortune. Sunshine is everything; I love the sun."

"Oh," she answered with a sweet smile, "my sun pours in at every window and even through the cracks." I am sure I looked surprised. "This Sun of Righteousness," she said softly—'Jesus. He shines in here and makes everything bright to me." I could not doubt her. She looked happier than any one I had seen for many a day. Yes! Jesus shining in at the window can make any spot beautiful and any home.—*The Lutheran.*

NOT CARNIVOROUS

An American tells of a visit to a Zoo in Ireland, on which occasion he was much interested in a solitary sealion.

Turning to one of the keepers, the American asked as he pointed to the solitary beast, "Where's his mate?"

"He has no mate, sor," responded the Celt. "We just feed him on fish."—*Harper's Magazine.*

The VANDERBILT HOTEL

THIRTY FOURTH STREET EAST AT PARK AVENUE
NEW YORK CITY

AN HOTEL DESIGNED TO APPEAL
TO THE CONSERVATIVE

THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED

INAUGURATION

PRESIDENT WOODROW WILSON

Washington, D. C., Monday, March 5, 1917.

$10.00 Round Trip via Sothsrn Railway

From Raleigh, Durham, Chapel Hill, Burlington and all intermediate points to Greensboro.

$10.65 from Goldsboro $10.70 from Selma.

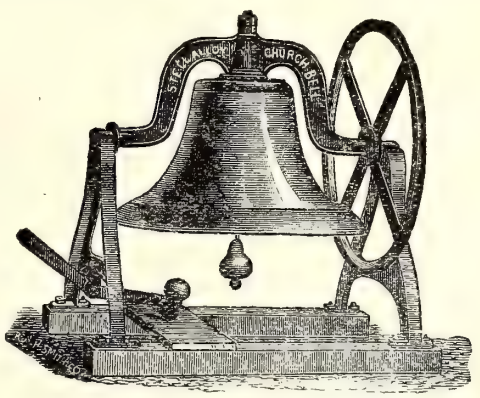
Round trip tickets for this ocasion will be on sale March 1-2-3-4 and for trains scheduled to arrive at Washington by noon March 5. Tickets will be limited returning to reach original starting point by midnight of March 10, or by depositing ticket in Washington and paying a fee of $1.00 final limit will be extended to April 10, 1917.

Special Pullman Sleeping cars will be operated from Raleigh and Durham, also from all other points for special parties of twenty-five or more.

For sleeping car reservations, and complete information, ask Southern Railway agents, or address,

J. O. JONES,
Traveling Passenger Agent,
Raleigh, N. C.

BELLS



CHANGE IN PRICE

Prices on steel alloy church and school bells have been advancing by leaps and bounds, and will probably continue to do so.

Should you require a bell, write at once for prices and catalogue.

ODELL HARDWARE CO.,
GREENSBORO, N. C.

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:—We have had some of the coldest weather for the past week we have had this season, and while I am writing this letter the snow is falling fast and the ground it wrapped in a mantle of white.

When I was a little boy I was always delighted to see it snow and the deeper it fell the beter I was pleased. I did nejoy hunting the rabbits when the snow was too deep for them to run fast, but those days have past and gone and I do not enjoy the snow now as I did then.

The measles has paid us a visit and one of our largest boys has been confined to his room for several days, but I am glad to say that he is improving and we trust he will be out in a few days. We have quite a number to have it.

We are delighted to have three letters from our little friends this week and they bring cheer and sunshine to us. I truly hope by the time the cold weather breaks up and the birds begin to sing that our little cousins will wake up and let us have quite a number of letters so our corner will be filled each week. It looks so much better to have our page full of orphanage matter than it does to have some of the space filled with something else. Wake up little cousins and write often and send in your dimes and you will encourage others to join the band too. I find that the little children are getting very much interested in our little orphans and you can do a great deal to help us to care for them.

Our financial report is encouraging this week. The weather being so cold I was a little discouraged the first of the week and thought perhaps our financial report would be small but we have been very kindly remembered. I am going to do my best to run the institution on $125.00 per week. That is $500.00 per month or $6,000.00 per year. We now have fifty little boys and girls to clothe and feed and keep in school, and as high as prices of supplies are now, I don't know whether I will be able to make it or not, but I am going to do my very best. When you see our financial report running less than $125.00 per week you may know that we are not meeting expenses and I want to urge you to make greater efforts in your church and Sunday schools to send in as large donations as possible. If your church has been asked to give $1.00 per month and you can give five as easy just increase your donation and we shall be glad. Remember the more we give the more we live, and he who gives most lives most. Whoever gave toward the support of an orphan child and was not made better by the giving? I believe every time we do some kind deed for others it brings us closer to the blessed Master. Let us not live for self alone, but let us live for others as well and divide what God has given us with those who have been left to a cold world of charity. Be an orphanage worker in your church and Sunday school and let us make this the banner year for the Christian Orphanage. Let us begin now to reach the $8,000 asked for and then when the end of the year comes and the final report is made, may your name be written upon the books as one of the faithful who helped to reach the goal.

CHAS. D. JOHNSTON, Superintendent.

Louisburg, N. C., February 6, 1917.

Dear Uncle Charlie:My dues are paid up for last year and now I am coming this year and bringing my brother, Ben T. As he is named for father we call him Ben T. so people will know which one we are talking about. Grandma wrote mother last November that she was going to send Ben F. his first dime for the Band like she did for me when I was a baby. She got worse and did not send it and mother has been so busy and troubled that she has just neglected writing a letter for him. He is a larger baby than I was at his age, and we think he is fine. He loves for me to talk to him and shake a rattle when he is lonesome and crying. I am sending my dues, also his to pay us up to the first of June. Much love to you and the cousins and orphans.

Your fond niece,
Florence Patricia Holden.

Glad to have your little letter, Florence, and am delighted to have your little brother join the band of cousins. You must be good to brother as little brothers are real nice to have around. "Uncle Charles."

Chuckatuck, Va., February 7, 1917.

Dear Superintendent:—I guess you can't understand my writing, but will send you ten cents for the Orphanage. My litle brother is very sick this week.

Whitley Fulgham.

I am not sure I have made out your name, but I got the ten cents all right. Am sorry your little brother is sick. Trust he is better now. "Uncle Charles."

(No. Brother Johnston didn't get your name right, but we are not going to tell what he called you. You see, Whitley, that your mother takes THE SUN and we could easily figure out the name. Just dropping this note in to say to you and others that we enjoy reading the Children's letters too.—THE SUN'S Editor.)

South Westerlo, N. Y., February 1, 1917.

Dear Uncle Charles:—Our Junior Endeavor society has had mite boxes for a little while. We decided to divide the contents between the Orphanage at Elon and the one at Sendai, Japan, so inclosed find check for $1.41. I wish it were more, but we are glad to send even this little bit from the far away and frozen north. There are so few children and young people here. With very best wishes for you and your large family,

Katherne B. Peel.

We appreciate very much that we have a little band of friends in the far away frozen north who remember

us so kindly. We have had some zero weather here in the south for the last week. Let us hear from you often.

"Uncle Charles."

REPORT FOR FEBRUARY 14, 1917

Brought forward		$268.96
Children's Offerings		
Junior Endeavor S., S. Westerlo, N. Y.	$ 1.41	
Florence P. Holden	1.00	
Whitley F. Fulgham, Chuckatuck, Va.	.10	2.51
Monthly Sunday School Offerings		
Haw River S. S., Haw River, N. C.	1.00	
Spring Hill S. S., Wakefield, Va.	1.00	
Burlington S.S., Burlington, N.C. (Jan.)	16.56	
Burlington S. S. (Feb.)	18.82	
Women's Bible class, Burlington, sale of quilts	6.50	
Lee's Chapel, N. C.	1.00	
Catawba Springs S. S., N. C.	2.30	
Pleasant Grove S. S., Va.	1.00	
Parks Cross Roads S. S., N. C.	1.30	
Bethlehem S. S., Nansemond Co., Va.	5.15	
Pleasant Union S. S., Durham, N. C.	5.00	
East End S. S., Newport News, Va.	5.20	
Beulah S. S., Wadley, Ala.	.40	
Oak Grove Christian S. S., Chipley, Ga.	1.00	69.01
Special Offerings		
W. H. and F. M. Board, S. C. C.	$27.00	27.00
Miscellaneous		
Cash item	$ .65	
Cash item	22.50	23.15
Total for the week		$ 121.67
Grand Total		$ 390.63

SPEED--ACCURACY

SIMPLICITY-DURABILITY

Ask Any Typist You Know

WHY

THE

UNDERWOOD

IS

"The Machine You Will Eventually Buy."

ALWAYS DO YOUR BEST

"When I was a little boy," said a gentleman one day to a friend with whom he was talking, "I paid a visit to my grandfather. He was an aged man, and wore a black velvet cap and knee breeches with large silver buckles at the knees. When I went to say good-bye to him, he took me between his knees, kissed me kindly, then laying his hand on my head, he said: 'My dear boy, I have only one thing to say. Will you promise me to try to remember it?"

"I looked him in the face and said: 'I will.'

" 'Well,' said he, 'it is this: What you have to do, always do the best you can.'

"This was my grandfather's legacy to me. It was worth more than thousands of gold and silver. I never forgot his words and have always tried to act upon them."—Exchange.

HOW ANDREW CARNEGIE GOT HIS START

In the November American Magazine Charles M. Schwab says:

"Andrew Carnegie first attracted attention by using his head to think with. It was when he was a telegraph operator on the Pennsylvania Railroad, under Colonel Thomas A. Scott. One morning a series of wrecks tangled up the line. Colonel Scott was absent nd young Carnegie could not locate him. Things looked bad.

"Right then Carnegie disregarded one of the road's strictest rules and sent out a dozen telegrams signed with Colonel Scott's name, giving orders that would clear the blockade.

" 'Young man,' said the superintendent, a few hours later, 'do you realize that you have broken this company's rules?'

" 'Well, Mr. Scott, aren't your tracks clear and your trains running?" asked the young telegrapher.

"Colonel Scott's punishment was to make Carnegie his private secretary. A few years later, when the colonel retired from office, he was succeeded by the former telegrapher, then only twenty-eight years old."

There are some who give up their prayers because they have so little feeling in their prayers—so little warmth of feeling. But who told us that feeling was to be the test of prayer? The work of prayer is a far too noble and necessary work to be laid aside for any lack of feeling. Press on, you who are dry and cold in your prayers, press on as a work and as a duty, and the Holy Spirit will, in His good time, refresh your prayers Himself.—*Bishop Ingram.*

OBITUARIES

KELLY

John D. Kelly was born July 23, 1847, died December 30, 1916. Thus living to be 69 years 5 months and 7 days old. He joined the Christian Church quite a number of years ago and remained a member until his death. He was in bad health for several years, but about six months before he died his suffering grew more intense, but he bore it with patience. He was married three time, all of his wives passed him to the spirit world.

He leaves to morn their loss 9 children, a brother and sister, and a large number of relatives and friends.

The funeral services were conducted by the writer assisted by Rev. G. C. Davis. Enterment in Maple Wood Cemetery

May Gods richest blessings rest and abide upon the fatherless and motherless children.

W. L. WELLS.

ROBERSON

Died at her daughter's, Mrs. E. D. Burnside, 224, E. Gaston Stree, Greensboro, N. C., Mrs. Susan P. Roberson, January 24, 1917, aged 41 years, 1 month and 6 days. She is survived by her husband and two daughters. She was a member of Greenwood Baptist church, Winston, N. C. She had been sick for about twelve months and suffered much. As she neared the end of her pilgrimage she expressed herself as willing and ready to go. The funeral services were conducted by the writer and the interment at Alamance church.

P. H. FLEMING.

BRINKLEY

Charles Virginius Brinkley, infant son of Mr. and Mrs. C. H. Brinkley, County street, died January 23, 1917, age 19 months. Charles was ill only two days. He had been a great sufferer all his life and when pneumonia seized his little body there was no remedy. The soul took its flight unto God who gave it. Mother and father may be comforted with this assurance that the child is safe in the arms of Jesus.

H. E. ROUNTREE.

STALEY

Mrs. Martha Frances Staley, wife of our beloved pastor, Dr. W. W. Staley, died January 4, 1917. She was a member of the Woman's Home and Foreign Missionary Society and the Ladies' Benevolent and Social Union of Suffolk church. Circumstances did not permit her to be present in the various workings of this church, but the desires of her Christian heart and fervent prayers have constantly been at work through her good husband, who has for years so faithfully and untiringly labored to bring our Sunday school and church to what they are.

Therefore be it resolved: That bowing in resignation to the will of our Maker, let us cherish her memory and emulate the many virtues of such a faithful and beautiful life.

Resolved: That we extend our deepest sympathy to her beloved husband and entire family.

Resolved: That a copy of these resolutions of sympathy be entered upon the records of the Sunday school, a copy sent to The Christian Sun for publication, and a copy sent to the bereaved family, with the love and prayers of this Sunday school.

C. A. SHOOP,
S. E. EVERETT,
H. E. MacCLENNY,
Committee.

HANKINS

Mrs. Mary Thomas Hankins, wife of the late Wm. S. Hankins, passed into her eternal reward January 25, 1917. She had survived her husband many years and lived to the ripe old age of 81. She resided with her grandaughter on Green street, Mrs. Anna Snelling, whom she reared. She was a blessing in the home and to all who visited her. She was a life member of St. Paul's Episcopal church, Norfolk, Va., but in her later years attended the Christian church in Portsmouth when health would permit.

She leaves to mourn their loss one sister, Mrs. Ella B. Reed, Norfolk, Va.; two sons, Kemper J., of Portsmouth, and Herbert M., of Norristown, Pa.; eleven grand children and six great grand children. May they leave behind them when they go the sweet memories of sympathies, tender heartedness, patience, prayer and love for everybody, such as she leaves the benediction to her name.

H. E. ROUNTREE.

Resolutions of Respect—McCrairy

As it was the pleasure of God to call from our midst and His works, Sister Arianne McCrairy, a true and faithful member of the Ladies' Aid Society of Wadley Christian church, we feel our loss in her death, and sincerely sympathize wiith the family. Therefore be it resolved:

First. That by the death of Sister McCrairy our Society has lost one of its best members. Let us resign our wills to Him who holds out an ever-ready hand to aid us in the time of need, knowing that He does all things for our good and His glory.

Second. That we extend to the bereaved family our heart felt sympathy in their greatest sorrow.

Third. That a copy of these resolutions be sent the family, one be sent to The Christian Sun for publication, and spread upon the minutes of the Ladies' Tid Society of which she was a faithful member.

MRS. E. M. CARTER,
MRS. G. O. LANKFORD,
Committee.

COTTEN

Sister Laura Cotten, wife of the late B. D. Cotten, passed out of this world of conflict into the beyond. Sister Cotten was for a number of years a consistent

For several years she had been in ill health and for many months she was helpless. She had been placed in the hospital at Fayetteville where she had the best attention and there she had a stroke of paralysis which took her away. She was over 60 years of age.

She leaves behind her four children: Mrs. Repsie Upchurch, Mrs. Ruth Graham and Mr. Hubert Cotten, all of Florida, and Mrs. Eva Maynard, of Wade, N. C. Three brothers are still living, Rev. Hilliard Booth, Mr. Tom Booth and Mr. Earl Booth.

The interment was in Wake Chapel cemetery.

May God's richest blessings rest with those left behind and prepare them for the meeting after awhile.

J. LEE JOHNSON.

HUGHES

Miss Eliza Jane Hughes departed this life January 30, 1917, at the home of her brother, Ed. Hughes, Union Ridge, N. C., at the age of 42 years, 3 months and 8 days. Death came suddenly and unexpectedly as she was in aparently good health up to five minutes before the end came. The family and friends are in deep sorrow because of her sudden death. Her mother, three sisters, and two brothers survive her. She had been a worthy member of Union Christian church since early life. Interment and burial services in Union cemetery, conducted by Rev. J. W. Holt. May God comfort the bereaved family and friends.

JEREMIAH W. HOLT.

JEFFREYS

Sidney E. Jeffries departed this life at his home near Glencoe Mills, Alamance county, N. C., February 3, 1917, at the age of 68 years, 9 months and 5 days. He leaves a widow and 9 children. He had been a member of the Christian church fo rmany years. For several years he had been in declining health. The home and the community have sustained a great loss in his death. May God comfort the bereaved ones. Funeral at the home and interment in the cemetery at Union Ridge, N. C., conducted by Rev. J. W. Harrell and Rev. W. Holt.

JEREMIAH W. HOLT.

THE SOUTHERN SR SERVES THE SOUTH

SUNDAY SCHOOL LESSON, FEB. 18.

By A. L. Hook

Jesus Heals a Nobleman's Son.—John 4:42-54.

Golden Text: As thou has believed so be it done unto thee.—Matt. 8:13.

Jesus at the request of the Samaratians spent two days with them preaching the word. The Samaratian woman at Jacob's well was a splendid home missionary and many souls were saved by her influence in getting peopel to go to Christ and see and hear for themselves. The whole village of Sychar was stirred by the invitation of this poor, debased woman. The village was eletrified by the comforting words of the Master.

After leaving the vicinity of Sychar Jesus went into Galilee where he had performed the first miracles. The Galileans received Him with joy and gladness in their hearts for they knew the true worth of the man. He passed by Nazareth because His people would not receive Him. The Galilean people were active in every line the soil was rich, the climate favorable to agriculture pursuits, thriving industries and fisheries and the people were possessed with active minds. Hence Christ was received warmly and soon found a large place in the minds and hearts of these progressive people.

The nobleman heard of the presence of the Christ in hte nearby neighborhood. It was twenty-five miles for the nobleman to ride to get to the Master . But he could not trust any one with so important a message. The nobleman had a battle to fight in his own mind—whether to stay at the bedside of the child and send some one or go himself and seek the Healer. He choose the latter.

The nobleman had faith in Christ. Jesus made his faith stronger and when He saw the earnestness of the nobleman Jesus bade him go his way for the young man would live. This again tested his faith; the faith was strong enough to stand the test and the yung man was made well.

We know where Christ is. Our souls are on the verge of death. Let us seek the Healer with a faith that will stand the test. A sick soul is more dangerous than a sick and weak He was to the nobleman, "Go they way; they son liveth." These words body. Christ is just as able to us now in regard to your sick souls, as meant peace to the soul of the nobleman. Jesus is able to speak and will speak peace to our souls if we will but seek Him. "Fortunate are those who in time of trouble have learned to go to Jesus for help."

When Jesus says, "Thy son (thy soul) shall live," there is ground for deepest joy. The shall ye know if ye follow on to know the Lord. The father knew and followed on and he and his household came to know JeJsus.

Jesus still visits, through His friends, place where He is unknown that they may make Him known to others.

CHRISTIAN ENDEAVOR TOPIC.

FEBRUARY 18.

By A. L. Hook

Using What We Have.—Acts 3:1-10

Some one writing of this same theme suggested that the meeting be turned into an "old-fashioned, testimony meeting."

No doubt but what this would give many young men and women inspiration and encouragement to work for the Master. There is nothing quite so helpful to young people especially, as to hear and learn first hand, personal experience. It gives them a vision of the future and what is required of them.

In preparing for the meeting we suggest that much thought and meditation be given to the subject. An inventory should be carefully made. Peter said "silver and gold have I none." Let us note **what we have.** Peter had something better than silver and gold. He used it. We have something better than silver and gold have we been using it? Have we been living the golden rule closely? Have we been helping a brother who is weak and lame? Have we been using to the best advantage all that God has given us? How many talents do we possess? How many talents should we possess?

The lame man looked upon Peter and John and expected much worldly goods because they were the leaders of men. He had faith because he came there regularly. He received more than he had ever anticipated.

It is the same with us. Our faith is so small. We do not have faith enough to expect such gifts from God that He is willing and ready to give us if we will simply trust and obey His word.

We can use our gifts more for our fellow man if we will simply get down to business for the Kingdom. Then too, we as members of the Christian Endeavor Society can do more as a collective body. Probably there is a church in a nearby community that does not have a society. Make the social life of our own society count more for the kingdom.

"How are good gifts wasted?

How do talents atrophy with neglect?

what gift have we to use for the Master?

How does our motice consecrate the gift?

To what use did God put Moses' gift of leadership?

How did God use Aaron's gift of speech? (Exodus 4: 10-18.)

Why should we consecrate everything to God's service?

What blessings come to those that give their best?

Bible References

Rev. 25: 35; Deut. 15: 7; Prov. 31: 20; Matt. 6: 1; 19: 21; Luke 11: 41; I Cor. 13: 3; 2 Cor. 6: 10; 8: 9; Eph. 1: 18; 3: 8; Heb. 11: 26; James 2: 5; I Cor. 15: 58; Eph. 6: 7; Mark 10: 44; John 13: 14; Gal. 6: 2, 10; Luke 10: 34.

SMILES

"My wife gave a reception yesterday."

"Did you attend?"

"Yes, I played a practical joke on her. I got in line when she was receiving and before she knew it she was smiling and saying she was glad to see me."—*Missouri Mule.*

He: "Our expenses are exceeding my income, and we shall have to economize."

She: " All right. You give up your clubs, cigars, golf and fancy neckties; and I'll see if I can't induce the cook to get along with less butter."—*Richmond Times-Dispatch.*

Mrs. Whittiers "What delightful manners your daughter has!"

Mrs. Biler (proudly): "Yes. You see she has been away from home so much."—*Smart Set.*

STOPS TOBACCO HABIT

Elders' Sanitarium located at 513 St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once .... Advt.

ENOCH HAL WRITES AGAIN

Having escaped the editor's waste basket and being permitted to say a few things in a secluded place in THE SUN, I am coming again.

Our pastor preached a mighty good sermon last Sunday, and scored the sinners right and left. You know that folks don't like to be told of their dirt much these days.

They want some kind of a "easy policy"—and that reminds me to say that some of our young preachers are trying to get into the qualifications of a minister and not do much hard work. That is a mistake of the Church, and if we don't pin down on some of this letting men preach just as soon they get religion it will do us harm.

Cold weather may have its place, but I have never found a place for it. If I were one of these preachers who had to drive all over the country these days I would ask for my vacation at this season of the year. I met one of our ministers the other day. His horse and buggy was muddy, he was almost too cold to talk. He had driven about fifteen miles in the cold to fill his appointment. I went home and looked in the Annual and found that he was getting less for his work than I was for hauling lumber from a saw mill. But this was not all. Another minister living near the church where the first mentioned minister preached, was that same day plodding the mud going to fill an appointment near where the first mentioned minister lived. If I tried to run my little business on such a basis as that I would soon have to get out of business.

Guess that I had better close for some of the old stand patters will accuse me of being in favor of grouping our churches to save time, manhood, and for the upbuilding of the community. Some people are opposed to progress. When things begin to "hum" they say "The devil is running things." I had rather for the devil to run some things htan for him to run people's business.

ENOCH HAL.

THT WELL KNOWN SAYING

"Beauty is only Skin deep," is certainly true as regards physical beauty. There are many beautiful faces and beautiful hands that have been made extremely ugly by some skin trouble. The fragrant Tetterine will rid you of any skin disease. Absolutely harmless. 50c a box from druggists or by mail from Shuptrine Company, Savannah, Ga.

CANCER CURED AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having cured without the use of Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL 1617 W. Main St., Richmond, Va. Advt.

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Greensboro, N. C.

Don't Let a Cold Get a Good Start

The way to check a cold is to fight it from the first. Even the worst maladies often are easily conquered if attacked early enough. Colds may leads to asthma, bronchial troubles and pulmonary affections. In the treatment of these one of the first needs is to build up body resistance.

Eckman's Alterative often has assisted in such upbuilding. As a treatment for the troubles named, it has been used for more than twenty years. And in many instances it has effected lasting relief.

As with any other medicine, it should be regarded only as a first aid to right care and hygienic living—and a safe one. For it contains no narcotics, opiates or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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DISEASES OF STOMACH AND INTESTINES
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How Truth Was Found

COLLIER'S WEEKLY

Three men set forth in search of Truth. The first said: "I will seek it in the wisdom of others. There, if anywhere, it is to be found." So he ensconced himself in the alcoves of a great library and began to pore over the great tomes of all the sages in all the centuries. Years and years he delved thus. One day, an old man, he abruptly closed the volumes spread about him. They all contradict each other," said he. "There is no such thing as Truth." The second man had said: "It is not in books but in the lives of my fellow men that I shall find Truth." So he went forth for the quest, through all the marts and byways of mankind. In a few years he returned wearing the cynic's sneer. The third man had hesitated. Said he: "Before I go to seek Truth, I fancy it will be well that I should try to practice it myself." And in that endeavor he became so absorbed that he postponed his great quest, year after year, all his life long. As he lay upon his deathbed he sighed deeply. "I vowed to seek for Truth," he murmured, "and I have broken my vow." And then, even as he raised his eyes there stood before him a shining apparition of great beauty. "I am Truth," said the figure, and smiled down upon him. And, as the man gazed in silent amazement, the voice continued: "Truly you had no need to look for me, you found me and I have been at your side ever since that day long ago when you chose to do rather than to seek."

Vol. LXIX { ELON COLLEGE, N. C. WEDNESDAY, FEBRUARY 21, 1917 } No. 8

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

One Year $1.50
Six Months ..... .75
IN ADVANCE

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OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial

Is it possible that we have talked about consecration more than we have lived it? Is it not true that our constant appeals to our fellowmen have become mere statements rather than living principles?

* * *

The modern Church is a praying Church, a devoted institution to both its members and to God. The modern Church is both responsive and progressive. God did not call the Church into existence for a social union but for the working out of his plans, for the upbuilding of humanity, and for the extension of His Kingdom.

* * *

There is a difference in losing and giving. The papers tell us of a soldier who said that he did not lose his arm but gave it. That is a fine example of devotion, and when we have really learned the difference between giving ad nlosing, our souls will be lifted up to a higher plane, and the Church brought into the sunlight of a new day.

* * *

It is an easy thing to resolve to do a thing, but many times it becomes an irksome task to carry out some of our resolutions. If all the good wills, good wishes, and splendid resolutions that have been made were put into action, earth would become a paradise, groans would become songs of happiness, and sorrow and sadness would banish before the light of love.

* * *

Artists have painted the Christ-man, poets have paid tributes to His beautiful life, and men of all ages since His birth have endeavored to portray in some way the actual life of the Master. But the life that this Man of men lived is such a mountain peak above our own human frailties that it becomes an impossibility for us to understand or describe.

* * *

The man who says that prohibition does not prohibit makes such a statements at the expenses of facts.

Listen what prohibtion did for Denver during 1916: 1,615 saloons closed; a decrease in arrests for drunkeness from 3,219 to 1,549 in 1916, for vagrancy from 3,713 in 1915 to 1,148 in 1916. Gambling decreased from 515 to 252 within a period of one year. The total arrests while Denver was "wet" were 13,922 but these enormous figures fell to 9,985 in 1916. The increase in amount of bank savings was 26 per cent in the first nine months of prohibition, 20,000 new savings accounts were opened in the banks during the first year and the building permits almost doubled themselves. The total visitors to the Rock Mountain National Park jumped from 31,000 to 51,000, and the total manufacturing out put of the whole State for 1916 exceeded that of the previous year by almost $20,000,000.

CHRISTIAN ENDEAVOR NEWS IN DIXIE

There are five splendid Christian Endeavor Societies among the members of the National Guard now on duty on the Mexican border.

The new Vice-President of the Arkansas C. E. Union who will have charge of the efficiency work for that state is Earl Varnadore of Hot Springs.

A Presbyterian Young People's Conference will be held in New Orleans for Southern Presbyterian Young People February 8-9. Southern States Secretary Karl Lehmann will be one of the speakers.

On a Sunday in January when Southern States Secretary Lehmann visited Oxford, Miss., he addressed an audience of more than 500 who filled the Opera House to hear the message of Christian Endeavor.

There are now 1200 Christian Endeavor Experts in the Southern States and 1500 more studying the book "Expert Endeavor" who will take the examination in the next few weeks.

During the month of February the Christian Endeavorer of the South are waging a great campaign for 3,000 subscriptions to denominational papers, the C. E. World, the Junior C. E. World and the Dixie Endeavorer.

Last year Southern States Secretary Lehmann organized the Arkansas Fourth C. E. District with 5 societies at the convention. This year they had 14 societies represented, 9 of them being organized during the year.

Three hundred and fifty-three (353) new Christian Endeavor Societies have been organized in Texas during the past 18 months under the leadership of State President, W. Roy Breg, of Dallas and A. A. Hyde of Sherman, Field Secretary.

February finds the four Southern Field Workers of Christian Endeavor busily engaged. Field Secretary, Chas. F. Evans is in Tennessee in Convention and Rallies, Field Secretary Wyatt A. Taylor is in North Carolina and Florida, Field Secretary Atwood A. Hyde is in Arkansas and Texas and Southern States Secretary Karl Lehmann is in Mississippi, Louisiana and Texas.

Special awards will be made to societies and states making the best records. Literature describing the campaign can be had from the Southern C. E. Headquarters at 312 American Trust Bldg., Birmingham, Ala.

During January the last of the Districts in Arkansas was organized at a convention held in Warren. State President Miss Mary Bullock, and Field Secretary, A. A. Hyde were the speakers. This gives Arkansas seven well organized Districts now.

Hundreds of Southern Endeavorers are planning to attend the International Christian Endeavor Convention in Madison Square Garden, New York City, July 4-9 and President Woodrow Wilson is to give the opening address of the Conventiion on the Fourth of July.

Dr. and Mrs. Francis E. Clark of Boston, founder of the Christian Endeavor Society and President of the Worlds C. E. Union are resting this winter in Florida as the guests of the Southern Endeavorers. They have not been asked to make any addresses or receive callers but just to rest quietly and regain the strength lost in the recent illness and operation.

The following dates have been set for the State C. E. Conventions in the South this year: Alabama at Mobile, April 13-15, Florida at Orlando, April 19-22, Georgia at Dublin, April 27-29, Kentucky at Louisville, May 3-5, Virginia at Norfolk, May 25-27, North Carolina at High Point June 14-17, Louisiana at New Orleans, June 19-21, Arkansas at Newport, June 22-24.

C. C. Hamilton, of the Christian Endeavor World published in Boston, will be in the South for March and April in a series of Rallies beginning in Texas after his return from the Pacific Coast.

The new office of the All-South Extension Committee and the Dixie Endeavorer is at 312-15 American Trust Bldg., Birmingham, Ala.

The first County C. E. Union in Virginia was organized at Lexington when the Endeavorers of Rockbridge County met in Convention there in January.

The new Intermediate Superintendent of the Mississippi State C. E. Union is Miss Alma Sims of Oxford.

The dates of the Second All-South Christian Endeavor Convention have been set for July 11-14, 1918.

PERSONAL MENTION

Friends will be pleased to learn of the announcement of the approaching marriage of Miss Lena Ragsdale, to Mr. D. R. Fonville, the wedding to take place in June. Miss Ragsdale is bookkeeper and stenographer in THE CHRISTIAN SUN office and has for the past two years been Secretary-Treasurer for the Southern Christian Publishing Company. Mr. Fonville is an attorney of Burlington, North Carolina and is well known to the Church.

FUTURE POSSIBILITIES OF THE FEDERAL COUNCIL

By Rev. Frank G. Coffin, D. D., Albany, N. Y., in The Herald of Gospel Liberty

We have been entertained and encouraged by the reports of the Federal Council of Churches recently held in St. Louis, which have preceded in the Columns of The Herald of Gospel Liberty. This gathering represented forty different denominations and eighteen million Protestant communicants. A gathering of such signal importance awakens our thought as to everything which concerns its plans and work.

The practical American mind will pass immediately from elation, because such a gathering is possible, to a serious inquiry as to what will come out of this whole movement. Thus far it is mostly a program of words and concepts. With these architectual ideas, what can we reasonably presume will be constructed after the sifting and casting away, which every new movement in the world must undergo. What is going to remain to bless the future Church and accelerate its work? What is possible to a body of such proportions and what may we reasonably expect it to accomplish? Indeed, it might be more appropriate to inquire what is impossible to eighteen million people given unity, ambition, and adequate objective.

Some there are who are inquiring in a tone akin to criticism, if the Federal Council is not undertaking a program too elaborate for an initial movement. They see danger to the whole project from the single fact of its elaborateness, yet the thoughtful and conscientious will inquire how so pretentious a movement can acquit itself if it includes less in its program than the Kingdom as outlined by Christ involves.

That the Federal Council embodies that for which all true Christians have a desire, no one will question; namely, the working unity of all the followers of Christ. It makes no attempt to create new ecclesiastical opinions nor reemphasizes old ones. It assumes no prerogative of regulating individual or denominational theology. It emphasizes the common objective of all Christians and seeks to blend all the Churches into a working unity to realize that for which Christ established His Kingdom on earth.

Beneath the clash and rivalry of misguided ecclesiasticism lies this common hope. But for ungrounded prejudice and suspicion, it would long ago have borne fruit of manyfold. The Federal Council will be, to say the least, an agency to disarm suspicion and create unity of vision and comity for cooperation.

Within its plan is the possibility of making the movements of the Church great movements, backed by a unity never before given them. The value of this has already been demonstrated in great international evangelistic movements which sweep a whole city and awaken the lethargic masses into spiritual responsiveness. Given a national and even international application of this principle, such as is possible through the Federal Council, there could be a response nation and world-wide to any enterprise of the Kingdom which its program might agitate. What promotion of evangelism, social service, and other needed forward movements would result! Many now slightly emphasized features

in Christ's program could quickly come into their own right.

The Federal Concil can do, by simply intensifying the work on the program which it has adopted, what is greatly needed to be done; namely, take emphasis of the Church from dogma and place it upon duty. The Council stresses genuine Christian practice above obsolete denominational shilboleths. It seeks to make our Lord's Good Samaritan and Poor Publican teachings, have living meaning above the captious, Pharisaical, or Sadducean hypothetical questionings.

Successful federation will ultimately demand an advance movement in genuine unity. To such an ideal the Christian Church can be most hospitable without shifting its position. The platform upon which union will be brought about will also be acceptable, I think. The logic of federation is inevitably toward union upon the basis of an open Bible and Christian living.

The Church heretofore, has shown a lamentable dissipation of energy. Sections of Zion have labored indefatigably for some phase of kingdom work, but at the same time lived obliviously of other equally important calls. Other sections have at the same time been placing their emphasis elsewhere. The result has been a program short in fruitage and partial in the enlistment of constituency. The Federal Council can, and I believe will, shape an impartial vision of Christian service and enlist the whole Church in it. It goes without saying that this will mean the conservation of strength and finance, and an appreciable increase in results.

When we unanimously arrive at such a program, the forces of iniquity will have cause to quake, for no organized evil in society will be able to resist the concerted onslaught of eighteen million Christian. Reforms now struggling for recognition will have been accomplished and many good projects carried beyond the point of uncertainty. Could this ideal have been possible a century ago, the abolition of the liquor traffic would have been history instead of an objective sloganed to be finished in 1920.

Among the things which the Council is already trying to do may be mentioned the following:

The institution of conferences on great religious questions. Such conferences are certain to bring unity to the churches, for men are not so far apart as might be supposed. They simply dwell on different sides of fences which their forefathers have built.

To be a clearing-house for nation-wide religious interests.

To originate and present memorials in behalf of great causes.

To promote Christian relations between America and the Orient.

To relieve suffering caused by the war and to assist stricken churches in the war areas.

To call the followers of Jesus Christ to united prayer for great objects in behalf of humanity.

To secure adequate spiritual ministrations in our army and navy, by securing additional chaplains for such service.

To call Protestants to the celebrations of The Quadri-Centennial of Protestant Reformation and to reemphasize to all Protestant Christians the things for which Protestantism stands.

Helping to faciliate religious work at international expositions and other important gatherings.

Preparing and distributing publications which educate the people toward various phases of united religious work. Among these being year-books of general information concerning religious work and statistics of the churches.

Organinzing systematic effort through constituencies which represent all phases of organized Christian work.

These are in the pronouncement of the Federal Council for the work which it now has in hand. The possibility of accomplishing many of these things is evident, if there is a wise and determined attempt to do so. It is not a dream. It is a vision. Its reality will some day prove it. The plan is sane, hospitable to new ideas, and so far imposes no barriers which would keep out any body of believers who really seek to serve the Lord Jesus Christ.

WANTED: 3000 persons to pay their Subscriptions to The Christian Sun during 1917
RECEIVED 318
"I'll make it one more"
U.S. MAIL
50¢
$1

Again we call attention to the above cartoon. This represents our aim for 1917. The 3,000 is to include both renewals and new subscribers. We know almost to a dollar what our expenses for the year will be. To make THE CHRISTIAN SUN a financial success it is necessary that the figures reach 3,000 by December 31, 1917. It may seem a long time off, but we are from the three thousand mark. Will the Church help us to reach the goal, or will it disappoint us at the close of the year? Begin now to help us. Decide that you will see the victory and then join in and make it possible. Thank you. It is also our aim to reach the tree thousand mark in circulation this year. We hope to start our "Sunshine Column" again at an early date and keep our readers informed how we stand each week.

BURLINGTON

We left Dayton, Ohio December the twelfth for Burlington, N. C. motoring through the country. We had a delightful trip despite a sudden drop of the thermometer. The scenery through the mountains was indiscribably beautiful. Mrs. A. R. Fahrney, a friend from Dayton, accompanied us.

When we reached our new field we were given a hearty welcome. We find here a genial, hospitable, responsive people. Until our household goods came we were royally entertained in the home of Brother W. H. Trollinger. Others invited us into their homes to enjoy their hospitality also. Before the holidays were over we had dined with a number of our people and had begun to know and appreciate them.

One evening while visiting in the home of one of our members the parsonage was invaded, and on our return, we found a splendid supply of groceries and gifts which we have found very useful. We feel very grateful to have been remembered thus.

Since coming upon the field we have been endeavoring to get the situation in hand. We are studying the problems that confront us and planning a program of service. The congregations are large and very attentive. The prayer meetings are well attended. The Christian Endeavor Societies are doing good work. The Woman's and Young People's Missionary Societies are doing good work. The Ladies Aid is doing aggressive work. The Sunday school is doing good work. The first Sunday in February the offering for the Orphanage was $25.00. The Mission Superintendent is prompt in bringing to the school some interesting fact each Sunday. The church here has before it a future of great usefulness.

J. W. HARRELL, Pastor.

GREENSBORO

Our revival services began yesterday, February 11, with good attendance and interesting services. A large number reconsecrated themselves and several asked for prayer. There was one profession at the evening service. Rev. Dr. Follansbee of Des Moines, Iowa is with us. His sermons are strong presentation of the truth and full of striking illustrations and tender pathos. We are looking forward for a great meeting.

A few Sundays ago at the suggestion of our Sunday school superintendent, deacon Chas. A. Hines, the school decided to put in a Sunday school Library. A committee on books were appointed and a librarian and assistant; and an opportunity given to contribute books. We have now a nice book case donated by a manufacturer of sectional book cases, and the following books have been contributed: The Sunday school, Vol. 1, Bible; Chas. H. Hines, 16 volumes; Wade Phillips, 1; S. B. Caveness 4; the Church 7; Miss Annie Lee Clymer 6; S. A. Caveness 25; Sam Adkins 2; J. A. Long 1. Total of 63 volumes with which to begin.

There is one feature connected with this library that promises to be very popular; and that is the Magazine or Reading table. To this table are brought each Sunday morning, religious periodicals and current magazines, such as the Herald of Gospel Liberty; THE CHRISTIAN SUN; Christian Work, Youth's Companion; Literary Digest, etc., and deposited for exchange and general use. They are for any one desiring to read them. They are not to be returned, but taken home, read and passed on to some one else during the week.

Miss Elizabeth Haupt, of Washington, D. C., a social worker, attended our prayer meeting February 7, and spoke about the Indians in western North Carolina and their need of religious instruction.

Our synthetic Bible study is proving very helpful. We have completed in our study the book of Genesis and half the book of Exodus this year. The eight great facts of Genesis with many sub-facts stand out very clearly to those who have attended the study. The interest is good.

P. H. FLEMING.

RAMSEUR

Our church at Ramseur deserves a word of praise. Not because it has gone froward so fast and far, and is doing so much, but because it has come from such a small beginning; and, without the aid of Conference, has reached a point where, on looking back, it can see real progress.

To tell the history may seem like boasting on the part of the pastor, but the truth is, it is the membership, and not the pastor, to whom the credit is due.

Ramseur is a young church. Eighteen years ago when I first visited the church, the building was unfinished, unpainted, and not seated. They had no thought of ever enlarging the building. The average attendance at Sunday school was about twenty-five.

It is pleasant to look back now and see the Sunday school six times larger than it was eighteen years ago. This school contributes now as much to our Orphanage as the church contributed then to its pastor. Now, the organized classes meet in splendid rooms recently built and equipped for them. In building the class rooms and in making other enlargements, the church and Sunday school worked in perfect harmony, and their enthusiasm and liberality was so great that when the work was completed, here was almost no indebtedness. We are full of joy and hope.

My interest in and love for this church may make it possible for all their faults to be hidden, but I do not believe there is a better people anywhere. And the following are some of my reasons for saying as much:

It is a harmonious church. There is not a member but what is in loving fellowship with every other member.

It is a liberal church. It is a rich, poor church.

When it is compared with other churches, it does not suffer by comparison in giving.

Orphanage. It has always paid all the Conference apportionments except one year it failed to contribute

It is a loyal church. It regularly remembers our to one fund, and it has since been ashamed of that. The Sunday school uses our own literature, and THE CHRISTIAN SUN goes into every home. President Harper is authority for saying that more students registered at Elon College last year from Ramseur than any other town. Other Christian churches and other denominations helped to make this so, but Ramseur Christian church had a number of them.

I am thankful to be with such a people. We are on the way to larger usefulness .

T. E. WHITE.

AN APPRECIATION

We are so glad that our beloved pastor, S. B. Klapp, has got back home and is improving. Help us to thank the Lord for preserving him and letting him live and pray that he may be restored to good health and come back to give us the Message of Salvation and to encourage us to work for the Lord. I think that he is the most consecrated man that I ever saw. I think that he is fully resigned to the will of the Lord. When our church called him he didn's say to us, "If you pay me I will come back; if you don't I will not come," but left that with the church and he has served us faithfully for seven years and he has been to my home once a month very nearly all the time and I never heard him say anything against any one and never heard him complain about his salary. I have known him to sleep so late that he had to leave home before breakfast and come to Sadler and out to our home and do without his meal until dinner.

His church, Happy Home, has sent up many petitions for him and the choir is praying for him to come back to hear them make music of which he is so fond. I wrote a piece last year to THE SUN about the quick building of the new church in Danville and it found its way to the waste basket and this may, but if you think it should it will be all right.

Ruffin. W. D. WALL.

O'KELLY'S RESTING PLACE

Two weeks ago I wrote THE SUN that the remains of the good and great James O'Kelly rested in a parcel of ground, near O'Kelley's Chapel, owned by a colored man who likely knew little or nothing of O'Kelly. Dr. W. T. Herndon writing from Asheboro under date of February 9, says, "I am writing you relative to the O'Kelly resting place. I am stirred over the subject as I never have been before. I am much aggrieved because of the situation. But matters are not quite as bad as you seem to think. My father who owned the ground in connection with the O'Kelly farm donated the grave-yard to O'Kelly's descendants. The deed will be found recorded at Pittsboro, N. C. But I am in no condition to save it. I want the remains moved from their present resting place to the Elon College cemetery. I wish you would see President Harper, Uncle Wellons and others and see if the matter cannot be arranged. If action in the matter could be taken soon I would be thankful. I pray that the good Lord may let me see it brought to pass." Dr. Herndon is one of the O'Kelly descendants and so far as I know the nearest of kin now living. I do not know what steps should be taken, or could be, in the matter. But I deeply deplore the fact that the last resting place of the body of a man that meant so much to our history is in a spot unkept, unvisited, unhonored, and unknown to members of the Christian church of this generation. I wonder if there are other thoughts, or suggestions, in the minds of SUN readers like, or unlike, those of Dr. Herndon, and if there is any practical step that can or should be taken in the matter.

J. O. ATKINSON.

Elon College.

MT. ZION

It was our privilege to assist Brother J. F. Apple here in his meeting last summer, and a happy one too. The Lord gave us a great meeting. We were blessed and strengthened on the account of our labors here. It was our happy privilege to worship with this good people February 11, 1917. This people are interested in their church and their beloved pastor. They are giving him their hearty support. God bless them in their efforts.

Since last summer this flock has remodeled the pulpit and organized a Ladies' Aid Society. Also they have arranged to paint the church inside before the next regular preaching day provided the painter is able to reach the place in time. We are glad to congratulate this people for their improvements, but brethren do not stop with a few attainments, but push on and upward and the gracious Lord will bless and crown you with eternal life through Jesus Christ.

L. L. WYRICK.

Elon College.

THE STRAIT GATE

Always the strait gate means endeavor. It is a well-beaten, oft-trodden, toilsome road, but a road whose encumbrances lead to victories, whose mysteries lead to masteries. Joseph must reach the throne by way of the prison cell. Moses must fellowship with the desert before he can interpret the voice in the burning bush. The strait gate means a Red Sea, a Wilderness of Sin, a flooded Jordan. But it means also a cleft sea, a manna-filled desert, a riven river. The beauty of the mosaic lies in the variety of its colors. A picture all white is no picture; a picture all black is worse. God gives variety that our lives may be complete. From the strait gate to the pearl gate the divine spirit is leading, selecting the colors and shaping them into beautiful characters, and fitting us for a welcome at the terminal. The more we trust Him the finer will the picture be.—*Exchange.*

Elijah was always ready for any service to which he was summoned; and the moment he had accomplished it, we hear no more of him till the next summons comes.—*Milligan.*

TO MAKE A CHURCH PROSPER

1. Attend all the services regularly. If possible, be in time; you need at least five minutes after coming in to find a seat and to compose body and mind for the service.

2. Never miss a service needlessly. If you have visitors, invite them to go with you; they will respect you more as a Christian if you are faithful to your duty.

3. If it rains or snows, make a special effort to go. Our Churches stand much in need of storm-proof religion.

4. Take part in the service. You go to worship, not to be entertained.

5. Be devout in every attitude. All whispering should be studiously avoided: Find the hymn and sing it if you can and share the book with your neighbor.

6. Speak to strangers and invite them to come again. A hearty hand-shake will add much weight to the invitation.

7. Be friendly to all. Remember, hand-shaking has not gone out of style. A hearty Christian greeting means much by way of cheer, comfort and encouragement.

8. Accept gladly any work assigned to you. If pastor or some one else is struggling under a load, take hold and help. At least do not increase the burden.

9. Always show proper respect for others' opinions. Never insist on having your own way against the majority. This is an age in which majority rules.

10. Never encourage strife, but be a peacemaker. Peacemakers, you know, are called "the children of God."

11. Avoid gossip as you would an enemy. It is one of Satan's best agents for starting Church troubles.

12. Give cheerfully, according to your ability. The Lord has dealt bountifully with you, hence you should be liberal to his cause.

13. Take a Church paper. Church members should keep posted on the affairs of their Church.

14. Think of services through the week, speak of them to others, and pray that they be attended with divine blessings.

15. Pray for the sick and the poor. Help the Lord answer your prayers.

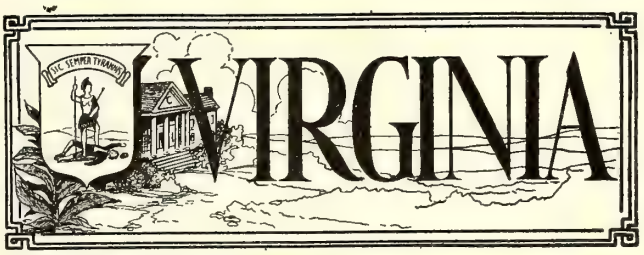
16. Pray for the pastor. His usefulness will greatly increase by the daily prayers of all the people.

17. Pray for some unsaved soul in particular.

18. Pray, pray, pray! Keep prayed up to date. No Christian should be back in his prayer accounts.

19. It is a great deal braver to try to do something to better conditions than to stand around and criticize. If you mean to help along, don't get in front and block the way. Get behind and push. You will then see how little you feel like finding fault with the burden bearers after you have shouldered your part of the load.

20. In short, pray, pray, praise, push, and keep sweet.—*Rev. O. L. Williams, in Pittsburgh Christian Advocate.*



THE WORK OF OUR FIELD SECRETARY OF EASTERN VA. S. S. CONVENTION.

The Eastern Virginia Christian Sunday School Convention, two years ago, found in its own ranks a Sunday school worker who is equal to the best. It is Mrs. Fred Bullock, Suffolk, Va. The Convention elected her to the position of Field Secretary to visit all the schools of the Convention and aid in building them to the highest degree of efficiency. The making of better schools being a matter of education, we did not expect great things to come to pass at once; but so much has come so soon that we wish to call attention to it.

By the promotion of this work several union schools have united with our Convention, and several others are considering it, and these may become churches for us in the near future. She has rendered valuable service to several pastorless churches. While this does not come within the scope of her specific duties, the Sunday school is the church and vice versa, and Mrs. Bullock is very fine in all matters pertaining to church life. To care for one is to care for the other, and she believing this, is rendering valuable assistance all along the line. The schools she visits are taking on new life and are gaining rapidly in points of the Front Line Standard. Home departments, Cradle Rolls, Elementary work, "Teen Age" division, and Teacher-Training classes are being recognized and adopted all along the line.

We believe our schools are getting a vision of what they can do and what should be done by them for Christ. This is the greatest work the Convention has ever done, and we are pleading for a hearty response for the work being done by our Field Secretary. We are endeavoring to secure the co-operation of all the schools, and we appeal to the pastors to help them to line up at once. Give Mrs. Bullock a chance and then put into practice her suggestions, for she is an expert, and you will see a transformation wrought in your school.

C. H. Rowland,
W. H. Denison,
H. E. Rountree.
Advisory Board.

SUFFOLK LETTER

Country churches have had a hard time this winter for Sunday school and preaching services; and "Enoch Hal" hit the nail on the head last week in his reference to preachers passing each other on muddy roads to get to their appointments and winter vacations. While there is no law in our church to compel churches to group into pastorates, the churches ought to be a *law unto themselves* and group themselves into convenient pastorates, and have a pastor to live in their midst. A

minister could serve two or four churches in that way with some degree of comfort and efficiency. Such a group could own a parsonage in which their pastor might reside; and he would then be in a position to marry the young, visit the sick, bury the dead, and keep in touch with the life of the community. This shuttling of ministers may have served some good purpose in past years, but it is too antiquated for efficiency in these days of rural mails and runabouts. It may not be wise to inquire why the custom continues; whether preachers select churches to serve in this way, or whether churches allow their personal preferences for ministers to control their calls. No matter why the custom continues, it would be wise to make the change, and it will have to be initiated by the stronger churches, as a rule. An average preacher on the field is worth more than a brilliant man who comes and goes. There are times when his presence will save the situation. Preachers and congregations will have to co-operate in grouping churches into pastorates. It seems to be within the reach of any group of four churches to provide a home for their pastor and to provide a living salary for his services; but a minister cannot be said to *serve* a church because he preaches for it once a month. He *preaches* to it, but he does not *serve* it. He cannot perform the pastoral duties. There is no more beautiful thing than service. It engages the whole being and the whole time. It knits all the threads of thought, affection, and influence into one helpful thing we call service. The neighborhood is improved by the minister living in it, as well as by preaching in it.

The above is not intended to reflect on any church or any minister, for the custom grew up in the early days of the Church, when salaries were insufficient to support a pastor, and it has come down to us with the sanction of good men and good congregations; but the time has come when the custom must be changed, and if we do not change it, we will lose our opportunity. If we cannot unite *four churches* into *one harmonious group* for efficient service, it is high time for us to quit preaching liberality and union. Let us demonstrate our Principles by practical and united action.

This cannot be done between annual conferences, but it can be provided for to take effect at the next conference. Churches near together can confer, fix a salary to be paid, call a pastor, then with the every-member-canvass unite all the forces in the four congregations and set about building a home for the pastor. All *personal* preferences must merge into the interest of the Kingdom.

W. W. STALEY.

The VANDERBILT HOTEL
THIRTY FOURTH STREET EAST AT PARK AVENUE
NEW YORK CITY

AN HOTEL DESIGNED TO APPEAL
TO THE CONSERVATIVE

THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President ..... Franklin, Va.
Mrs. A. T. Banks, Vice-President ..... Henderson, N. C.
Mrs W. H. Carroll, Secretary ..... Burlington, N C.
Mrs. W. T. Walters, Treasurer ..... Winchester, Va.
Mrs. W. A. Harper, Corresponding Sect'y .. Elon College, N. C.
Mrs. Mamie Holland Leathers, Supt. Y. P. Soc. .. Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes .. Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll ... Greensboro, N. C.

WOMAN'S MISSIONARY SOCIETY CELEBRATES ANNIVERSARY

The Woman's Home and Foreign Missionary Society of Suffolk Christian church celebrated its fiftieth anniversary Monday evennig in the Sunday school auditorium, with seventy-six present. The following twenty-two new members were enrolled: Mrs. W. J. Richards, Mrs. Fred Bullock, Mrs. R. A. Harrell, Mrs. W. H. Herrick, Mrs. L. S. Hollowell, Miss Alice Turlington, Mrs. Luther Rawls, Mrs. Walter Early, Mrs. J. W. Holland, Mrs. E. C. Luke, Miss Maggie Brothers, Miss Willie Brothers, Mrs. Nannie Lancaster, Mrs. H. L. Jacobs, Mrs. R. M. Baird, Miss Nimmie Eley, Mrs. B. M. Bruce, Miss Rosa Riddick, Mrs. Ida V. Riddick, Mrs. W. B. White, Mrs. J. M. Butler, and Miss Frances Bryant.

As the roll was called each member present responded with the name of a missionary.

Mrs. Eudora Kilby read a beautiful tribute to our pastor's wife, Mrs. W. W. Staley, who was a beloved and faithful member.

Corresponding secretary, Mrs. A. D. Brinkley, read a letter from the McCall Magazine Co., and handed to treasurer their check for 32.60 premium on 14 subscriptions secured for them by member of the society.

The following committees were appointed: Visiting committee, Mrs. J. B. Philhower and Mrs. Leonard Smith; social committee, Mrs Rachel Reynolds and Miss Rosa Riddick; welcome committee, Mrs. Richard Klages and Mrs. J. R. Neblett; program committee, Mrs. S. E. Everett and Mrs. John King.

Mission study secretary, Mrs. E. Crocker, gave an interesting report and requested a larger attendance.

Society voted to clothe an orphan girl at the Christian Orphanage, Elon, N. C.; also to donate $10 on the Dogenzaka Japan building fund.

Our President, Mrs. I. W. Johnson, was made a life member of the Southern Christian Convention of Woman's Board, this membership fee also goes to Dogenzaka.

Treasurer, Mrs. C. B. Duke, reported $48 collected.

Recording Secretary, Mrs. W. H. Andrews, read a synopsis of the society and its work for the past five years, showing a membership of one hundred and ten, and amount of money raised $900.

The following program was rendered: Vocal solo, Down in Porto Rico, Mrs. J. M. Darden.

Reading, Miss Ivella's Memorial, Mrs. W. H. Yates.

Closing prayer, Dr. W. W. Staley.

After adjournment of business session the assemblage were served sandwiches, hot chocolate, and mints by the officers of the society:

Mrs. I. W. Johnson, Mrs. G. W. Truitt, Mrs. W. H. Andrews, Mrs. A. D. Brinkley, Mrs. C. B. Duke, Miss Effie Beale and Mrs. J. M. Darden.

GIRLS RAISED $135

Suffolk, January 28.—The sum of $135 was realized by the members of the Girls' Missionary Society of the Christian church from the "Dutch Tea Room," held for the past 10 days in the Virginia theatre building. Dr. W. W. Staley publicly commended these young people this morning at the services of the Christian church. He told of their pledge to give to missions this year the sum of $300 and said the 10 girls in their recent effort had raised more than 10 per day for the cause.

REMEMBER

That March is the month to take an offering for the Contingent Fund. This fund is to be used for your Conference work, expenses of Board meetings, or any work the Conference Board may undertake. This is important.

A BRIEF REVIEW

It is well in any line of work an despecially in the King's business to pause occasionally and take a retrospective look. So we will calmly consider alike our past failures and achievement, hoping thus to gain strength and encouragement for the onward march.

The Woman's Home and Foreign Missionary Society of Suffolk Christian church this evening celebrates its fifth anniversary.

Mrs. W. H. Dick was authorized by the Conference Board to organize this Society, which duty she performed on February 19th, 1912, with the following officers: Mrs. W. H. Dick, President; Mrs Susie Holland, Vice-President; Mrs. I. W. Johnson, Secretary; Miss Bessie Norfleet, Treasurer.

There were one hundred charter members. Thirty two of these dropped out for various and sundry reasons.

Eight moved away from the city. Three were transferred to the Girls' Society. The following six, faithful and beloved members, finished their earthly service and passed on to the great beyond: Mrs. Jennie Croak, Miss Bessie Norfleet, Mrs. Virginia Portlock, Mrs. W. H. Barnes, Mrs. A. B. Covington, and Mrs. W. W. Staley.

Realizing our ranks were becoming sadly depleted, our president, Mrs. I. W. Johnson, proposed a membership campaign, which we are happy to say has resulted in again increasing our membership to one hundred and ten.

Collections from all sources, by totals from February, 1912 to February, 1917 as as follows:

Monthly membership dues	448.59
Quarterly mite-box openings	261.51
Contingent fund	8.20
Literature fund	7.05
Donated by Col. J. E. West's S. S. Class	4.04
Donated by Mrs. M. C. Riddick	10.00
Special collection to defray traveling expenses of Miss Bessie Norfleet, delegate to first Womans' Missionary Conference held at Elon College	15.55
Proceeds of J. Cameron Johnson lectures	5.00
McCall Magazine Fund	49.60
Rummage sales	90.46
Totals	$900.00

Disbursements for all purposes from February 1912 to February 1917.

Amount paid Treasurer of Womans' Board of Eastern Virginia Conference	488.86
Special for support of two Sunday schools in Japan	150.00
Amount paid B. D. Jones, Treas. C. M. A.	50.00
Amount donated to Christian Orphanage at Elon College, N. C.	10.00
Amount donated on Life Memberships in Womans' Board of the Southern Christian Convention	31.25
Amount donated on pulpit furniture for Ponce, Porto Rico Christian Church	30.00
Amount donated to Mrs. D. P. Barrett	15.00
Amount donated on Porto Rico automobile fund	10.00
Delegates' traveling expenses to Elon College, North Carolina	15.55
Mrs. W. H. Denison's traveling expenses	1.00
Secretary and Treasurer's books	4.04
Mite boxes and literature	1.65
Total disbursements	$807.35
February 12, 1917, balance in Treasury	92.65

INAUGURATION

PRESIDENT WOODROW WILSON

Washington, D. C., Monday, March 5, 1917.

$10.00 Round Trip via Sothsrn Railway

From Raleigh, Durham, Chapel Hill, Burlington and all intermediate points to Greensboro.

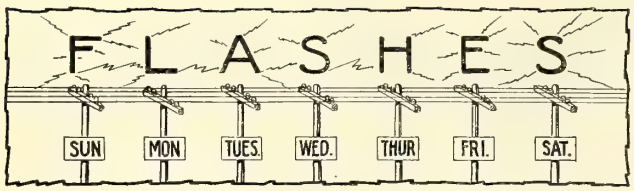
$10.65 from Goldsboro $10.70 from Selma.

Round trip tickets for this ocasion will be on sale March 1-2-3-4 and for trains scheduled to arrive at Washington by noon March 5. Tickets will be limited returning to reach original starting point by midnight of March 10, or by depositing ticket in Washington and paying a fee of $1.00 final limit will be extended to April 10, 1917.

Special Pullman Sleeping cars will be operated from Raleigh and Durham, also from all other points for special parties of twenty-five or more.

For sleeping car reservations, and complete information, ask Southern Railway agents, or address,

J. O. JONES,
Traveling Passenger Agent,
Raleigh, N. C.



February 11: Ambassador Gerard is now on Swiss soil. Former Ambassador Bryce says Germans are making last fight and war is near the end.

Fberuary 12: Germany is warned of vigorous action if 62 American sailors are not rescued.

February 13: Cuba in state of revolution, fighting now going on.

February 14: Break with Austria-Hungary probable since the sinking of the Law by Austrian submarine. Revolt in Cuba serious.

February 15: If prompt realse of American sailors is not made by Germany, war is only a matter of hours.

February 16: Four German submarines lurking off Cuban coast. Manufacturers urge trade commission to fix fair prices of paper.

February 17: Brand Whitlock, minister to Belgium, is not to leave as once suspected.

THE LIMITS OF HUMAN ACHIEVEMENTS

What is true of the body is true of the mind. We all of us know men who write too much, or speak too much, or preach too much. There are many whose fame would be doubled if their work was halved. There are preachers who forget that the only thing that really matters in their life-work is the sermons they prepare for their congregations and the pastoral work they do in addition. They wander all over the country. They cross the seas. They undertake all manner of offices and duties. They are never at peace. They tell you that they work eighteen hours a day. As a rule, they break down prematurely. When they do not, all the life and freshness go out of the. We are to find our tasks and concentrate upon them, and not attempt anything that will impair the efficiency with which they are performed.—*British Weekly.*

THE APPROACH TO GOD

The only real limit is "the might of his glory," the limitless omnipotence of the self-revealing God. To that we may indefinitely approach, and until we have exhausted God we have not reached the further point to which we should aspire. And what exalted mission is destined for this wonderful communicated strength? Nothing that the world thinks great: only helping some lone widow to stay her heart in patience, and flinging a gleam of brightness, like sunrise on a stormy sea, over the tempest-tossed life.—*Alexander Maclaren.*

A Familiar Scene in Warring Countries

BROTHER KENDALL WRITES

Dear Bro. Editor:—

A voice from the North. Thinking that possibly some of the Southern friends might be interested in knowing something about my new field. I have decided to write a letter.

Ravena is a railroad town, a prohibition town, a progressive town. Population about 1800 to 2000. It is a beautiful town lying in the Hudson valley with a part of it resting on the side of a hill which is crowned with a wall of rock rising thirty to forty feet straight up from the hillside. The streets are lined with beautiful shade trees and fine "homey" looking houses. The surrounding country is very beautiful.

There is one drive on which I would like to take you, Mr. Editor, and all of my Southern friends. Coming from Alcove, my outside appointment, we climb by a series of up-grades to the top of Martin's Hill, which lies directly back of Ravena, where we pass through a cut in the road which hides the valley from view, but as we sweep out onto the summit of the hill what a panorama lies before us. It always makes me catch my breath and sends a thrill through me.

At the base of the hill, two or three hundred feet below you, lie the beautiful towns of Ravena and Coeymans. The two are practically one, but they are like some religious denominations of which I have heard, neither will merge with the other. Just beyond sweeps the stately Hudson River and on its farther bank nestles the pretty town of Castleton.

Lifting the eyes, your entranced vision wanders over miles of undulating hills, ever climbing higher and higher until they reach up to hte Catskill mountains miles in the distance, swimming in a sea of blue or purplt haze and mist. So sleepy they look that you can readily understand how Irving could lock poor old Rip Van Winkle in a twenty years' slumber in their beauty.

Turning slightly to the left you look across the Massachusetts line at the Berkshire Hills made famous in the minds of the readers of Osgoods old Fifth Reader by the classic poem "The Smack in School."

Oh, Pshaw, what is the use of trying to describe the indescribable. Mr. and Mrs. Editor, you have a standing invitation to come and see it some time and stay at the Ravena manse.

We have a nice church edifice, a fine, furnace-heated, electric-lighted parsonage with a nice garden spot attached, and best of all, we have a fine, active people, ready to undertake any program for the advancement of Christ's church and get back of it and push.

There was no men's class in the Sunday-school when I came here and only three or four men attending Sunday-school. We arranged to organize such a class setting the goal for a two weeks' campaign at fifty. The night of the organization we had fifty-seven enrolled with forty-five present. We now have sixty-one enrolled and have set our stakes for the year at one hundred.

We have a fine choir under the efficient direction of Mrs. Chas. Barlow. The congregations are fine.

The other evening at prayer meeting, we had over half of the resident membership present. Our Sunday school is in fine working condition and is ably superintended by Mr. E. L. Haight, editor of our local paper. Our Christian Endeavor Society is a live, earnest body of young people. Two Sunday evenings ago they gave a service of song and story entitled, "Whiter than Snow." It was wonderfully impressive. A strong Ladies Aid Society is doing excellent work.

We are planning to start a revival service Sunday, February 25. We covet the prayers of all our friends, Southern and northern, for God's blessing upon this series of meetings.

The weather previous to the ground-hog's getting in his effective work was delightful, reminding us very much of Dixie weather, but since then we have been having sure enough winter. Blizzards and twenty below zero. But we enjoy the keen, crisp air that seems so invigorating and pure and fills one with a real relish for hard work.

Last Friday evening the church gave the pastor a donation; not one of the ordinary kind with turnips and potatoes and beans, etc., but a cash donation, and although the night was one of the worst we have had this winter—snowing and blowing and the thermometer below zero and falling very rapidly—a splendid crowd turned out and after the supper provided by the Lades' Aid Society, they placed in the hands of the pastor $117.24. This amount is over and above his regular salary.

Thank you, Mr. Editor, for the splendid paper you are giving us. Life-blood is costly, but it counts. God bless you! I enclose check for renewal of my subscription and with it a prayer that God may take this the best year of your life.

A. B. KENDALL.

Ravena, N. Y.

SOME LITTLE RESOLUTIONS

To love a little more and hate a little less.

To think a little more and dream a little less.

To appreciate a little more and critize a little less.

To do whatever work I have to do—whether it be washing dishes painting pictures, or building bridges—in a manner a little nearer to my best possibilities, and to be a little less easily content with makeshift performance.

To give up a little more cheerfully whenever giving up shall be necessary and to demand a little less praise and gratitude for my good deeds.

To lose my temper a little less often and be a wee bit kinder to everybody.

To smile a little more and frown a little less.

To add a little more in some way to physical efficiency and to squander a little less health and vitality by neglect and abuse of my body.

To make a little more allowance for the other fellow's faults and mistakes and a little less for my own.

To surprise myself a little oftener by my success in resisting temptations and appall myself a little less frequently by my selfishness and weakness.

To open my ears a little more freely to my neighbor's interests and concentrate a little less passionately on my own.

To be honest with myself a little more frequently and to keep up fewer pretenses with my soul.

In short, to make by little a little progress toward what I ought to be and make the year 1917 at least a little better than 191.—*Ruth Cameron, in Kansas City Journal.*

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

FROM THE SUPERINTENDENT

Dear Friends:

Our financial report is very encouraging again this week. We have run a little more than the $125.00 mark for the week. We have reached $519.28 for this year. Just a little more than one sixteenth of the amount we have started out to raise this year. I have installed a book with the list of each Conference and the list of the churches in each Conference and have so ruled this book that I can give you credit by the month for the donations sent in and at the end of the year I will be able to give you the amount each conference has contributed toward the support of the Orphanage and the amount each individual church in each conference has contributed.

If your church or Sunday school has not contributed this year will you not send in your contribution for January and February so I can give you credit in these two months. It will look good to see a credit on our record book for your church or Sunday school for each month. We have also ruled a column on this same record for special donations and we are going to ask you for one special offering this spring, but will make that announcement later. Our object is to get every Sunday school to contribute monthly toward this work. I am going to ask the superintendent and secretary of every Sunday school, where the Sunday school not making this monthly contribution, to be an Orphanage committee to see that the school makes the monthly contribution. Assist me in this way and let us have the pleasure at the end of this year of reporting every Sunday school in the entire Southern Christian Convention on the list of those who are contributing.

Our little cousins are sending us letters each week and it is encouragnig and makes our corner more interesting.

Measles has come to visit us and six of our little fellows are confined to their rooms on that account. So far we have had no complications and trust that they will soon be out again.

CHAS. D. JOHNSTON,
Superintendent.

Stokesdale, N. C., February 13, 1917.

Dear Uncle Chas.: I want to join the band of cousins. I am four years old. Enclose find $1.00.

How are the cousins enjoying this cold weather? I will be glad when it turns warm so I can get out.

Your little niece,
Jean Simpson.

We are glad to have you join the band of little cousins and trust you will write each month. It makes our corner more interesting to have the little cousins write,
"Uncle Charley."

Cardenas, N. C., February 14, 1917.

Dear Supt: I am sending you thirty cents (30c.) for the Orphanage, for December, January and February. I am saving my money since I was six years old and you may count on my dime for every month.

Erma Jean Whitaker.

I give you a warm welcome to our band of cousins. You are a business little girl to save your money and divide it with the little orphans.

"Uncle Charley."

REPORT FOR FEBRUARY 21, 1917.

Brought forward		$390.63
Childrens Offerings.		
Jean Simpson, Stokesdale, N. C.	$1.00	
Emma Jean Whitaker, Cardenas, N. C.	.30	
Monthly Sunday School Offerings.		
Hines Chapel Sunday school for January	1.00	
Hines Chapel Sunday school for Feb.	1.00	
Ramseur Sunday school, N. C.	3.00	
Shallow Well Sunday school, N. C.	1.05	
Wadley, Ala., Sunday school	2.24	
Mt. Auburn S. S. N. C.	4.00	
Suffolk, Va., Sunday school for January	25.00	
Suffolk, Va., Sunday school for February	25.00	
Lebanon Sunday school, N. C.	1.10	
Memorial Sunday school, Norfolk, Va.	5.00	
Pleasant Union Sunday school, N. C.	4.00	
Apples Chapel Sunday school, N. C.	1.00	
Berea Sunday school, Nansemond Co., Va.	10.00	
Wentworth Sunday school, N. C.	2.00	
Holy Neck Sunday school, Va.	2.00	
Washington St. Sunday school, Portsmouth, Va.	3.00	
Piney Plain Sunday school, N. C., for January and February	5.00	
Pleasant Hill Sunday school, N. C.	2.00	
Shallow Ford Sunday school, N. C.	1.00	98.72
Thanksgiving Offering.		
A friend, Cardenas, N. C.	12.00	
Mrs. J. J. Summerbell, Fall River, Mass.	2.00	
Ingram Christian church, Va.	3.00	17.00
Special Offerings.		
Dendron, Va., Sunday school	3.12	
Dendron, Va., church	8.50	11.62
Total for the week		$128.65
Grand Total		$519.28

The memory of other years is intended to bring light and satisfaction to the twilight hour of life. If it is to do so we must be on our guard now to pile up with the passing years memories of holy deeds, and sweet affections which will bring joy in the afterwhile. —*Methodist Protestant.*

"O-U-G-H," OR THE CROSS FARMER

A farmer's boy, starting to plough,
Once harnessed an ox with a cough,
But the farmer came out,
With a furious shout,
And told him he didn't know hough.

In a manner exceedingly rough,
He proceeded to bluster and blough;
He scolded and scowled,
He raved and he howled,
And declared he'd have none of such stough.

At length, with a growl and a cough,
He dragged the poor boy to the trough,
And, ducking him in
Till wet to his chin,
Discharged him and order him ough.

And now my short story is through—
And I will not assert that it's trough;
But it's chiefly designed
To impress on your mind
What wonders our spelling can dough.

And I hope you will grant that although
It may not be the smoothest in flough,
It has answered its end
If it only shall tend
To prove what I meant it to shough.

—*St. Nicholas.*

TWO APPLES

Such nice rosy apples as they were! Bennett fondled them lovingly. His mother had set the dish upon the study table just before she left to make an evening call. Bennett selected the rosiest one he could find and handed it to his father. Then he sat looking at the rest. "I'll take the next rosiest one myself," he finally said, " but I won't eat it to-night. I'll take it to school with me tomorrow."

"That's a good idea. I'll not eat mine, either," Mr. Rockwell observed, handling his apple thoughtfully. "I'll take it to the office with me tomorrow. Then we'll both report tomorrow night how they tasted," he added.

The next morning both left the house, each with a rosy-cheeked apple stowed away in his pocket.

"Good-by, son; hope you'll enjoy your apple," Mr. Rockwell called back as he ran to catch a passing electric car.

Bennett had polished his apple until it was so slippery it slid around in his pocket like a big marble.

Recess time came. He had been thinking so constantly about the rosy apple in his pocket that it fairly slid into his hand when he fled out behind Jimmy Fagan, who never was known to have anything in his pocket unless it might happen to be a hole. Suddenly a bright thought popped into Bennett's head. And, quick as the thought popped from his hand into Jimmy's pocket. When Jimmy discovered it, the boys were playing tag. Then that apple slid out of Jimmy's pocket just as easily as it had slipped into it, the polishing that Bennett had given it had been so thorough. It disappeared too just as quickly. For when a little boy hasn't tasted an apple for weeks and weeks and then suddenly finds one in his pocket, he doesn't stop long to wonder how it got there; he just goes to eating.

"Well, son, how did the apple taste?" Mr. Rockwell queried when the two were alone in the study together at the twilight hour.

"I—I didn't eat it," Bennett stammered, hanging his head.

"Didn't eat it? What did you do with it?"

"I—I slipped it into Jimmy Fagan's pocket, papa. Jimmy never has an apple, and I thought perhaps he'd like one. How did yours taste?" Bennett asked.

"I didn't eat mine, either, son; I gave it to a newsboy," his father confessed.

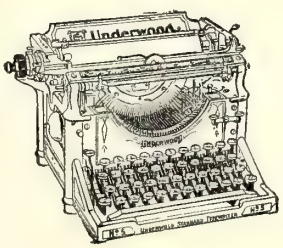
Then a smile lit up both faces as both thought how they had enjoyed those two apples.—*Exchange.*

There has never been in our experience such an interchange of Christmas and New Year's Greetings, or so great a variety of beautiful cards and appropriate messages, as during this season. Certainty the world is growing more kind-hearted and thoughtful of its neighbors, and the spirit of Christmas seems to permeate high and low, rich and poor, young and old. That is an encouragement worthy of thought as we enter upon this new year.—*The Lutheran.*

SPEED--ACCURACY

SIMPLICITY-DURABILITY

Ask Any Typist You Know



WHY

THE

UNDERWOOD

IS

"The Machine You Will Eventually Buy."

OBITUARIES

HESTER

Mrs Bess Fulton Hester was born February 8, 1885 and died February 12, 1917. Aged 32 years and 4 days. She joined Salem Chapel Christian church when she was 12 years old and remained a faithful and loyal member till her death. She leaves a husband, V. L. Hester, to whom she was married September 23, 1909, and two little girls, Evelyn and Mildred. She also leaves to mourn their loss her father and mother, Mr. and Mrs. J. W. Fulton, and four brothers, T. P. Fulton, Walter L. Fulton, J. F. Fulton, and E. W. Fulton; there are five sisters, Mrs. Sallie Vance, Miss Anna Fulton, Miss Byrd Fulton, Miss Jessie Fulton, and Miss Fleta Fulton. The funeral services were conducted by the writed at Salem Chapel church and the enterment was made in the church cemetery. There were many relatives and sympathizing friends present. The floral designs were elaborate and beautiful. May the Spirit of God comfort the bereft and may they so live as to meet her in glory; for she lived a consecrated life and the transporting angel has borne her to the arms of God.

R. F. BROWN.

WELCH

Harry L. Welch was born December 15, 1889 and died January 24, 1917. His age was 27 years, 1 month and 9 days. Ieft to mourn his departure are his mother, three brothers and four sisters, his father having died several years ago. It is hard to see one in the bloom of young manhood taken away, but such is common to life. All was done that loving hands could do, but death claimed its victim. He was the son of Mrs. Eliza J. Welch, a faithful member of Bethlehem Christian church. Funeral services were held at Bethlehem, January 25, 1917 and interment was made in the cemetery at Fairview church of the Brethren.

A. W. ANDES.

BYNAKER

Daniel Bynaker was born October 28, 1854, departed this life January 27, 1817 at the age of 62 years, 2 months and 29 days. He is survived by his widow and ten children. About three weeks before his death I was called to his home to point him to the way of salvation and receive him into the church. The funeral services will be held at Woods Chapel near his home on Sunday afternoon, January 28, 1917, and the remains laid to rest in the cemetery nearby. May the Lord comfort the bereaved and guide them in the ways of eternal life.

A. W. ANDES.

HOLLAND

Febrary 3, 1917, the death Angel visited the home of Brother Wm. D. Holland, of Portsmouth, Va., and took his soul from this life into his eternity. He was thirty eight years of age and the son of S. H. Holland of Windsor. From earliest boyhood he was a member of the church, first at Antioch, then at Windsor, and later at the Portsmouth church.

He leaves his faithful wife, Mrs. W. D. Holland, his devoted mother, Mrs. Georgia Holland of Windsor, one brother, M. T. Holland, and two sisters, Mrs. T. B. Butler and Mrs. J. T. Godwin, of Windsor.

Funera lservices were conducted by the pastor Sunday afternoon the fourth, at the home on Elm Avenue, assisted by Rev. R. B. Scott, of the M. E. Church. Services were also conducted Monday afternoon, the fifth at the Antioch church, conducted by his former pastor, Rev. H. H. Butler. His body was interred in the Antioch cemetery.

H. E. ROUNTREE.

GRIGGS

James W. Griggs, aged 72 years, 2 months and 6 days, died at his home, near Myrtle, Va., December 26, 1916.. He was a member of Bethlehem Christian church and will be greatly missed in his home, church and community. His sufferings were great, though he bore them with much Christian fortitude, trusting in Jesus. He leaves a devoted wife and 6 children, 5 sons and one daughter, one sister and mony friends. The funeral services were conducted at Bethlehem Christian church and his remains were laid to rets in the church cemetery. The Lord bless and comfort the dear benevolent ones.

H. H. BUTLER.

HAYWORTH

Mrs. E. M. Hayworth, daughter of Samson Clapp, died at her home in High Point, N. C. February 2, 1917. Mrs. Hayworth had been in declining health as a result of tuberculosis for several months and her death was not a surprise to her husband and friends.

Mrs. Hayworth had been married a little more than twelve years and in her death she is survived by her husband, her father, three sister and one brother. She and her husband gave every appearance of having lived happily. The writer paid several visits to their home, during her illness and was always received with true hospitality. Mrs. Hayworth had been a Christian for twenty-nine years and during her sickness she assured her friends of being prepared for the Kingdom of Heaven.

The funeral service was held in the home, Saturday morning in the presence of a few friends, by Rev. Mr. Rose, pastor of the West Greene St. Baptist church and the remains taken to Abbot's Creek church for burial.

H. SHELTON SMITH.

HILL

The death Angel entered the home of Mr. and Mrs. C. W. Hill, near Cypress chapel, Nansemond Ca., Va., on January 22, 1917 and claimed as his victim their beautiful little Helen Louise, their youngest chuild, aged 4 years, 8 months and 9 days. She was as bright, interesting and beautiful as any little girl you ever saw. Every body who knew little Helen loved her. We will all miss her in the Sunday school community and home, but our loss has been her eternal gain, she is not dead, she has just gone to Heaven to be with Him, who loveth little children. The dear bereaved family have the deepest sympathy of their many friends. Rachael wept for her children and refused to be comforted and thousands of other hearts have bled when summoned to deposit the remains of their darling offspring in the silent tomb, but the Lord can and will give grace and comfort in the time of trouble.

The funeral services were conducted by the writer, at Cypress Chapel and the remains of the dear little darling were carefully and painfully laid to rest.

"Asleep in Jesus, blessed sleep."

H. H. B.

CARR

Solomon B. Carr of Walters, Va., died on Friday morning at 10 o'clock, Feb. 7, 1917. Aged about 11 years. He leaves one half brother, Mr. J. W. Carr, one half sister, Mrs. Mary E. Johnson, one son, Mr. Luther L. Carr. His funeral services were conducted by the writer at Mt. Carmel Christian church and his remains were laid to rest in the church cemetery.

H. H. B.

BLAND

Georgie Louise Bland, little baby of Mr. and Mrs. Logan Bland and granddaughter of Mr. and Mrs. J. B. Bland of Walters, Va., aged 9 months and 28 days. They were coming home and when they reached Carrville, the mother handed the little one to its father to get off the train and the little one died in a few minutes after they left the train in the fathers arm. They have the sympathy of their many friends. Funeral services were conducted by the writer at Mt. Carmel Christian church and the remains were laid to rest in the church cemetery. God bless and comfort the dear parents with the thought of their little ones being with Jesus, who loveth children and of meeting them in Heaven by and by.

H. H. B.

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SUNDAY SCHOOL AND C.E. COMMENT
By A. L. Hook

Snnday School Lesson, February 25.
Jesus at the Pool of Bethesda
John 5:1-15.

Golden Text: It was Jesus who had made him whole.—John 5:15.

The people of Galilee had received Jesus with a warm welcome. He had made many friends in this country and had created no little interest in placing miracles before the world. He was hearlded abroad as a physician. The nobleman's soul was cleansed and his son's life saved by the saving power of Jesus Christ. A wonderful physician had been found.

Jesus remained in Galilee for three months after he healed the nobleman's son. Then he starts on the way to Jerusalem to attend the passover as all loyal and true Jews were accustomed to do. The records we have of the work done by Jesus gives us a glimpse of the marvelous work done by the Master as He went from place to place doing good to all men.

His presence in Jerusalem created some excitement. He had been in Jerusalem just a year before and cleansed the Temple of His Father. He had given the ruler, Nicodemus, a vision. The time was ripe when eyes of admiration were cast upon and also eyes of those who were His critics.

As the Master entered Jerusalem He saw a multitude of people that were defective in body, mind and spirit. Jesus always sought to aid His fellow man when the opportunity presented itself. Jesus was the only man who could minister to these helpless persons. He could help them like no one else. Many of them did not care for Him to give them aid. They never obtained health. So it is with us—we have the privilege of asking Jesus to minister to our souls and heal our bodies, take away the sin, but as long as we desire to take these things in our own hands and not committ them to One who is competent and able to heal we shall die in sin and pleasure will not be known in our lives. God is knocking at the door of every sick, and lonesome soul this day, shall we let Him come in. The healing is instantenous and permanent.

Christ is always willing, "I have no man," etc, said the helpless one, but those in the gospel land can make no such claim. Christ comes when all others fail and He is able and willing to save.

Christ's blood will keep you clean, The little stones by the road side receives dust from every passing wind. The shower has often cleansed it, but it has always become again soiled. Another stone of the same lustre lies nearby, but within the brook. It is perpetually cleansed, and kept clean by the flowing waters. Clouds of dust may pass over it, but they do not reach it, and it always reflects the clear rays of the sun. All its cleansing, all its purity is in the stream not in itself."

CHRISTIAN ENDEAVOR TOPIC
FEBRUARY 25

The Home Mission Boards of My Denomination.

What They Are and What They Do.—Isa. 35:1-10.

In the scripture we have for our lesson the time is pictured when all the fruits of the Home Mission Boards are brought in—when the harvest has been gathered and Israel has reached the ideal.

The tasks which the home missionary board has to perform are varied and many. To a great degree the nation depends upon the work of the home missionary board.

In the meeting the name and object of the board of each denomination represented in the society membership should be given together with the special work each is doing. The boards are not simply giving money support themselves, but are making a way ot those churches that cannot make investments which will pay a hundred per cent profit in the near future in souls.

The boards of different denominations are beginning to realize that it does not pay to bring competition in the field. Principles that are recognized as secrets of success in business are observed in dealing with home missionary problems. Trained workers make careful surveys of a proposed field, its needs, and its opportunities. Strategic points are chosen for new undertakings. There is consultation among those representing different denominatioins so that there may be no waste of effort or of means through competition between those that are seeking the same object."

For answer in the meeting from C. E. World.

How can a new church made up of poor people get a house of worship?

What provisions is made for training ministers for our church?

In what ways is the gospel taken to persons too widely scattered to sustain a church?

What is one to meet the needs of men in lumber camps?

What work is done for the Indians?

Describe some work done for foreigners by our denomination

Give some results of home mission work proving that its pays.

What forms of home missionary effort are most required in our State?

In what ways are we indebted to home missions?

In what home mission work can we share?

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FROM ENOCH HAL

I note, Mr. Editor, that you are lessening the number of advertisements in THE CHRISTIAN SUN. This will cut off your income, but if the Church will appreciate your efforts to give a better paper, the loss in this way will be made up in more subscribers. Some people will raise a mighty big howl over their church having any kind of a social, and then refuse to take their own Church paper, forcing the paper to resort to all kinds of advertising to make a living. Some people are "one sided"—in fact they only have one side. They persist in having their own way, be boss or nothing at all. "Consistency thou are a jewel."

Glad to see the face of all our editors in the paper last week my little girl said that they all look "old, ugly, and hungry." She wants to know if they ever get pounded like other preachers. (No. Editor.)

Last year we paid our preacher a little over $150.00 for his services, and for all purposes less than $350.00. I have been taking a little inventory of the spendings of our church members in the last 90 days. Here are some of the astonishing items: Ten of our young men gave their girl friends presents amounting to $41.40; four of our flock purchased automobiles at a total cost of $1,340.00; paid for whiskey during Christmas $20.00; for social dinners $8.00; for guns $21.00; automobile rides $5.60—total $1,428.00, an average of $5,712.00 per year.

Guess some of you will say that old "Enoch" is getting down to rock bottom facts. That is what I am, and what I have said does not only apply to my community, but to yours.

ENOCH HAL.

A BIT OF HUMOR

An old colored uncle was found by the preacher prowling in his barnyard late one night.

"Uncle Calhoun," said the preacher sternly, "it can't be good for your rheumatism to be prowling round here in the rain and cold."

"Doctor's orders, sah," the lod man answered.

"Doctor's orders?" said the preacher. "Did he tell you to go prowling round all night?"

"No, sah, not exactly, sah," said Uncle Cal; "but he done ordered me chicken broth."

A sportman came to grief at the first fence. Pluckily remounting, he met the same fate at the second attempt. Asked the cause of his disasters, he said: "It vos like zis. Ven ve koms to ze first fence, I did zink my horse vud jomp; bot he did not jomp, so I vent over his head. Ven ve koms to ze second fence, I did zink he vud not jomp; and he did jomp, so I vent over his tail."—*Exchange.*

Te examiners in a certain school were somewhat surprised when they received the following answer, to some of them rather apt:

"What is a circle?" "A circle is a round straight line with a hole in middle of it."

"Give the future of 'drink,'" "Present, 'he drinks,; future, 'he will be drunk.'"

"Explain gender." "Masculine, 'man'; feminine, 'woman'; neuter, corpse.'"

"What is the difference between climate and weather?" "Climate lasts only a few days."

"Compare 'ill.'" "Positive, 'ill'; comparative, 'worse'; superlative, 'dead.'"

"Who was Virgil?" "Virgil was an Italian author and wrote 'The Charge of the Six Hundred.'"

"Who was Diogenes?" "Diogenes was a great author and for some time King of Russia."

"Explain the difference between a man and a brute." "A brute is an imperfect beast; a man is a perfect beast."

"How are the season caused?" "The earth's axis is a pole which goes through the center of the sun; and as the sun goes round, it turns our axis round, and thus we get our seasons."—*The Watchman-Examiner*

"My brother bought a motor here last week," said an angry man to the saleman that stepped up to greet him, "and he said if anything broke, you would supply him with new parts." "Certainly," said the salesman. "What does he want?" "He want two deltoid muscles, a couple of knee-caps, one elbow, and about half a yard of cuticle," said the man, "and he wants them at once."

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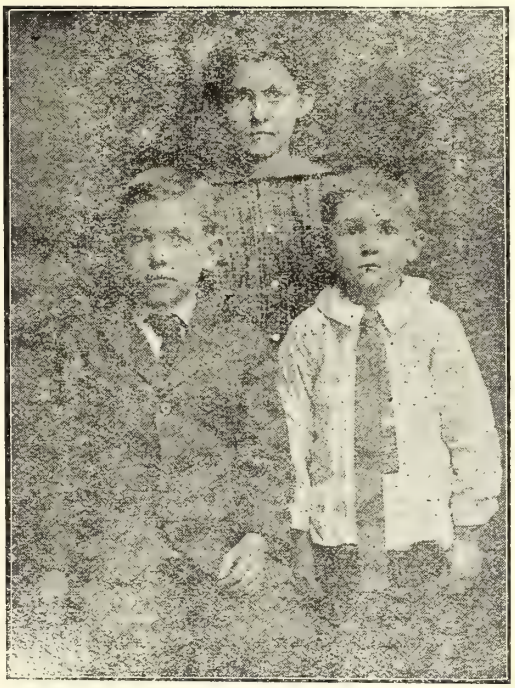

Three fine examples of living monuments that we help build when we give to our Orphanage.

Vol. LXIX { ELON COLLEGE, N. C. WEDNESDAY, FEBRUARY 28, 1917 { No. 9

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

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IN ADVANCE

Entered as second-class matter at the post office at Elon College, North Carolina, under the Act of March 3, 1870.

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial

GAINS OF THE CHURCHES IN 1916

The churches of the United States have not suffered financially from the European war and the increased cost of living, nor has their ordinary rate of growth been reduced the past year. They have given freely to war the millions of money sent to the war-afflicted populations of Europe and Asia, and yet maintained their own regular work, evangelistic, missionary, benevolent and educational, with undiminished force. The year Book of the Federal Council of the Churches of Christ in America for 1917, edited by Dr. H. K. Carrol, gives full statistics, showing that the religious bodies, Catholic, Protestant and Eastern Orthodox, had in 1916 an aggregate of over 40,000,000 communicants or members, crossing the forty million mark by about 17,000. The net increase of the year was 747,000, or 204,000 more than the increase for 1911. In 1800 the total religious strength was 20,618,000, so that in twenty-six years following the net increase has been 19,399,000 or 94 per cent., while the gain in the population of the country for the same period has been about 39,000,000 or 61 per cent. The churches therefore gained faster than the population.

Of the gains in 1916, about 216,000 were of the Roman Catholic and some 300,000 of the Protestant bodies. Among the latter 136,000 are credited to the Methodist, 132,000 to the Baptist, and upward of 79,000 to the Presbyterian and Reformed group. The Episcopal Church had a gain of 27,000, and the Lutheran bodies of 20,000. The report shows a decrease of 90 in the ministerial enrollment of our Church with a decrease of 2329 in membership. Why?

The thirty constituent bodies of the Federal Council report a total of 17,996,000 communicants, a gain in 1916 of about 254,000. Except for an extraordinary revision of the returns of the Disciples of Christ, causing an apparent loss of about 185,000, the gains of the Churches comprising the Federal Council would have been much larger.

The gain in 1916 in number of churches was small, only 117. In the previous year, however, there was a net loss. The smallness of the increase this year is due to decreases reported by several denominations and denominational groups. The Disciples of Christ sustain an apparent loss of 769 caused by faulty method of counting in previous years; the Methodist Epicopal Church loses 68, the Northern Baptists 33, the Northern Presbyterians 97, the Episcopaloans 7. These and other losses reduce the considerable gains of the Roman Catholic, 109, the Unite Brethren, 20, the Lutheran Synodical Conference, 105,etc. It is quite probable that churches, particularly in the rural regions, are being closed or merged for the sake of economy and efficiency.

The gain in ministers is 2,643, which is nearly double that of 1915. The largest gain, 478, is reported by the Roman Catholic Church; the Baptists added 365, the Lutherans 159, an other bodies smaller numbers.

Dr. Carroll presents a new chapter, indicating the distribution of communicants and population of the chief world communions of Protestantism. The Anglican communion has an estimated population of 26,758,000 in the world, the Baptist of 21,000,000, the Congregationalist of 4,355,000, the Lutheran of 70,500,000, the Methodist of 32,418,000, and the Presbyterian and Reformed of 30,800,000. It is shown that the prevailing estimates of the strength of Protestantism are far too low, and that nearly, if not quit 200,000,000 are Protestant members and adherents.

Returns for Sunay schools in the United States for 1916 show a much larger aggregate of Sunday school scholars than in any previous report has given, and that the net increase in the last ten years is more than 6,300,000, with a gain of between 15,000 and 16,000 schools.

* * *

The Lord taught his disciples for three years. It would take 91 years for once-a-month pastor to teach his flock the same number of hours.

* * *

We have accepted the task of pointing poor, blind sinners to Christ but when it comes to teaching and nourishing the man after he has accepted the Master we somewhat balk.

* * *

We need not imagine for a single moment that in all the unrest of the age that the program of Christ will fail. We need have no enxiety about the triumph of Christ.

* * *

It was a banker, none other than President Lynch of the American Bankers' Association, who said the other day at the Bankers' Convention in Kansas City, "As a nation we have grown rich, and have grown fat and have grown soft." That is a hard headed business man's conception of character.

* * *

A story is told of a man who tried almost every plan to get his chimney to "darw," but all failed. He finally decided to build it a little higher, and when this was done his problem was solved. If things don't go well with you in the spiritual life, reach up a little higher and get nearer God.

NOTES AND PERSONALS

Rev. Geo. D. Eastes, who has been sick for some time is better, we are glad to report.

Dr. W. H. Denison is being assisted in his evangelistic services this week by Rev. William Flammer of Piqua, Ohio.

According to the Federal Council year book we have 106,159 communicants in the Christian Church in the United States, and 1,066 ministers.

Those who paid us a call during the last week were Mrs. W. J. Fleming, Mt. Jackson, Va., Mrs. E. S. Norfleet, Holland, Va., and Mr. W. S. Hardcastle, Dover, Del. Come again.

Dr. Atkinson gives a great message this week in his quotation from Sherwood Eddy. We had the privilege of hearing that message delivered, and to us, it was one of the greatest appeals for mission work delivered on the Congress floor.

Miss Gladys Albright of Mebane, and Mr. Alfred F. Harrell, of Rocky Mount, were married in Durham Monday at noon, February 12. The ceremony was performed by Rev. E. R. Leyburn of the First Presbyterian church, at his home in Holloway Street. Mr. and Mrs. Harrell will live in Rocky Mount, where Mr. Harrell is engaged in business.

It is a source of regret that we are called upon to chronicle the death of Mrs. Rebecca Pearce, Franklinton, North Carolina. She passed away on February 19, at the ripe age of 96. In her death THE SUN has lost a devoted friend and constant reader. She was the mother of Mrs. W. W. Staley, who died on January 4.

Again we call attention of Brother P. J. Kernodle's book, "Lives of Christian Ministers." This book contains over four hundred pages dealing with the lives of all deceased Christian ministers up to the time of its publication, 1909. We have only a few copies left and in all probablity this will be the only volume of its kind to be issued in many years to come. It is a bit of history and should be in the hands of every Christian minister and laymen in the Church. The price is reasonable—$2.00—and can be had by addressing the Editor or the Southern Christian Publishing Company.

According to figures just completed by the State Red Cross Seal Commission, of which Dr. L. B. McBrayer is executive secretary, the sale of seals in the State last year showed an increase of 50 per cent over that of the year before, while the increase for the United States was only 30 per cent. The total number of seals sold for the year 1916 was 1,206,325, having a money value of $12,063.25. Of this amount $7,298.39 were kept by local committees for use in the towns and communities where the seals were sold, while the American Red Cross received $1,206.32, and while $1,513.37 were paid for the expenses of conducting the campaign, including Tuberculosis Sunday and the purchase of a moving picture tuberculosis film. The remainder of the sum raised, which amounts to $2,045.17, is to be used by the State Red Cross Seal Commission for the fighting tuberculosis here in North Carolina.

In Virginia he who rides may read. As you travel along the highways you meet now and then posters and placards which at first sight almost frighten you with their big head lines and warning messages. Closer attention makes known the fact that they are not "reward" notices of the sheriff or patent medicine advertisements, nor are they "for sale" signs of some auction company, but plain facts about the ways and means of preventing disease and obtaining good health. The Virginia State Board of Health evidently considered it a good plan to give the usual idle mind of the man on the way to town or the automobilist something worth while to think about, or they thought this a splendid opportunity to get health truth to soak in.

Recently there was held at the Ohio State University, Columbus, a Country Life Conference under the joint auspices of the Commission on the Church and Country life of the Federal Council of the Churches of Christ in America and the Ohio Rural Life Association. About 250 men and women were in attendance, one third being ministers. The report of the Ohio Survey was received with great interest. In many respects it was surprising and sensational. The Survey shows that a majority of the rural churches in Ohio, serving a population of 1,750,000, are barely holding their own or are slowly dying. There are 6,000 of these churches, or one to every unit of 286 people. Meigsville Township is typical of many townships. It has nine churches for 846 people. None of these churches has a resident pastor. Nearly two thirds of the 6,000 churches have no resident pastors. More than 5,000 are without the undivided services of a minister. More than 3,300 have one third or less of a minister's service. Seven hundred have no minister at all. No wonder the Ohio Survey provoked lengthy and, at times, heated discussion. The queston of federation was immediately injected and the demand insistently made that, as one lady put it, the "people higher up" get out of the way and stop blocking the efforts of rural communities who want to get together for the good of the Kingdom. Many requests for aid in federating churches are on file at the Columbus office of the Commission on Church and Country Life.

There is nothing definite to say about the situation in Germany. Congress in session is making every possible effort to meet the crash should it come. President Wilson is doing what he can to keep his country out of the throes of war. May that be ever so and our nation remain a neutral country!

THE SEASIDE CHAUTAUQUA—THE BUSINESS END

At a recent meeting of the Central Executive Committee of the Seaside Chautauqua and School of Methods the General Secretary was instructed to proceed to increase the Permanent Guarantee Fund to $1000. A fund of this amount will insure the financial obligations of the Chautauqua, certainly for several years to come, and will relieve the Committee of embarrassment in planning the work each year. The success of this enterprise of the Church for the past three years, and since its organization proves its value to the denomination. Those who have attended past sessions have gone away enthusiastic and with the hope to be able to return the next year. Many have not missed a session. The best talent of the denomination, North, South, East and West are on the program and this year promises to eclipse the other three. No enterprise of our Church has ever done so much in bringing our denomination prominently before the public. It is too great an institution to suffer from lack of the necessary financial support. One thousand dollars is such a small amount to ask from our great brotherhood. We are asking for subscriptions of $10 or more to be paid annually—one-half on or before November 1, the other half on call of the Committee, the Committee agreeing to refund pro-rata any part of the subscription not needed to meet current expenses. The following have subscribed so far:

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I. A. Luke, Holland, Va.	25.00
W. A. Harper, Elon College, N. C.	25.00
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I. W. Johnson, Suffolk, Va.	1000
J. F. Morgan, Norfolk, Va.	10.00
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Stanley C. Harrell, Windsor, Va.	10.00
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M T. Morrill, Dayton, O.	5.00

Brother, is your name on the list? Let us have your subscription today.

S. M. SMITH,
Norfolk, Va. General Secretary.

OUR FOREIGN MISSIONS

Many of the readers of THE SUN know full well that the Foreign Mission work of our Church has great needs. We need to be doing so much more than we have been doing, and we need to be enlarging our present work so as to make it efficient, and we need to support our present work in a much better way. The Foreign Mission Board appeals to every member of the Christian Church to help our work to larger results. We have a fine lot of workers, but they are greatly crippled because of the lack of equipment.

The regular Foreign Mission Day throughout the Christian Church is the second Sunday in March, (March 11) or a Sunday convenient thereto, except in the Southern Christian Convention, which has no set Foreign Mission Day. We take up our conference apportionment which includes our Foreign Mission offering, to the annual conference.

Brethren, the amount we send up to conference in our apportionment, a part of which is for Foreign Missions, will never support our foreign work, will never enlarge our Foreign work, will never send out more missionaries, will never give us decent equipment, will never make us a missionary church, will never bring us the blessings locally that we need. We must enlarge, increase, develop our mission plans and giving. Why not use the second Sunday in March, in harmony with the rest of the Christian Church, in addition to the small amount we give at conference for Foreign Missions, to make a missionary offering in each church? The Foreign Mission committee of the Southern Christian Convention favor this and suggests it to the churches. Plenty of mission literature has been prepared preparatory to that date by the Foreign Mission Board and may be had for the asking from the Foreign Mission Secretary, Rev. M. T. Morrill, D. D., C. P. A. Building, Dayton, Ohio. It is made for us, ready for our use in preparation for offerings on that day. Two members of our denominational Foreign Mission Board are members of the Southern Christian Convention. They help prepare the literature, they help plan the work, they help direct all our Foreign Mission work. Will you plan in your church for a Foreign Mission offering for March 11, or a Sunady convenient thereto?

WARREN H. DENISON,
Chairman Foreign Mission Committee S. C. C.

Mary walked up to the ironing board and said to her mother: "Don't burn my nose off." "Why not?" asked her mother. "Because you wouldn't have nuffin' to part my hair by."—*Chicago Tribune.*

SIGNS OF THE TIMES

From a good brother of moderate means in another State I have before me today these lines, "After the best calculation I can make I find I have in hand $15.00 of the Lord's tenth. I want to put it where it will do the most good at once, and as our regular funds will not go in through the churches until the Fall, I am writing you to learn the best place to put it to be used for mission work at once. I have greatly enjoyed your talks on missions at our last two Conferences and pray that God may direct you to labor for the advancement of the great mission cause, and to hold up the real truth to the people." When I received those lines (I do not know whether it was by an sort of coinciendce) I had just finished reading Sherwood Eddy's stirring address before the National Missionary Congress at Washington, D. C., April 26-30, 1916, in which I was greatly moved by these words, "Half a world is without Christ—half a world that cannot read or write—half a world without medical knowledge—half a world without social rights (not one of the four hundred million women in Asia can have her God-given rights apart from the Gospel of Jesus Christ)—half the world poor—*and that is the non-Christian half.* Famine has ceased in every Christian land with an open Bible, but every non-Christian country is poor. Famine is chronic in some parts of Asia all the time. I saw in the famine of 1900 children given away, their parents lying down to die in the streets, before my eyes from day to day fourteen thousand a day dying, gaunt skeletons that had fought to keep soul and body together.

"And here in Christian Americea we spend three times as much, to mention despicable trifles only, for chewing gum as would give the Gospel to half a world; twelve times as much for soda water; nineteen times as much for candy as for foreign missions; twenty-seven times as much for moving pictures; forty-seven times as much for tobacco. According to Josiah Strong, those who profess to be Christians put into tobacco $500,000 a day—the same day that the fourteen thousand died in India for want of bread. I believe in art, I love it, but I noticed this week that a little trifle that moth will corrupt was purchased by a Christian gentleman for a price, $600,000, that would have kept six hundred thousand non-Christian boys in Christian day schools for a month. I am not speaking against tobacco or chewing gum or art, but here is half a world without Christ and we are laying up a half billion dollars a year. They need what we have, and we are playing with it."

When I remember that God hath made of one blood all nations of the earth, and that the earth is the Lord's and the fullness thereof, I wonder how some of us who have and withhold and throw away for trifles are going to give a creditable account of our stewardship when we stand face to face with the great Jugde of all the earth. We are not owners, only steward's of God's belongings, and He will hold us to strict accountability for all his property that has been entrusted to our keeping for a season.

My heart glows with joy as I find, now and then, a good brother, like my correspondent who inspired this letter, who is keeping account with his Lord and Master.

J. O. ATKINSON.

MRS. REBECCA PEARCE DEAD—INCIDENTS CONNECTED WITH HER LIFE

Mrs. Rebecca Pearce died on February 19, 1917, after a short illness of perhaps about 18 hours. She was in her 96th year, and one of the most excellent women of the earth. This sister has been called from her labor and affliction to that rest that awaits the faithful. She was one of my old staunch friends. I was her pastor for about twenty years and she and her husband were exceedingly kind in looking after all my wants. She was true to her Church, faithful to all of its demands and regular in her attendance. In fact she was one of the charter and leading members in the church, Oak Level, and her family was one of the pillars of the church. I was for a number of years pastor of many older members on the Joyner side, and the Pearce side too, but the members on both sides have all passed away with possibly one exception. Sister Pearce was a remarkable lady. She was domestic and a great reader; kept herself well posted with the foreign as well as with our home government. While her husband was fortunate in gathering the effects of life she was equally so in doing her part in accumulating the comforts of life. They had only two children—two girls— Mrs. Staley and Mrs. Mitchell.

Once while I was conducting a series of meetings at Oak Level of remarkable interest, Mrs. Elizabeth Joyner, Mrs. Pearce's mother, a lady of fine ability possibly in her 73rd year who was fleshy entered the church. The weather was warm and we procured her a comfortable chair in the aisle in order that we might make her as comfortable as we could. She was not a member of the church, but a woman beloved by everybody who knew her. At the close of my sermon I invited all to come forward that desired to accept Christ. Miss Pattie (afterwards Mrs. W. W. Staley), who was a faithful worker in her church, had been successful during the meeting in getting all the young ladies of her class to come to Christ. She got up and gently moved down to her grandmother, kneeling at her knees with her youthful tears trickling down her cheeks, and asked her grandmother to come to Christ. After a few words of counsel from the pastor and possibly others, she raised her face, her tears had ceased to flow down her withered cheeks when she exclaimed "I am happy. I have accepted Christ." While the congregation was rejoicing I am sure the recording angel was recording her name. I afterwards received her into the church and baptised her by immersion, though aged and fleshy as she was.

Some 32 years ago Suffolk church thought best to change pastors and I was conferred with to recommend some one. When I, with others, recommended Rev. W. W. Staley and he was conferred with, he visited the

people of Suffolk and election was to be held between him and Rev. W. T. Walker. It was understood in the voting that the one that got the largest number of votes should receive a unanimous vote. Rev. W. W. Staley got three votes majority. At once it was made unanimous. But Brother Staley was not willing to accept until he had conferred with his family. He came to my house and asked me to take him to his father-in-law's, Mr. Henry Pearce's. As soon as we reached there Uncle Joe Pearce, an old, true Uncle, inquired of Brother Staley how the election went in Suffolk. He told him. Uncle Joe said that with such a majority don't accept. Brother Staley was very much moved by the statement of Uncle Joe. He later came to me and brought a sheet of paper and asked me to write a suitable letter declining to accept the church. I said I can write it, but I do it reluctantly. I did so. In a few minutes we went in to dinner. When we entered the dining room Mrs. Pearce asked him similar questions about the results of the election in Suffolk and he told her. She turned to me and said, "Brother Wellons, you know him, you know us, you know the people of Suffolk, what do you say about it?" I said, "My Sister, Brother Staley is a young man of promise, but has had but little experience in the ministerial life. We do not know what is to be the result of the faithful minister's life. If he goes to Suffolk he will rub shoulders with the ministers of the city. He has an opportunity to develop the faculties that he possesses. The people there will take care of him. If not, you are amply able to look after the wants of himself and family for a year." His wife was not there to confer with. She was in Graham and Sister Pearce turned to me and said, "Brother Wellons what do you say, we can take care of him if it is required for a year." And I said, "My Sister, by all means send him." She turned to him and said, "Mr. Staley, I know that we can take care of you for a year if necessary and we would willingly do it. I say go," emphasizing the "go," and as a good mother would say, "May God's richest blessings go with you."

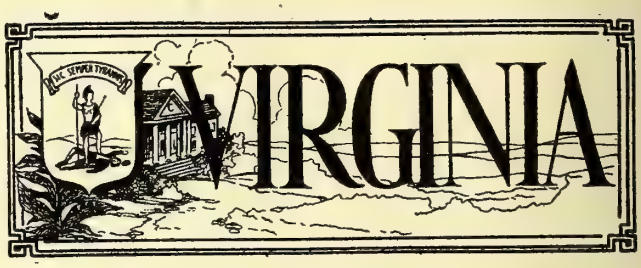
There was made a decision of his life and what a change there was that came over his countenance, revealing his feeling and the matter was thus settled.—"I go."

We went back again into the other room and I wrote him a copy of acceptance of the pastoral work. Here was a grand decision made by his mother-in-law who ever stood behind him and said "Go May God bless you wherever you may go" and the results are now telling of the importance of the decision made by that good, faithful mother-in-law. J. W. WELLONS.

Elon College.

Time occupied in worrying about opportunities, openings and starts is time wasted, because to every capable man a start and an opportunity are always furnished by the necessities of all other men.—*Anon.*

Today's darkness blots not out yesterday's light, and in the depth of winter it is oftentimes pleasant to remeber the summer glory; and so the uses of darkness are sometimes to make men value the light.—*G. Dawson.*



PLEASANT GROVE

The readers of THE CHRISTIAN SUN would like, no doubt, to have a few words from Pleasant Grove. Our twice-a-month preaching program has had the severe test of a hard winter and has stood it admirably. Our Sunday school is holding its own ncely, considering the roughness of the roads and the coldness of the weather; and our Woman's Missionary Society is being heard from in no uncertain tones.

The faithful and efficient workers in the Pleasant Grove church have no doubts as to their church's mission, and in a silent and soul-inspirng way are seeking to effect it. Believing, as they do, that the church is a sacred center for religious culture, they train their children to love its precincts and respect its services. I am doing my third years' work in their midst and have not seen a single service interrupted by a boy or girl, but instead the children are very attentive and seem to appreciate their humble pastor's efforts. Believing further that the church is the sanctuary of our blessed Lord Christ and the saving influence in their community they unite their prayers and unify their purpose in ...ing to reach every man, woman and child in their midst.

And on the other hand we are not accomplishing all we wish to accomplish. We are not reaching all we want to reach. But we realize that the greater things are accomplished, as a usual thing, not by leaps and bounds. Just as the mathematician or musician reduces much of his work to motor control and is thereby permitted to look to the larger things, so also, are we striving to reduce as much as possible our work to some system that we may give ourselves diligently to the larger things as are indicated by the Forward Movement of the Christian Church.

J. G. TRUITT, Pastor.

Every act of faith in God increases our faith in Him. To him who hath shall be given. He who waits on the Lord shall increase his strength. We do not increase our faith by argument, but by exercise.—*James Freeman Clarke.*

"This is the first time you have been to prayer-meeting in a long time," said the pastor of a colored congregation. "I had to come," replied Erastus Pinkney, "I needs strength'ning'. I'se got a job white-washin' a chicken-coop and buildin' a fence around a watermelon patch."—*Exchange*

The Christian Sun

From Now Until June 1, 1917 For Only Twenty-Five Cents

AN INTRODUCTORY OFFER

READ

A LITTLE TALK IN THE FAMILY

Dear Christian Sun Family:

Let me have your ears just a minute. I want to tell you a short story. Listen to it!

A few years ago a man subscribed to THE CHRISTIAN SUN for three months as an experiment. At the end of the time he had become so attached to his Church paper that he has been taking it ever since. His whole family agree with him in saying that it is now part of the family.

Don't you think that is fine? I do. Don't you think that it can be repeated in the lives of others? I do—and I hear you all say "Yes" and not in the timid voice of a blushing girl who says "yes," but that loud YES.

Very good; so let us take up another point in the case. Let us consider a plan to place THE SUN into the hands of more of our people for a while.

Here is what I have to offer. But first I will ask if any of you have a suggestion. I hear no suggestion and so I will say on.

I have figured that with the circulation that I now have that I will not lose any money by adding four or five hundred more to the list for a short time at a little discount in the rate.

Here is the matter in a brief way: I will send THE SUN to any address from now until May 1, 1917 for only twenty-five cents. This offer holds good until Saturday, March 10, 1917. By closing the offer then all will get the first issue in March—three whole months for only 25 cents.

This is purely an introductory offer and is to be conducted on a business basis. The books will close at 6 p. m., March 10 and no special rate given after this date. On April 15 I will write all who take advantage of the offer and ask them if they desire the paper continued. They will have fifteen days to decide and remit. If not heard from by May 1, 1917 their names will be dropped from the list. This is exactly how it will be one. Don't you doubt that.

How do you like that? "Fine, fine, fine," I heard the whole Family say. That pleases your humble Editor.

Now for the "line-up," to use the languagge of the athlete. What will you, and you and you do? Brother—wants to say a word. All right Brother———— — "What is your suggestion?"

(Brother———speaks). "I will go right now and see my neighbors who do not take the paper. I will get up in Sunday school next Sunday morning and tell the people about the offer, and I will also see my pastor and have him to call attention to it also."

(Another Brother wants to say something). "My dear friends: I see that this is a good chance to help a worthy cause, and not only am I going to get up a large club, but I am going to send in the names of some of my friends and pay for the paper myself. I feel that if I can get a family interested in its church that it will be the means of getting the whole family in the Kingdom and if that isn't worth 25 cents I don't know what is."

The plan is before you. Will you go out now and begin to work for THE SUN? It is the only campaign we desire to make in the near future. It is the only campaign that I have called upon you to assist me in.

See your neighbor now. Send a list of your neighbors and remittance for the number. Remember that the date of the offer closes March 10, 1917.

Friends, thank you for this attention. Your help will be appreciated. Everything is now ready in my office for the workk. Do the field work for us and we will take care of the other end of it all right.

Faithfully and hopefully,

C. B. RIDDLE.

STARVING FOR HUMAN CHEER

The Prayer of a Lonely Man:

All day, O God, I have looked at the multitude, and no eye met mine in understanding, no life touched mine in help, no hand clasped mine in friendship.

In a thousand companions I have found no companionship. A myraid of hearts go by, but none stop to beat in time with my heart. I am hungry for friendship, starved for human cheer.

I come to Thee here solitary in my little room in its pitiful stillness, and I come not with vain request for things: I do not ask Thee for spiritual ecstasies; I come for comradeship, to feel that some One is living on with me, through the silence.

Water the loneliness that dries my heart. Warm my being that is chilled by isolation. Abide with me, dear God.

Could I but feel Thy presence, the loveless eye of the many would not so oppress me.

And guide some friends to me I know them not. Surely somewhere in the press mine own awaits me, lives that are akin to mine, laughter tuned to mine, spirits fit to struggle shoulder with me against the push of desolation.

Some people are so rich in fellowship. Their days are feasts of friends. O God, I ask but the crumbs of human feeling that fall from their table.

Thou, who guidest souls through the charless sea of life, steer some woman's soul my way, bring me the cheering convey of honest men, and let little children find me.

Keep me warm and human that they may know me when they find me. Keep me wise and prudent, that no pirate in the seas of love may deceive me.

Infinite Great Spirit, reveal Thyself to me as a Friend and the Maker of Friends.

Do this, God, to keep me human. For Christ's sake, Amen.—*English Author Unkown.*

Turn to page seven and see the great offer we make. Get your friends interested in it.

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President ..... Franklin, Va.
Mrs. A. T. Banks, Vice-President ..... Henderson, N. C.
Mrs W. H. Carroll, Secretary ..... Burlington, N C.
Mrs. W. T. Walters, Treasurer ..... Winchester, Va.
Mrs. W. A. Harper, Corresponding Sect'y .. Elon College, N. C.
Mrs. Mamie Holland Leathers, Supt. Y. P. Soc. .. Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes .. Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll ... Greensboro, N. C

NOTES FROM JAPAN

Christmas in Japan does not differ in the Christian churches from that in the home land except in the quality and expensiveness of the gifts. Mrs. Woodworth says it does not take much to amuse a child. I would add to her statement that it does not take much to amuse older people either. Here, as at home the children have their songs and dialogues, and as usual make their funny mistakes, to the great delight of everybody. At the Oji church tickets of admission were issued since the church would be entirely too small to accommodate all the people who on such an accasion wouuld be glad to come. When I was entering the church, a workman stopped me and said: "A short time ago when you preached on the street, you asked everybody to come in and hear the sermon. Now why can't I go in tonight?" One of the members explained to him the situation. But he went off grumbling. It is a pity that at Christmas time these people cannot be accommodated because the exercises are so full of the gospel that everybody ought to hear them.

At our Azabu church we followed the usual custom of giving a dinner to the poor of one of the districts of Tokio, noted for the extreme poverty of the people. There were about three hundred and fifty in attendance, mostly mothers and their babies. I am afraid the readers of these notes would not greatly relish the dinner which was served since it consisted of what to us foreigners is a sort of indigestble red rice mixed with beans, also bread, and some cake. But to these people who are of necessity forced to eat the cheapest food, and not enough of that, this dinner was just as acceptable as a roast turkey would be to some of our most favored friends in the home land.

As to the cost of this dinner, you may be surprised to know that in these days of high prices it cost a little more than five cents apiece. Rice for those who are brought up on it is the cheapest food there is. Since the Japanese depend mostly on rice and eat vegetables mainly as a condiment, the price of vegetables in Tokio is comparatively cheap.

But living is much cheaper in China than it is in Japan for the people who can eat the food. One of our pastors who recently visited that land, told us that the pastors of churches in the country receive about three dollars a month, and that in the cities the salary is about four dollars a month gold. But fortunately, or unfortunately, we were not brought up to that style of living and therefore our systems rule it out.

Yes, we had a visit from the Willards and I guess we enjoyed them fully as much as they enjoyed us. We did not expect them until the fifth of January and all went to the meeting of the confederated missions of Japan. But they had changed their boat at the last minute and reached Japan a day ahead of time. They found their way to Tokio, and, while riding on the street cars passed the conspicious Y. M. C. A. building with its name appearing in big letters. That looked good supposing of course that I would be nowhere else than at the meeting of the confederacy, phoned to me there to know if Woodworth was present. He was. Soon we got into communication, and as the Y. M. C. A. is not more than a mile from the meeting place of the confederated missions I got on my wheel and was there. But I think it would have done your heart good to see the surprise on Brother Fry's face when he heard that the folks who he thought were still on the sea two hundred miles from land were already in the city hardly a mile away.

Although it was mission meeting time and all the beds are usually full, by doubling up a little, we fixed them out at Brother Garmans. Then whenever we had a chance, how we did fire questions about India! Brother Willard tells us that the tea plantation on which he grew up was sixteen miles square with a population of 12,000, that it is 200 miles north of Calcutta and is right in the center of all the tigerdom of India where on almost any evening one might see a full sized wild tiger slippng out of jungle come around to the cook house of his premises for the refuse which the cook might have thrown out. The tigers and leopards compete with the snakes in keeping the population of India from getting too dense since the tigers and leopards kill about 50,000 a year and the snakes as many more. "Oh," Brother Willard says, "we don't trouble ourselves with them much unless they get to destroying our stock. Some times they kill and only suck the blood of the killed animal and come back the next night for more blood so that, if they are not killed off, they will destroy all the stock on the place."

But as if snakes and tigers were not enough to scare a body to death, not so far away is a tribe of head-hunters who find that the most efficacious way to gain the good will of their ugly wooden idol is to offer up the heads of any people who do not belong to the tribe. Brother Willard was himself caught by them and lived in jeopardy of his life for five months before he could get away. Providentially before his capture he had, in trading with these people, made a friend of the chief who helped him get started on his return one night when the whole tribe was spending the night in a frenzied worship of their idol. At that time the rain was falling and the only way he could travel to do a little in the dusk of the evening and in the early morning. The rest of the time was spent in hiding among the dense wet foliage. This ultimately developed the rheumatism which took him to America where he found his wife, all in the providence of God as he looks at it.

Now tell me. How would you like to live in a land where it rains 450 inches in three months and a half and is so dry the rest of the year that the ground cracks widely open? It seems to me that sixteen feet of rain a month would be some water!

And then the servants! The cook will not carry the water nor the driver of the horse give him his fodder.

Every man to his job, sixteen servants to run a house for two people! I feel sure that if my wife had so many servants around as that, even if they all worked well, she would be a good candidate for the jimjams inside of six months. But as the wages of servants is only a dollar a month and he boards himself, it is not so expensive as it seems. But would not be glorious to live where eggs are only two cents a dozen, a whole chicken four cents, a whole dressed sheep for 30 cents and other things in proportion?

But how would you like to have to always examine your shoes before putting them on lest a centipede might be inside or a poisonous snake? And the snakes get into the beds too, if you don't watch out! The jungle is gradually being encroached on by the government, but it is still 150 miles wide and 1500 miles long and is big enough for all kinds of animals to thrive in in a wonderful way.

We certainly wish our new friends all joy in their new home life together and hope that the difficulties of the climate may not be too much for them and that in the great golden opportunity which they have to be seed sowers of the Word of God among India's millions and may live to see an abundant harvest as the result of their labors.

Recently we heard the story of a man named Chalmers who went to New Guinea to do missionary work and found the natives so degraded that they seemed to have no moral sense. If a mother found her baby troublesome with its fretting, there was no reason why she should put up with it, and if she threw it into the river, no one raised any objections. He was asked if he preached the gospel to them. He replied that at first he simply lived the gospel, healing the sick, comforting the distressed, and in general trying to play the part of the good Samaritan. What became of it? The natives began to take notice and wanted to know what it all meant. Then he began to tell them of the wonderful love of God. When he left there a Christian church pointed its spire upward and godly people and earnest worshippers of God.

Tokio, January 18, 1917. A. D. WOODWORTH.

"ARE YOU SATISFIED WITH US, SIR?"

One of the most haunting incidents of the war that we have heard of recently was in connection with one of the Yorkshire regiments. Returning, a pathetically diminished remnant, from some splendid exploit in which they had added luster even to the record of the British soldier, the only thing the men had to say to their commanding officer was the question spoken by one of them: "Are you satisfied with us, sir?" Back of the question we could read some of the perhaps often expressed dissatisfactions of that same commanding officer, but we could read also the confidence and love of men for the one who stood to them as the representative of the land for which they were ready to lay down their lives. And we wonder how it would be if you and I got into the habit of those brave Yorkshire soldiers, and after the deeds that we carried through from day to day and hour to hour we looked up into the face of our Great Commander and asked that simple, earnest, searching question: "Are you satified with us, Sir?"—*Christian Guardian.*

JOE'S FIRST NIGHT OUT

BY BILLIE PIERSON

Mary Anne dropped her magazine at the ring of the telephone. "Hello," she called sweetly. A long pause ensued and then: "Why, thank you so much, Joe. I'll be ready at eight."

The portieres swayed mysteriously; and had Mary Anne been listening, she would have heard the squeak of two new pairs of shoes tip-toeing stealthily down the hall and, had she followed the whispered consultation of her small, twin brothers it would have revealed all. But Mary Anne was sixteen and sentimental and, though it all, sat with fixed smile and ears that heard not.

Precisely at seven Joe started. It was only a thirty minutes' walk; but he had to pass an exceedingly dismal swamp, and at that particular spot one's collar seemed to shrink until it was choking tight, especially on cloudy nights. He walked more and more rapidly as he approached the swamp. Huge snags loomed white and ghastly in the gloomy darkness and stretched forth long, crooked arms like ghosts, weird and silent. The hoot of a lonesome owl mingled with the melancholy chant of frogs among the water docks growing at the edge of the swamp. Even the wind, wailing mournfully, rushed through as if anxious to avoid such a place.

How still it was! Joe shivered—with cold perhaps. He felt of his collar with trembling fingers, but it seemed strangely warm and limp. He pulled his hat down tightly, glanced hurriedly to the left and to the right and stopped in frozen horror. Two white shrouded figures peered from behind a large tree. With arms waving menacingly and shrieking with blood-curdling shrillness, they slowly advanced.

Joe started forward in terror, only to be thrown head first over a rope stretched tautly across the road and to land upon hands and knees in a slushy puddle of mud. He scrambled to his feet, gave one wild cry for help, and flew down the road to home and mother.

Mary Anne shed many tears over the broken date. Joe's mother telephoned his regrets, but no doubt the two cherubs sleeping calmly with angelic smiles on their smudgy faces knew the most about the matter.—*Christian Advocate.*

WHEN THE GRIZZLY MET THE MULE

In a trip over the Sierra Nevadas a Californian took with him not only his favorite horse, but a mule named Billy, a large, iron-gray mule of the pack variety. On the second day in the morning the owner tethered Billy to a tree, allowing him about twenty feet of range range, where there was good feed, and then took a seat on a fallen tree not far away to eat his lunch. He had finished his meal and was half dozing when suddenly the mule reared and snorted loudly. His owner sprang to his feet and looked about.

Not ten feet off stood a huge grizzly bear, evidently

with designs on the owner of the mule. The owner rushed for the nearest tree and made good time in climbing it. He was safe for the time. But how about Billy?

To his owner's surprise, Billy dropped his head after a moment and resumed feeding, as if oblivious of the grizzly's proximity. As for the bear, he stood still for several minutes, his eyes wandering from man in the tree to Billy. The mule's composure puzzled him.

By and by the grizzly started to make a circuit of the tree to which the mule was tethered. The bear emitted a series of deep growls, then opened his great mouth and disclosed two rows of ugly teeth. Slowly the great creature advanced upon the mule. Billy still continued to graze. Nearer came the grizzly and still nearer. The mule stopped feeding. From his perch the Californian watched the scene with breathless interest.

Finally the bear stopped, rose on his hind quarters, and prepared to strike. At that moment the mule, at whose stupidity his owner had wondered, sprang forward, and the grizzly's paws struck the empty air. Then the man in the tree saw a gray form double itself into a ball and bound forward. It was the mule's turn. Out of that ball flew two iron-shod hoof, which shot back and forth with a thump, thump against the body of the grizzly. He was hit all over—on his head, on his shoulder, on his side, and his back—by those pile-driving hind feet. He fell in one drection, then in another, seemingly utterly incapable of getting away; and when Billy stopped kicking, life was gone from the bear's body. The mule, after resting a bit, returned quietly to his feeding.—*New York Tribune.*

OFF FOR SCHOOL

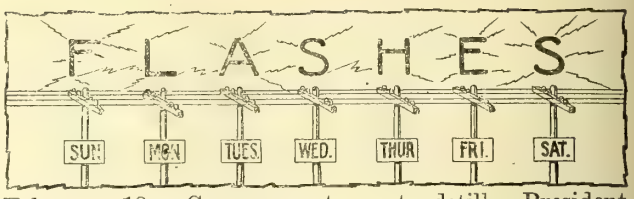
Now, dollies, I'll have to leave you;
I am six years old, you see,
If I don't learn to read and spell,
You'll be ashamed of me.
I know the lessons will be long and hard,
But I shall always try.
Do you s'pose if the birdies didn't
They'd ever learn to fly.

Your sewing for winter is nearly done;
The doll house as clean as can be.
Don't worry and fret after me while I'm gone,
I'll be home every day at three.
Though I know you'll be lonely and miss me, my dears,
You'll be paid for it all; you just wait
And see how happy and proud you'll be
The night I graduate.

—*Alice L. Eymann.*

"Use the past as a guide-post, but do not use it as a hitching-post."—*Hermon Eldridge.*

He who loses his temper, loses much besides. He loses his self-respect; he loses the respect of others; he loses an element out of his character and reputation which he cannot regain; he loses vital force and stamps an impression onhis whole being which time cannot efface.—*Selected.*



February 18: Commerce at a standstill. President says present conditions of shipping must be remedied.

February 19: Congress may favor dry law. Maj. Gen. Frederick Funston, while playing with a child is stricken unto death in a San Antonio Hotel.

February 20: Norwegian steamer shelled after it had been torpedoed. Two Americans on board.

February 21: Women of New York City visit Mayor Mitchell demandng food for their starving children. Much rioting followed.

February 22: Break with Dual Empire at hand. Austria holds firm to former position of warfare.

February 23: British nation facing grave food shortage. Tornadoe in portions of Alabama, Mississippi and Georgia destroyed 13 lives.

February 24: Row breaks out in senate over international crisis.

WHERE THE DAY IS LONGER

Every earnest man is subject at times to moods of depression caused by the fact that he has not had time or opportunity enough to finish certain attractive and important tasks, which, it seems to him, he simply must perform. There is that unwritten book, that unmade tour of visitation, that unfinished course of study, those unread volumes, that painting for which the outline only has been sketched, that summer cottage not yet finished, that field not yet sown—how many and how tantalizing are these hauntings of melancholy suggested by the unachievable plans of life.! But mingled with this feeling of depression there comes to a Christian believer the consoling thought that in the next world he may complete the unfinished tasks of this life. There in eternity he will find tme for perfecting action and be brave enough to do and dare all duties. A hint of this is given in the familiar song:

"Somewhere the day is longer,
Somewhere the task is done;
Somewhere the heart is stronger,
Somewhere the guerdon won."

God never meant that any human life should run its entire course and be fully glorified in this world. This life is probation, introduction, experiment, and a moral training school. Here the great choices are made, the big plans laid, and the far goals are sighted—the consummation of human history and the glorious rounding out of the cycle of human effort dies in the blessed beyond.—*Zion's Herald.*

"My woman folks warn't satisfied to eat de most' of de chicken. Dey had to put de feathers in deir hats an' parade 'em as circumstantial evidence."—*Selected.*

A VOICE FROM FLORIDA

Dear Brother Riddle:

I will "take my pen in hand" to write a promised, but long deferred letter.

Mrs. Long is at 1311, K. St., N. W., Washington, D. C., with Mrs. I. W. Phillips, a sick sister who is in a hospital.

When I came to Florida this winter, I found plenty of work to do—I planted a small grove of trees on my farm, within the corporate limits of the village of Lake Alfred, Polk County, Florida, orange, grape-fruit, limes, tangerines and cocadoes. The farm joins lake Echo. So I call it "Lake Echo Farm. I built a cottage on said farm, near the lake. A driven well furnishes good water. My tenants understand grove culture well. They pay me fifty dollars a year, cultivate twice and care for the grove. They cultivate vegetables for the market, and fish to their hearts content.

I have many calls to preach and teach Bible classes. I was elected teacher of the Bible class of the Baptist Church at Lake Alfred. Yesterday I taught the Men's Bible Class at the Park Avenue M. E. Church, South. A very large class, as the city is full of visitors from the North.

When you visit Florida you will be tempted to indulge in long, lazy, loafing speels, superinduced by the most glorious winter climate in the world. From February 2 to 14, fires of fat pine were in order. Jack Frost got a good supply of vegetables. Now we have balmy breezes, golf, fishing and a majority of the visitors appear to be enjoying a life of loafing luxury. I have no time for anything of the kind. I have a living to make, debts to pay, and work to do. "The night cometh when no man can work."

I will go back to Lake Alfred this week. Then I hope to see THE SUN and Herald of Gospel Liberty. As I have been here nearly a month, I have not seen either since I left Lake Alfred.

If I should attempt to place before you the wonderous delights of Florida, it would be an attempt to paint the lily, or adorn the lake, so I will simply say come and see for yourself.

DANIEL ALBRIGHT LONG.

THE CHRISTIAN'S POSSIBILITIES

I dare say that it is possible or those who really are willing to reckon on the power of the Lord for keeping and victory to lead a life in which his promises are taken as they stand and are found to be true. It is possible to cast all our care upon him daily and to enjoy deep peace in doing it. It is possible to have the thoughts and imaginations of our hearts purified, in the deepest meaning of the word, through faith. It is possble to see the will of God in everything and to receive it, not with sighing, but with singing. It is possible, by takcomplete refuge in divine power, to become strong through and through and, where previously our greatest weakness lay, to find that the things which formerly upset all our resolves to be patient or pure or humble, furnish to-day an opportunity, through him who loved us and works in us an agreement with his will an a blessed sense of his presence and his power, to make sin powerless. These things are divine possibilities; and because they are his work, the true experience of them will always cause us to bow lower at his feet and learn to thirst and long for more. We cannot possibly be satisfied with anythnig less than, each day, each hour, each moment, with Christ, through the power of the Holy Spirit, to walk with God.—*H. C. G. Moule.*

The very same act of mind and hearts by which a man commits his spirit to God in life may be his when he comes to die. . . . . It is wonderful to think that life and death, so unlike each other, may be made absolutely identical in the spirit in which they are met.—*Alexander Maclaren.*

The Christian rule for us all in our daily occupation is to do every piece of work not merely so that it will look well done, but so that it will be well done. For we are God's servants, and God sees things, not as they seem to be, but as they are.—*William R. Richards.*

Fond Mother—Dorothy, if you are bad you won't go to heaven. Don't you know that?

Little Dorothy—Well I've been to the circus and the chautauqua already. I can't expect to go everywhere.

In providing for the comfort of Conference claimants we do not need conservatism, but enthusiasm.

INAUGURATION

PRESIDENT WOODROW WILSON

Washington, D. C., Monday, March 5, 1917.

$10.00 Round Trip via Sothsrn Railway

From Raleigh, Durham, Chapel Hill, Burlington and all intermediate points to Greensboro.

$10.65 from Goldsboro $10.70 from Selma.

Round trip tickets for this ocasion will be on sale March 1-2-3-4 and for trains scheduled to arrive at Washington by noon March 5. Tickets will be limited returning to reach original starting point by midnight of March 10, or by depositing ticket in Washington and paying a fee of $1.00 final limit will be extended to April 10, 1917.

Special Pullman Sleeping cars will be operated from Raleigh and Durham, also from all other points for special parties of twenty-five or more.

For sleeping car reservations, and complete information, ask Southern Railway agents, or address,

J. O. JONES,
Traveling Passenger Agent,
Raleigh, N. C.

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENTS NOTE

Dear Friends:

We have letters from six little cousins this week and they are joining our band of cousins. If we can have as many new ones each week it will not be long until our corner will be full of little letters. It is encouraging to have the little children take an interest in the little orphans.

For a number of years I have been reading the letters of the cousins and have enjoyed them. I believe a great many people enjoy reading the letters from the little cousins and I am real anxious to have them write for the corner. Everybody should be interested in little children and especially little orphan children.

The clouds have disappeared and the weather has turned cooler and we hope for a pretty spell of weather so we can have some ploughing done. We set out about ten thousand cabbage plants last fall, but the cold weather has killed them. While it looks discouraging for something to eat in the cabbage line, we will not give up. We will plant more just as soon as the weather will permit. We remember the story when we were a boy that our teacher taught us: "If you do not first succeed try, try again." So we will just try again and see if we have better luck. We want to plant at least ten bushels of Iresh potatoes, and we wonder if we have some friend who has plenty of good seed potatoes who would like to mak us a donation of a few bushels?

Our financial report this week did not get quite up to the $125.00 mark. We trust next week it will run over that amount enough to make up for the shortage this week. Our grand total stands at $631.18. Let us make it a thousand in the next few weeks. We will then have one eighth of the amount we started out to raise. Don't forget that we want every Sunday school to give monthly contributions and if your school has not been giving this year please begin now so we can give you credit on our new book. We want to see a credit on our record book for each month in the yaer for your school.

CHAS. D. JOHNSTON.
Superintendent.

Report for February 28, 1917

Brought forward		$519.27
Childrens Offerings		
Alferd, James and Lillian Louise Walters, Winchester, Va.	$ .30	
Joel Chapman	.10	
Staley L. Louis	.10	
Mary B. Lewis	.10	$ 0.60
Monthly Sunday School Offerings		
Rose Hill S. S., Columbus, Ga.	1.44	
Oak Grove S. S., Va.	1.45	
New Lebanon S. S., Va.	3.70	
High Point S. S., N. C.	1.00	
Burtons Grove S. S., Va.	2.00	
Antioch S. S., Isle of Wright County Va.	2.00	
* Welcome Bible Class ———, Va.	2.50	
Mens Welcome Bible Class	4.40	
Linville S. S., Va.	1.00	
Timber Ridge S. S., Va.	1.25	
Sanford Christian Church, N. C.	4.10	
Barretts S. S., Va.	2.00	
Haw River S. S., N. C.	1.00	27.84
Special Offerings		
L. I. Fields on support of children	20.00	
The Missionary Society of the First Christian S. S., Norfolk, Va.	2.75	
S. C. Hobby, Durham, N. C.,	50.00	72.75
Churches		
Liberty Springs Church, Va. (Thanksgiving Offering)		10.72
Total for the week		$111.91
Grand total		$631.18

* The name of the school was not sent us in Brother Smith's letter as you will see below. Be sure that you give the name of your school so credit can be given.

Letters

Buell, Va., February 19, 1917.

Dear Brother Johnston: Enclosed you will find a money order for $6.90. $2.50 of this is the Sunday schools monthly offering. The other $4.40 is from the Men's Welcome Bible Class of the school. We have decided to make an offering for you every month.

J. C. Smith.

(This letter did not state name of school.—C. D. J.)

Zuni, Va., February 19, 1917.

Dear Uncle Charles: We have never sent you any thing for the Orphanage. We have been out of school three weeks on account of measles, but we are well now and hope to tsart again soon. Enclosed will find 20 cents for the orphans.

Yours truly,
Staley L. Lewis and Mary B. Lewis.

We are real glad to have you join the Band of cousins. It makes our corner more interesting. Write often.

Uncle Charles.

Winchester, Va., February 19, 1917

Dear Uncle Charley: We are three little cousins from Winchester, Va. We like to hear mama read the letters from the little cousins, and thought we would like to write too. We have all been to the orphanage, but were too small to remember about our visit. We had a sleigh ride yesterday and had lots of fun. Enclosed find 30 cents. We are going to try to write to you soon again. With love to you and all the little cousins, from

Alfred, James and Lillian Louise Walters.

We are truly glad you have joined our little band of cousins and know you will enjoy reading the little letters. I trust many ltte folks will join and help keep our corner full. Uncle Charley.

Ramseur, N. C., February 16, 1917.

Dear Uncle Charles: I guess you will be surprised to get a letter from me. I want to join the band of cousins. I am going to school. I like my teacher fine. I want to thank you for the good home you got for me. You will please find my dime for the orphans.

Joel Chapman.

Glad to hear from you Joel. Uncle Charles is glad he had the opportunity to place you in such a fine home. You must be a good boy and grow up to be a ood man. Write to us often. Uncle Charles.

Most of the grand truths of God have to be learned by trouble; they must be burned into us by the hot iron of affliction, otherwise we shall not truly receive them. —*Suprgcon.*

JOHN WESLEY'S JOURNAL. MAY 1757, PAGE 238

Wesley on Electricity as a Cure

"Tuesday, November 9. Having procured an apparatus on purpose. I ordered several persons to be electrified, who were ill of various disorders. Some of whom found an immediate, some a gradual cure. From this time I appointed, first some hours in every week, and afterward an hour in every day, wherein any that desired it, might try the virtue of this surprising medicine.

Two or three years after, our patients were so numerous that we were obliged to divide them. So part were electrified in Southwark, part at the Foundry, others near Saint Pauls, and the rest near Seven Dials. The same method we have taken even since, and to this day, while hundreds, perhaps thousands, have received unspeakable good, I have not known one man, woman or child, who has received any hurt thereby. So that when I hear any talk of the danger of being electrified (especially if they are medical men who talk so) I cannot but impute it to great want either of sense or honesty."

MILLIONS

Have accepted Wesley's Religion—millions are daily singing the more than six thousand hymns written by John Wesley and his brother, Charles. All of which is, as it should be and then some more.

Moral: There has been no improvement made in the application of his religious teachings, but, thanks to science there have been great improvements made in the application of electricity as a cure for human disorders and for the asking, we will mail booklet "RADIANT HEALTH" which explains the up-to-the-minute method (160 years after Wesley's experience) of applying the VIOLET RAY (concentrated sun-light) and HIGH FREQUENCY ELECTRICITY—in a way to STIMULATE RECOVERY if sick and to aid NATURE in keeping you well if not sick.

STERLING SALES COMPANY
Elon College, North Carolin.

CONSCIENCE

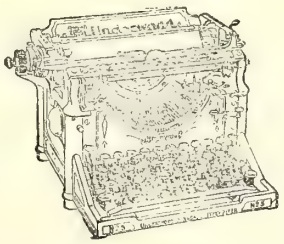
"Theodore Parker tells us, in an autobiographic fragment, how at the age of four he was tempted in boyish cruelty to kill a spotter turtle. 'But all at once,' he says, 'something checked my little arm, and a voice within me said clear and loud, "It is wrong." I hastened home, told the tale to my mother, and asked her what it was that told me it was wrong. She wiped a tear from her eye, with her apron, and, taking me in her arms, said, "Some men call it conscience, but I prefer to call it the voice of God in the soul of man." ' In that beautiful autographic passage in which George Albert Coe dedicates to his mother his 'Religion of a Mature Mind,' he tells us: 'A youth complained to his mothers that his prayers contained no sure sense that God heard or would answer. The mother replied, "May not your impulse to pray be God's manifestation of Himself to you?" '

" 'Every inmost aspiration is God's angel undefiled,
And in every "O my Father," slumbers deep a "Here my child." ' "

—*From "The Return to Faith," by William North Rice.*

SPEED--ACCURACY
SIMPLICITY-DURABILITY

Ask Any Typist You Know



WHY
THE
UNDERWOOD
IS

"The Machine You Will Eventually Buy."

The VANDERBILT HOTEL
THIRTY FOURTH STREET EAST AT PARK AVENUE
NEW YORK CITY

AN HOTEL DESIGNED TO APPEAL
TO THE CONSERVATIVE

THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED

HOLIDAY ON THE HILL

Washington's Birthday was appropriately observed at the College, as usual. On its eve the Peace Contest was held, the regulations were suspended during the day, and the Clio celebration came at night as a fitting close and delightful to a happy, joyous season.

Peace Contest

As we have said the Peace Contest came on the 21 at night. Four rising young orators strove eloquently for the medal and the hour of representing Elon in the State contest. Mr. J. L. Crumpton was successful with Mr. W. C. King as alternative. The other speakers were Messrs. H. Babcock an H. T. Floyd.

Clio Celebration

On the evening of Washington's Birthday the Clio Society entertained its friends and did it well. Mr. Warren McCulloch presided and welcomed the audience. Mr. E. B. Page acted as secretary. The marshals were Messrs. J. M. Watson, chief, R. M. Rothgeb, and E. H. Rainey.

The program as such was initiated by Mr. H. M. Redding, as orator, who depicted in pleasing rhetoric the "Dreamer In the Hall of Fame." It was Mr. Redding's maiden effort, but he spoke like a seasoned product of the forensic art. The same was true of the other participants. It is certainly gratifying to see what fine work the College literary societies, all of them, are achieving in their membership.

But to return to the plesent celebration, two humorous numbers of Messrs G. C. Donovan and E. R. Riedel delighted deservedly for their originality, wit and execution.

Two musical numbers also pleased by Messrs. Floyd Alexander in song and by F. M. Dunaphant in melodrama, the latter being an interpretation of Poe's Raven with musical accompainment.

The debate was as to protection and free trade. Protection won with Messrs H. W. Carter and H. S. Hardcastle as its advocates, though they were hard pressed by the free traders, Messrs. B. W. Everette and L. D. Martin. Mr. Hardcastle also won the orator's medal.

Visitors

So many visitors were present we can but say "Welcome, thrice welcome, and come again."

The sad note of the season was the death of twelve year old, Mary Pritchett, daughter of our fellow-towsman, Mr. John S. Pritchett.

"Y."

SUNDAY SCHOOL AND C. E. TALK

By A. L. Hook

Sunday School Lesson, March 4.
Jesus Feeds the Five Thousand.—John 6:1-21.

Nearly a year has elapsed since the time of our last lesson. Jesus has no doubt performed many miracles during the intervening year, but a full record was not kept. In the miracle we have today it was not recorded for the sake of the miracle, but for an introuction to teaching His disciples a great and eternal truth.

Jesus wished, as all humans wish at times, a place to rest and a place where He could have a private conversation with His disciples. His work had been a success. The people thronged to hear and know more of Him. He crossed the sea to get to a secluded place. The multitude went around and followed Him into the hill country. Night drawing nigh Christ took this opportunity to show His disciples and the multitude that if one would only look to the Father in earnestness that one would receve full blessings, and all needs would be supplied. Note that Christ consulted His disciples about the amount of food present. If we are close to God and His work we will be asked on many occasions questions pertaining to the welfare of our fellowmen. Shall we be able to answer them? No, unless we keep close to the Word and Spirit of our Maker and giver of life.

Jesus offered thanks to God before He began the meal. Is this old Jewish custom still kept up in your home? It is wort while. It is neccessary. It is the righteous and just thing to do.

After all had eaten Christ commanded that all the fragments should be gathered together—a lesson that shows we must not be wasteful even if we have plenty and it comes easy to some.

The disciples had urged the multitude to aid in influencing the Master to accept the Kingship of the people. Their hearts were not reay for His rulership. Christ wants to reign in the lives and hearts of men rather than set up an earthly kingdom. The disciples were dispatched and the Christ sent the multitude away and went into the mountain to pray.

The disciples made little progress on the troubled lake. Christ made progress at the throne of God. The Lord Christ, after the disciples had been tested, entered into their boat and the sailing was smooth. As soon as we allow the Savior to enter our lives the sailing of life's sea becomes easy an temptations flee.

Teachings

"Our needs may be used to open the way to ministering to others' deepest needs.

"The one that would help others will meet their prejudices tactfully while stating the truth frankly.

"The right way of discussing truth brings it to bear on life.

"The most unpromising persons may be reached by the deepest truths.

"Forms of worship are to be tested by the meaning of worship."

CHRISTIAN ENDEAVOR TOPIC

March 4.—Service.—Jas. 1:19-27.

(Consecration Meeting)

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotte from the world.—Jas. 1:19-27.

Have this meeting planned well before starting to carry out your program. The reason why so many meetings do not come up to expectations is because the planning was not sufficient. The place for the Christian Endeavor Society of your community is to begin to serve is right at home and in this meeting. The leader should serve well in making an interesting meeting.

Then, too, others should show their service by taking prompt, active active part in the meeting. To serve is one of the most noble deeds any one can perform. Jesus, himself, said he came to serve. Certainly we ought to carry out His example. "Contempt of all outward things, which come in connection with duty, fulfills the ieal of human greatness. This conviction, that readiness to sacrifice life's highest material good and life itself, is essential to the elevation of human nature, is no illusion of ardent youth, nor outburst

of blind enthusiasm. It does not yield to growing wisdom. It is confined by all experience. It is sanctioned by experience—that universal and eternal lawgiver whose chief dictate is, that every thing must be yielded up for the right.

That which especially distinguishes a high order of man from a low order of man, that which constitutes human goodness, human nobleness, is surely not the egree of enlightenment with which men pursue their own advantage; but it is self-forgetfulness; it is self-sacrifice; it is the disregard of personal pleasure, personal ndulgence, personal advantage, remote or present, because some other line of conduct is more right.

For answer in the meeting from the C. E. World:

How can we best serve our pastor?

Is our committee work all that can be esire?

Is there opportunity in our community for social service?

What can we o to build up our society numerally?

Is our society meetings the needs of our church?

Is there a need for more comrades of the quiete hour?

church members?

Is our spiritual life deepening?

Bible References:

Matt. 20:28; Luke 22:27; John 13:4; Phil. 2:7; Eph. 6:5; Col. 3:22; 1 Tim. 6:1; Tit. 2:9; 1 Pet. 2:18; Mark 10:44; Luke 10:37; John 13:14 21:16; Gal. 5:13; 62, 10; 1 Cor. 15:58; Eph. 6:7; Matt. 4:10; Luke 16:13; Matt. 10:42; John 12:33; Acts 20:19; John 12:26; Eph. 6:6.

CANCER CURED AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having cured without the use of Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL 1617 W. Main St., Richmond, Va. Advt.

OBITUARIES

RESOLUTIONS OF RESPECT

Whereas, in the providence of God, our Heavenly Father, our beloved pastor and brother, Rev. C. C. Peel, has been called from labor to reward, having fallen asleep December 4, 1916, we as a church and congregation—Hebron—do hereby express our great loss in the death of our friend and brother; and do sincerely sympathize with his sorely bereaved family. Therefore, be is resolved:

First—That we bow in humble submission to the will of God who doeth all things well.

Second—That in the death of our brother, Rev. C. C. Peel, the church has lost a faithful and efficient pastor, a good preacher, and earnest worker, and a sincere friend.

Third—That we sympathize deeply with his family and commend them to the care of the Infinite Father who careth for them; and who fain would be their strength and comfort now, and at the last wipe away all tears.

Fourth—That a copy of these resolution be spread upon our church records, a copy sent to The Christian Sun for publication, and a copy sent to the family of our deceased brother.

P. A. BOYD,
J. J. WILLIAMS,
H. J. V. FORLINES,
R. L. RICE,

H. J. FLEMING, Chairman.
T. C. MOORE, Secretary. Committee.

REITZEL

Gatlie Edwards Reitzel, wife of Henry Reitzel and daughter of James Edwards, died February 14, in her seventy-first year. She was a good woman, and her death is a loss to her church and community. She was born in a religious home, and her pious parents brought up the two sons and five daugthers in the church. Both of the sons entered the ministry. Rev. O. T. Edwards was a useful minister in the Baptist church till his death, and Rev. J. R. Edwards, D. D., is pastor of the Baptist church in Birmingham, Ala.

She married Henry Reitzel, December 24, 1873, and they had five children. Oren B., Tatus., Eugene W., James G., and Mary Grace. All are living except Mary Grace who died in 1907.

Of her father's family the only survivors are Mrs. C. S. Brown, Greensboro, Mrs. A. P. Thompson, Ramseur, and Dr. J. R. Edwards, Birmingham, Ala.

In the absence of her pastor this writer conducted her funeral, which was largely attended by her many friends who sympathize with the husband and children in their bereavement. The interment was in the cemetery at Moon's Chapel.

T. E. WHITE.

SMITH

Melissa Katharine, wife of Wm. Smith, died February 13, in her sixty-third year. She made a profession of religion in early life and united with Union Grove Christian church. Later she joined the M. E. Church in which communion she was a faithful member till death.

She is survived by her husband and one daughter, Mrs. Oscar Mann.

She was buried at Moon's Chapel, and the funeral was by the writer.

T. E. WHITE.

A BETTER PIANO FOR LESS MONEY

How to give its members the best piano at the lowest possible pricenthat has been the constant thought and effort of the Management of the Christian Sun Piano Club for years. From the very beginning it was realized that it would be necessary to take advantage of the lowest price that could be made by the factory. That made it necessary to buy in lots of one hundred instruments—all of the same pattern. The Club is, therefore made up of one hundred members and each member is responsible only for his own purchase. All get the benefit of the low price which amounts to a saving of about one hundred dollars.

Ludden & Bates, one of the oldest, largestt and most reliable piano houses in the country, conducts all the correspondence, makes all contracts, and guarantees "Perfect satisfaction of money refunded" to every one who places his order through the Club. Every feature is absolutely guaranteed—there can be no dissatisfaction.

Your are cordially invited to place your order through the Club. Write for illustrated catalogue with full particulars of prices, terms, and guarantees. Tlso for booklet containing hundreds of letters of the strongest commendation from old Club members. Address the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.

WANTED: 3000 persons to pay their Subscriptions to The Christian Sun during 1917 — Editor
RECEIVED 359
"I'll make it one more"
U.S. MAIL
50¢
$1

SELECTED RECIPES

MRS. HELEN ARMSTRONG

Oyster Balls

Wash one pint of oysters, then scald and drain thoroughly. Add soft bread crumbs to the liquor, using enough to absorb all moisture, or about one cupful. Remove from the fire, add two beaten egg yolks, salt, pepper, and two tablespoons of butter. Cut oysters into thin slices when cold and add to the bread. Shape into balls, roll in flour, and fry in hot Cottolene. Serve promptly with slices of lemon and garnish of celery tips.

Pineapple and Pimento Salad

Have in readiness two cups each of pineapple and celery cut into uniform pieces, also two pimentos cut fine. Blend lightly with dressing, and serve in lettuce leaves with garnish of slices of pineapple, strips of pimento, and stars of whipped cream.

Salad Dressing.—Thicken a third of a cup of vinegar (diluted with two tablespoons of water) in the doubleboiler with five yolks of eggs. Remove from fire and chill; then beat into this one-half cup of olive oil and the same amount of whipped cream. Season with salt and paprika and use at once.

Gold Cake

Cream two-thirds of a cup of Cottolene with one and one-third cups of sugar, add the juice and grated rind of one lemon with six well-beaten eggs yolks. Sift two and a half cups of flour three times with two-thirds of a teaspoon of soda and the same amount of salt. Add this to first mixture with about two-thirds of a cup of milk and bake in tube pans, greased with Cottolene and floured, using single burner of gas oven for entire baking.

Peach Pudding

Mix together one pint of flour, two and one-half teaspoonfuls of baking powder, half a teaspoonful of salt, and one-third cup of sugar. Rub through a sieve, and add three-fourths cup of milk, one well-beaten egg, and three tablespoonsful of soft Cottolene. Spread this in a shallow cakepan, greased with Cottolene. Cover the top of the ough with canned peaches, sprinkle two tablespoonfuls of sugar over this and bake in a moderately hot oven for half an hour. Place the cake upon a warm platter and serve hot with sugar and cream or egg sauce.

Egg Sauce

Beat one egg yolk until thick and thirds of a cup of sugar. Beat the white of the egg and add the same amount of sugar also to that. Heat one-half cup of rich milk and add to the first mixture, then blend with white of egg and flavor with vanilla or almond.

This sauce is excellent for a short-cake made with peaches or a combination of oranges and bananas, using a rich biscuit crust for same.

SEASIDE CHAUTAUQUT DAY—SUNDAY, APRIL 15

The Central Executive Committee of the Seaside Chautauqua of the Christian Church has designated Sunday, April 15 as "Chautauqua Day." On that day throughout our denomination we most earnestly ask that every member of the General Committee, and there are seventy-five of them, will take occasion to speak of the Chautauqua at church and Sunday school services in as many churches as they may be able to reach. This general committee represents nearly every conference among us and many of them will be able to get announcements to all the churches of the conference concerning the importance of this institution in the church. We ask the editors of our Church papers to prepare editorials for the week preceding April 15, setting forth the work and opportunities of this movement, Superintendents of our Sunday schools everywhere to make mention of the Seaside Chautauqua and School of Methods and to have some one who has attended, if available, stress its value to our young people. Let the Superintendent urge the workers of his school to attend. Our pastors will be glad to mention it from their pulpits for it is a place of spiritual power, a place to train for Christian leadership. If the members of the General Committee, our pastors, Sunday school superintendents, Christian Endeavor presidents, our editors, and all those who have been at the sessions and caught the vision of our privilege and opportunity will speak a word on Sunday April 15 for the School of Methods many young lives may be greatly benefitted,many workers made more efficient, many pastors led to spend a week that will enrich their work greatly.

For three successive sessions the Chautauqua has delivered the goods and we ask you to speak a good word for it, April 15.

WARREN H. DENISON,
President.

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"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARI[illegible]

Black Library

A Man's Prayer

Teach me that 60 minutes make an hour, 16 ounces make one pound and 100 cents one dollar. Help me to live so that I lie down at night with a clear conscience, without a gun under my pillow, and unhaunted by the faces of those whom I have brought pain.

Grant, I beseech thee, that I may earn my meal ticket on the square and in doing so that I may not stick my staff where it does not belong.

Deafen me to the jingle of tainted money and the rustle of unholy skirts. Blind me to the faults of the other fellow; but reveal my own.

Guide me so that each night when I look across the dinner table at my wife, who has been a blessing to me, I will have nothing to conceal.

Keep me young enough to laugh with my children and lose myself in play.

And then, when comes the smell of flowers and the tread of soft steps and the crushing of the hearse's wheel down in front of my place, may the ceremony be short and the epitaph simple: "Here lies a man."

Vol. LXIX { ELON COLLEGE, N. C., WEDNESDAY, MARCH 7, 1917 } No. 10

THE MINISTER'S SON

By Rev. Clarence Edward McCartney, in The Presbyterian Banner

The Character of Ministers' Sons

The fact that both Woodrow Wilson and Charles E. Hughes are sons of the manse brings up that old libel about the character of ministers' sons. Are these men striking exceptions? Are ministers' sons as a rule sons of Belial, belonging to the low order of Hophni and Phineas? Charles Lamb wrote a number of essays on popular fallacies. Among the falacies which he exposed are the following: "That a bully is always a coward;" "that you must love and love my dog;" "that we should rise with the lark and lie down with the lamb"; "that ill-gotten gains never prosper," and "that enough is as good as a feast." We could wish that he had added one more—that ministers' sons are generally scoundrels. A long time ago Thomas Fuller wrote: "There goeth forth a common report, no less uncharitable than untrue, as if Clergymen's sons were generally unfortunate like the sons of Eli, dissolute in their lives and doleful in their deaths." He goes on to make due allowance for "Benjamins" among the sons of ministers, that is, sons of their old age, and hence, "cockered" and humored by their ancient sires. But his conclusion is that "clergymen's children have not been more unfortunate, but more observed, than the children of the parents of other professions. This last observation, coupled with a possible desire to disparage the ministry, is the sole basis for a great fallacy, as contrary to reason as it is contrary to fact. We can all think of ministers' sons who were scallawags, no credit to a minister or to any other man. But if the general moral and intellectual standard of ministers' sons is not high, then all principles of heredity, education and environment are overthrown. Adam begat a son in his own likeness, and most ministers do the same.

Ministers' Sons Honored by Society

Albert, the son of a minister, was intensely afraid of thunder. One summer afternoon he wandered away from the house and was caught in a severe electric storm. His father saw him running towards the house with a terrified expression on his face and his lips in noticeable movement. "What were you saying, Albert?" asked his father. "I was reminding God that I am a minister's son," was the breathless reply. We waive the question of divine favor, but the facts are at hand to demonstrate that human society at least has shown great favor to the sons of ministers. The clerical family has ever been one of the chief glories of Protestanism. We have no thought of opening an old discussion concerning the differing opinions of two great branches of the Christian church. It may be that the voluntary celibate may rise to a higher plane of sacrifice and devotion than the minister with a family. There have been eminent Protestants who have renounced the right of marriage. Among them we find such names as Archbishop Leighton, Samuel Hopkins, William Muhlenberg, author of "I would not live always," and the historian Neander. Suffice it to say that the reformers cannot have been unmindful of the example of the patriarchs, priests and prophets of the Old Testament and the apostles of the New Testament. Peter was married, at least he had a mother-in-law, and Paul claimed the right to do as Peter had done. With this ancient precedent and sanction, the reformers cannot have been much troubled in conscience when they departed from the rule of one man, Hildebran, and took to themselves wives. Luther must have had more serious reasons for renouncing the state of celibacy than those which he himself gives, viz., to please his father, tease the Pope and vex the devil. At all events, his home life was bright and happy, an earnest and a type of the clerical family which he did so much to found. His letters to his children are models of what a father's letters to his children ought to be. Calvin was perhaps more discreet in his marriage than Luther. He may have been thinking of the sneer of Erasmus. "Some speak of the Lutheran cause as a tragedy, but to me it appears rather a comedy, for it always ends in a wedding." When Calvin married a demure widow of Strassburg he could still make his boast that he had not assailed Rome as the Greeks assailed Troy, for the sake of a woman. That these early reformers succeeded in harmoniznig the life of the priesthood with the life of the family has been for the glory of the Church and the untold enrichment of civilization.

Eminent Men Who Were Sons of Ministers

In the "Dictionary of National Biography," England, there are 1,270 names of eminent men who were sons of clergymen. There are 510 names of famous men who were sons of lawyers, and 350 who were sons of physicians. In this single compilation of great names in English history there are 410 more sons of ministers than sons of doctors and lawyers together. In a recent issue of "Who's Who," for America out of nearly 12,000 names, almost 1,000 are sons of clergymen, a number out of all proportion to the whole number of ministers in the population of the country. According to that standard, there should have been not more than tfifty of these famous men the sons of clergymen.

Time would fail to tell of all the notable men in all departments of human activity who were sons of ministres. We mention only a few of these. In science Agassiz, Fabricius, Jenner, Linnaeus, Olbers, Fields, Morse, Berzelius, Euler; in history and philosophy, George John Romannes, John G. Wilkinson, Hallam, Hobbes, Froude, Sloan, Parkman, Bancroft, Schnelling, Schliermacher, Nietzche, Muller; in art, Reynolds and Christopher Wreen; in philanthropy, Clarkson and Granville Sharp, the anti-slavery agitators; in poetry, Lessing, Tennyson, Ben Johnson, Cowper, Goldsmith, Thomson, Coleridge, Addison, Young, John Keble, Matthew Arnold; among essayists, Emerson, Richter, Hazlitt; among novelists Charles Kingsley, Henry James, and three daughters of clergymen, Jane Austen, Charlotte Bronte, and Harriet Beecher Stowe. But most remarkable is the long list of celebrated divines who were themselves sons of ministers. Among such are these names: Swedenborg, the seer, Jonathan Edwards, Archibald Hodge, Henry Ward Beecher, Lyman Abbott, Charles Spurgeon, Increase and Cotton Mather, Matthew Henry, the famous commentator, Frederick D. Maurice, Lightfoot, John and Charles Wesley, Mansell, Dorner and Dean Stanley.

In our American history the Field family is a noble example of the influence of clerical households. The father, the Rev. David D. Field, was a minister of the Congregational Church. One son David Dudley was the eminent jurist and law reformer; another Stephen J.,

was an associate justice of the Supreme Court; a third son, Henry M., was a useful clergyman and author; and the fourth son was Cyrus W., who laid the Atlantic cable.

Influence of Ministers' Sons in America

It is probable that ministers' sons have exerted more influence in the United States than in any other country. Among teachers, lawyers, doctors, scientists, men of business, and in the Church, there are a great host who have been the sons of the manse. Of the more notable men in our history who wre sons of ministers, we find in political life Wilson, Hughes, Cleveland, Clay, Buchanan, Arthur, Quay, Morton, Beveridge, Whitman, Sulzer, and the lamented Dolliver of Iowa; among jurists, Field and Brewer; among educators, Faunce, James, Carroll, Lounsbury Giddings; in history and literature, Sloan, Parkman, Bancroft, Holmes, Emerson, Henry James, Lowell, Gilder, van Dyke; in invention and science, Cyrus W. Field, Samuel F. Morse, Agassiz, and Ottmar Mergenthaler, inventor of the Linotype; in the Church, Beecher, Alexander, Hodge, Abbott, Potter, Jonathan Edwards; in philosophy, James. In the Hall of Fame, fifty-one famous Americans are honored. Of these ten are the children of ministers; Agassiz, Beecher, Harriet Beecher Stowe, Henry Clay, Jonathan Edawrds, Emerson, Lowell, Morse, Bancroft, Holmes.

Wouldst thou be happy? Take an easy way;
Think of those 'round thee, lve for them all day,
Think of their pain, their loss, their grief, their care,
All that they have to do, or feel, or bear;
Think of their pleasure, of their good, their gain;
Think of those 'round thee—it will not be vain.
—*Exchange.*

HONOR AND HONESTY

Honor creates honesty. The owner of a business who finds time to go through his plant and give a pleasant smile or a happy "good morning" to his employees pays them an honor ,and they wll in turn give him honest work. Too often we live aloof from those who have our interest in hand, and the result is that their interest, many times, is aloof from that which we pay them to do. Personality is the one great telling force, and when this is absent, dire results must be the outcome.

"JESUS ONLY"

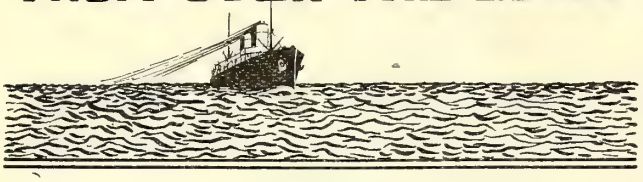
The employment of Heaven is the service of JESUS.
The Harmony of Heaven is the praise of JESUS.
The melody of Heaven is the name of JESUS.
The joy of Heaven is the presence of JESUS.
The theme of Heaven is the work of JESUS.
The way to Heaven is the blood of JESUS.
The light of Heaven is the face of JESUS.
The fullness of Heaven is JESUS Himself.
From a Leaflet.

Note that we are reducing our ads. To do this means less income in that way, but we feel that our friends will stand by us in helping to build up a circulation that will justify our position.

See our splendid offer to send The Sun three months for 25 cents.

"I will lift up mine eyes unto the hills, from whence cometh my help."

FROM OVER THE SEAS



PERSONAL LETTER

Rev. C. B. Riddle,
Elon College, N. C., U. S. A.

Dear Brother: Late in the summer I received your letter in which you kindly offered me the use of THE CHRISTIAN SUN columns for occasional jottings, and I have had it fully in mind to send you something. But for nearly a year past I have been quite miserable, physically, and have been unable to take up anything more than my routine work. But of late I am beginning to feel better, and a few jottings for the SUN are the first bit of extra work that I am taking up.

I have in mind a half dozen short articles for you. I suppose you will prefer them in that shape rather than in one long treastise that nobody will take the time to read. I am sending you the enclosed and will be writing you again along the same general lines a little later.

Of course you are at full liberty to use the waste basket freely in connection with what I send you. It will not be the first time that I have been consigned to that useful receptacle and I am quite good natured about it.

With best wishes for the prosperity of THE SUN, and for all the work in which you may be engaged, I am,

As ever,
E. K. McCORD.

Sendai, Japan.

THE OUTLOOK

The Japan Mission of the Christian Church held its usual mid-winter consultation meeting in Tokyo, in January.

As always, the difficult problem was to plan the coming year's work so as to keep it within the possible combined income of the Mission and the Japanese church (which is more and more seeking to assume its share of the financfiial responsibility, up to its full possibilities.) The opportunities are practically unlimited in almost every line of work. If it be evangelistic work toward which one's heart yearns, there are many towns and villages yet wholly unoccupied by Christian workers; many more of the larger towns and cities yet altogether inadequately occupied, and everywhere the opportunity and the need for a more extensive work in already occupied places are most appealing.

Or, if one's heart goes out to student life, this is the day of open heartedness on the part of the students of Japan, an such a concentrated work for students as Dr. Woodworth and Mrs. Fry are doing might be very profitably duplicated in scores, and possibly hundreds of places. Or, if one realizes the value of Christian literature in the work of leading men to Christ, then truly here as an abundant opportunity for this particular work, with the foundation for it already laid in the most excellent "Christian Literature Society of Japan," of which I will write in a later article. In spite of the excellent start which this Society has made, there is still a great dearth of suitable Christian literature, and a greater dearth of means with which to get it before the public, and to create in the public mind a real desire to read it. Probably there is no more important type of work, for the solidfying of all Christian work here than that which Mr. Garman is undertaking in Tokyo, in his attempt to build up a community church of a type that will actually fit into the community needs. And this is a type of work that could be carried on in multitudes of places, in various forms, if the means and the men were at hand.

It would be easy to go on indefinitely concerning the many openings for profitable work in educational, philanthropic, ond other lines. The doors of opportunity are not closed to us, only the men and the means are wanting.

When God gave the Church the privilege of evangelizing the world, He bestowed upon her a glorious blessing, but one which calls for her, and is worthy of the most studied concentration of all her united forces, and of all the possible devotion, enthusiasm, sacrifice, and service of each individual Christian.

The fact that Japan has climbed so rapidly to her present place among the World Powers is in no sense an indication that she does not need the Gospel of Jesus. Civilization is not necessarily religious, and the civilized man may be as destitute of the Spiritual blessings which the loving Father has to bestow as is the most earnest devotee of the crudest idol god. It is no wonder, then, that we find our income too small to meet the opportunity and the need. It would never be large enough, however large it might grow, for we could not be content to stop short of winning the last soul of all Japan to Christ.

But while we were wrestling with the problem of "makng ends meet" it was refreshing to see our Japanese brethren studying as to how they might increase their part of the income in order to rush the work on a little farther. One suggested cutting off a bit from this and that work, but another quickly responded, "No, we ought not to curtail the work we have already begun, we must give more," and his suggestion was adopted, and we know it will mean real privation and sacrifice to some of them to do so. But it is out of such sacrifice that the Church grows, and souls are led into the Kingdom, and who would care to miss the privilege and joy of it.

E. K. McCORD.

Not when we are determined, come what may, to have a pleasant and a happy life; not then, as the reward of that insistence, does God bestow the music of the heart. He gives it when there is forgetfulness of self, and the struggle to be true to what is highest, though the morning break without a glimpse of blue and the path be through the valley of the shadow The one sure way to miss the gift of happiness is to rise early and sit up late for it. To be bent at every cost on a good time is the sure harbnger of dreary days. It is when we have the courage to forget all that, and to lift up our hearts to do the will of God, that like a swallow flashing from the eaves, happiness glances out with glad surprise.—*G. H. Morrison.*

SIGNS OF THE TIMES

I opened a letter the other day (from a good brother who is a friend of the widow and the orphan in their affliction) and a $50.00 check was enclosed, with this brief note, "You know what to do with this money. I want the Orphanage to have it." Indeed I did know, for I live close enough to our Orphanage to see and realize something of the work it is doing, the economy it is practicing and the efforts it is making to subsist and to grow. In a few hours Bro. Johnston had the check and was happy. "You know this comes in a mighty good time," was his grateful comment, "for our returns for the last few days were hardly meeting expenses. This will help wonderfully. God always does better for us than we deserve or expect."

There is only one reason why Bro. Johnston does not get all the money he needs with which to equip and maintain an Orphanage. And that sole reason is, *our pepole don't know.*

In the first place they have not learned yet what a man we have at the head of the institution. I am going to prophesy, for as many as may happen to read and care to take notice, that as soon as our people learn and come to know Chas. D. Johnston they will give him all the money he asks for, with which to conduct the affairs of our Orphanage. Unless all signs and indications to date fail the man and the institution have met, in the care of our Orphanage and its Superintendent, and the future will prove it. I chanced to know several other Orphanage superintendents, in this State, and I think no sort of prejudice or partiality causes me to say that our Superintendent Johnston measures up to the highest and best of them, both in ability to manage, in efficiency as a business man, and in devotion to the work. Our Church should have 150 of its orphaned children in charge of this great and good man, and give him and them all they need for sustenance and development, rather than the 50 now in his hands.

Then our people do not really know the needs and the heavy expense of an Orphanage. The expense of a family of six, parents and four children, is something fierce in these days of abundant money and scarce food supplies, particularly if you happen to be one of those not posessed of the abundant money. Then multiply that expense by nine, and your imagination gets busy. It is a pity that more of us do not get busy for our helpless ones now in charge of the Church, and intrusted to Bro. Johnston's keep for us.

Then our people don't know what these children are getting. We have in the institution one of the most competant, capable and efficient teachers to be found, an Elon graduate and one well able to hold a position on its teaching staff.

Both matron and house-keeper have been with the institution for quite a while and have proven themselves worthy of the confidence bestowed upon them, and are faithful to the performance of their arduous and trying duties.

When our people come to realize these things, in a way and manner they have not, they will rejoice to have a part in this most worthy charity. It is more than a pity not to support, encourage and inspire Bro. Johnston and his capable and efficient assistants in the great and good things they are so devotedly undertaking for the Church, and for the kingdom.

J. O. Atkinson.

GREENSBORO

Our revival service which began on February 11, closed on the evening of the 25th. Rev. L. E. Follansbee, D. D., lecturer, preacher and evangelist of Des Moines, Iowa, was with us from the beginning to the end; and preached twice on week days and three times each Sunday. While with us he spoke once at each of the following places: Elon College, Masonic and Eastern Star Home, Keeley Institute, Spring Street Graded School, Women's College, and twice at Pomona Graded School. In each instance he pleased his audience. He is one of the most versatile men it has been my privilege to meet. He is always interesting and instructive. He has a rich fund of wit, humor, and pathos. His sermons are strong presentations of gospel truth; and his appeals are full of pathos. His illustrations are luminous and rich with life. His pathos is as tender as that illustrated in the Drumtochty folks in "Beside the Bonnie Brier-Bush," by Ian Maclaren.

In the first service there must have been a hundred who came forward, expressing a desire to lead a better and more deeply spiritual life. The chief result of the meeting seems to have been, not in the great numbers of conversions, though there were conversions, but in the deepening of the spiritual life of all who attended. On one evening everybody in the church, I think, stood, when the speaker as he closed his sermon on heaven urged upon the audience preparation, decision and determination to make heaven their home. It was a joyous sight. In the closing service, Sunday evening, February 25th, many in the large audience stood and testified for Christ and expressed themselves as having enjoyed the meetings and several came forward confessing Christ. Every one seemed to feel that it was good to be there.

P. H. Fleming.

A FEW SUGGESTIONS

Is your name officially recorded on any church roll? If so, do you live in the community where that church is located, and do you attend that church? If you do not live in that community does your local church know where you do live, and that you are properly cared for spiritually? I sent out a few letters to absentee members of one of our churches and eight of them were returned. This does not mean that those persons were not enjoying the Christian religion in another community, but simply means that their home church, or the church where they are officially recorded, cannot locate them.

It is my purpose to continue this investigation until each member of the churches I serve is located, for I want my church records to be a living, vibrating and accurate part of the church, but would it not be better policy for each member to notify the Sec. of the church of his whereabouts? I find that one of these persons has his name recorded as an active member of two churches and neither of these churches can find him. Some of the responsibility for such wanton carelessness rests upon pastors who can live happily under such conditions. The churches and denominations that are doing the most for the Kingdom are those that can "call their whole flock by name."

J. G. TRUITT.

REIDSVILLE

The Reidsville Christian church was organized July 14, 1913, with 31 charter members. Work was begun on the house of worship in June 1914. It is a beautiful and substantial building, modern and convenient in its architecture, and when completed, will be one of the best churches of our denomination in the State. The total cost of our church property up to this time is $11,126.81. The membership of the church has more than trebled since its organization, the present membership being 110.

The work at Reidsville has moved steadily forward and it meeting with marked success. We now have our house of worship completed, except the basement and Sunday school rooms, which will cost about $2,0000.00 to fully complete.

We have built not for the present only, but for the future A great door of opportunity is open to us, as a Church, at Reidsville. Our financial needs at present are greater than ever before, and if this need is not properly met, the larger opportunity for us as a Church will be closed. We must have at least $1,500.00 help from those who love the Christian Church, and the Kingdom, to enable us to complete the church building this year, without increasing the indebtedness of the church, which is a real necessity. Our faithful little flock at Reidsville has pledged $500 in addition to their regular offerings, and this leaves just $1,500.00 for our friends.

An Appeal

Will you not listen to our earnest appeal for just a moment? It is this: We kindly ask that ten individuals or churches, within the bounds of the American Christian Convention, make a donation of $100.00 each to our Reidsville church; and that ten other individuals or churches make a donation of $50.00 each to our Reidsville church, making $1,500.00 in all.

Our people at Reidsville are endeavoring to do their best, (but they cannot meet the needs and demands of the work at this point, until they become much stronger.

We earnestly pray and ask that our entire Church, North and South, give the work at Reidsville, N. C. its very best consideration at this time. Send all donations to Rev. L. I. Cox, pastor, Elon College, N. C.

I am sure that if our people were fully acquainted with the real situation, and knew the pressing need of the work at Reidsville, they would hasten to comply with our earnest appeal, and would do so with much joy and satisfaction and I believe they will. Who will be first?

L. I. Cox, Pastor.

FROM BROTHER CARDEN AND HIS WORK

My work is in a prosperous condition, I am glad to say. I am serving Auburn, Bethel, (Caswell county, N. C.), New Hill, Zion and Lee's Chapel.

I go to Bethel on first Sunday. Here we have a good people preach to. A people that our good Brother T. W. Strowd served for 23 years. They stand with their pastor and are always ready to assist him in every way for the progress of our Lord's Kingdom. We are looking and praying for a great revival.

Auburn

This is my second year with this church. I find a good people here. Some that are ready for every good work and word. We are moving along nicely. The Sunday school is good, and the singing is fine. Brother J. I. Branch and family of this church remembered the pastor and his family by giving a nice ham and some can fruit on the second Sunday in January. This was greatly appreciated. We expect the good Lord to give us a greater meeting this year and as co-workers with Him we are praying for the same.

Lee's Chapel

This is my first year with this church. We are having very good attendance. The Sunday school is very good. We are hoping and praying that the Lord will continue His blessings upon this people. We preach here on the 4th Sunday in each month at 2:30 p. m.

New Hill

This is my tenth year with this church. We are moving along nicely. We painted our church last fall. The work was carried on nicely under the supervision of Brother Carry Welch and others. Pray for us that God may continue to bless His people at New Hill.

Zion

This is my fourth year wiht this church.. This is a good people to serve. We expect in a few weeks to cover the church. We have almost enough of money in hand to pay for the shingles. We are now using the card system in getting up our finances. We find that this is a nice way to get up the finances of the church. We have a good Sunday school, good singng. Brother D. A. Mann is our music leader.

Pray for me and my work.

J. S. CARDEN.

906 Shepherd St., Durham.

THE POTENCY OF PRAYER

The potency of prayer has subdued the strength of fire, it has bridled the rage of lions, hushed anarchy at last, extinguished wars, appeased the elements, expelled demons, burst the chains of death, expanded the gates of heaven, assuaged diseases, repelled frauds, rescued cities from destruction, stayed the sun in its course, and arrested the progress of the thunderbolt. Prayer is an all-efficient panoply, a treasure undiminished, a mine which is never exhausted, a sky unobscured by clouds, a haven unruffled by the storm. It is the root, the fountain, the mother of a thousand blessings.—*Chrysostom.*

Woman's Board of Missions of the Southern Christian Convention

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Mrs. J. W. Patton, Supt. of Cradle Roll ... Greensboro, N. C

NINE-TENTHS OR ONE-TENTH—WHICH?

We give our readers this week a cheering and encouraging message from the President of our Foreign Woman's Board, and yet in it there is one sad note she tells us that only one-tenth of the women of our Church are enlisted in hehalf of missions—in other words we are doing only one-tenth of that which we might do. If you are a member of the Christian Church, dear sister, you belong in one of these columns, and this is written with the plea that if you are with the nine-tenths, to come over to the ranks of the one-tenth and help to reverse the order, yea, even make it unanimous in behalf of those interested and cooperating for the evangelization of the world. One-tenth of the women in our S. C. C. contributed approximately $400 for the Building lot in hte Dozenzaga district—If the other nine-tenths had contributed, accordingly we would have sent up $4,000 more than enough to have purchased the lot; for, no doubt, as much of our Lord's money has been intrusted to the nine-tenths as to the one-tenth. It is a matter that should deeply concern us and each of us should ask: "Lord, is it I that have been faithless and unheedful of thy parting command." We read that there were ten lepers cleansed and only one returned to give thanks and we say now ungrateful they were and yet the same ratio seems to hold among us, as women of the Christian denomination ni our love and gratitude to this same Jesus. To which column do you belong? and if you have been with the nine-tenths, will you not join the ranks of the one-tenth?

MRS. R.

A MESSAGE

I can say with Paul, "I thank my God upon every remembrance of you." I am thankful for your faithful leaders for your splendid people; for your loyal co-operation in all plans outlined by our Woman's Foreign Board, and for your readiness to "attempt great things for God." I feel that our Master is calling us to greater advance this year. We have hardly begun to touch our resources; nine-tenths of the women of our churches are not yet willing to be registered as believing in mssions.

Listen as the message comes down to us across the ages, "As my Father hath sent me, so send I you." Our King is calling out the reserves; He wants us to go out after those other women and girls and bring them too up to the "help of the Lord" in this great and stupendous undertaking of winning a world. Did somebody say, "We did all we could, last year?" All you could, perhaps, but not all that all the women in your conference could do, if all were helping. Shall we not undertake in good earnest, this year, the task of winning those other women, and of securing some form of missionary organization in each church, remembering that the real problem of foreign missions is not on the foreign field but in our home churches?

Each one of your societies the names or whose officers we have will have received, before this is read, a letter from our missionaries, Mr. and Mrs. E. K. McCord. The work of the Sendai station will continue to be the special field of service for the Woman's Foreign Board this year. Three thousand dollars have been appropriated for this field and the administration expenses, one thousand for pastors and other workers outside the Sendai field, and twenty-six hundred to buy a lot for a chapel in Dogenzaka, Tokyo, Japan, where Mr. and Mrs. Garman are working. Your dear women of the Southern Convention have already given splendid help toward this amount but the need is not yet met.

This is our supreme building need, because the poor old building where they are now holding their kindergarten and different services must be given up in the spring. Shall the splendid work they are doing stop? That depends on us here at home. This budget calls for more than we have ever attempted to do before, but we are able to do it. We are counting on every one of you to help with your prayers,your gifts and your service. I know that you will not disappoint us Gno, not us but Christ.

Have you heard about our beautiful watchword for the year, "Remember Jesus Christ?" If we do this there will be no question about the progress of the Kingdom.

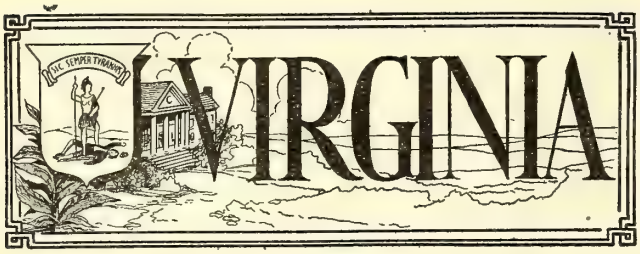
MRS. ALICE V. MORRILL,
Pres. W. B. F. M. of the A. C. C.

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common. This is to be my symphony.—*Selected.*

If a man does not look like a Christian or talk like a Christian, or act like a Christian, or live like a Christian, how is he going to prove his Christianiay? If it is in his heart it is bound to get out somehow.—*Ex.*

When thou are either to do or suffer anything, when thou are about any purpose or business, go tell God of it and acquaint Him with it—yea, burden Him with it—and thou hast done for matter of caring; no more care, but quiet, sweet diligence in thy duty and dependence on Him for the carriages of thy matters.—*Robert Leighton.*

If we put off repentenace another day, we have a day more to repent of, and a day less to repent in.—*W. Mason.*



PASTORATES IN EASTERN VIRGINIA

The last session of the Eastern Virginia Conference requested its Home Mission Committee to encourage the forming of pastorates for the churches that cannot employ pastors for full time and to proceed at once to assist in forming such suitable relationships as may be possible. We ask the cooperation of the ministers and churches to help us in our task Since last Conference Berea (Norfolk) and Rosemont have formed a pastorate, which means a forward movement for them.

Out of forty-one reporting churches, twenty-one have pastorates (many of these having pastors for whole time), leaving twenty churches yet to be grouped.

As a tentative proposition for this twenty, the folowng seems practicable:

1. Ivor, Barrett's Johnson's Grove and Union (Southampton).
2. Windsor, Antioch, Mt. Carmel and Isle of Wight Court House.
3. Bethlehem, Oakland, Hobson, and Mt. Zion.
4. Berea (Nansemond) Liberty Spring and Cypress Chapel.
5. Damascus, Enis, Oak Grove and Sarem.

These churches could also be grouped into six or seven pastorates. Under our present system, five different ministers labor in these five tentative pastorates and three labor in the fifth pastorate. By a little concession and compromise the five pastorates could be formed and each minister have full concentrated work. In the business or educational world our present system would not be tolerated. Should we be less careful in attending to the axairs fo the Kingdom? What church will be the first to lead off in this work? What minister will be the first to form a pastorate or bring the matter to the attention of the churches? This work must be voluntary on the part of churches in the various localities. The Committee is powerless except to advise with you. If any group get together and lack a few hundred dollars to make up a salary of $1000 to $1200 for a whole time located minister, write me fully your need and I will see what can be done. The important pressing need of this Conference is the forming of pastorates of all churches with whole time ministers located in the pastorates.

J. E. West,
Suffolk. Chairman.

YOUNG PEOPLE'S WORK IN EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION

During the last session of the Eastern Virginia Sunday School Convention, we had what was known as Young People's Conference organized through the instrumentality of Mrs. Fred Bullock and Mrs. Hermon Eldridge. It was the first time that the federation of such an organization had been set forth and consequently did not attain to any great success. As our summer session of the Convention will soon be approaching, we have not yet done any work to promote the movement. However we are undertaking some definite work in the Convention this summer. I, as president of the Young Men's organization, wish to offer you an apology for being so slow in the work which you have placed upon me. Since last September I have been busy with my school work, and will continue to be busy until the last of May. I am now contemplating having a program for the Convention and a report of the work and progress we have made since last summer.

It is impossible for me alone to attain my great aspiration without your co-operation in this work; furthermore it is impossible for me to visit all the Sunday schools in the boundry of the Convention for the promotion of the work. I earnestly request that all present at our meeting last July will undertake the task of organizing a branch co-operation of the Young Men's Conference and report to me as soon as you have so done because a leader is necessary to an organization. While I am speaking with no prophetic insight, I am confident we will play a vital part in the Convention.

Most of us, no doubt, are from the rural community Sunday schools and we realize the disadvantage we have over our city school brother, but that does not keep us from work. Years previous to this we have not had the Y. M. C. A.'s in the rural districts, but at the present have a few and in the course of time we hope to have more. We all know more or less of this great movement and its success. It may be that if we put forth strong enough efforts we can produce just as great results through the Young People's Conference. If anyone has a suggestion to offer for the success of the work they will be greatly appreciated.

Floyd D. Ballard.

Elon College, N. C.

SUFFOLK LETTER

This winter has revealed to "Good Road" advocates, road-builders, and citizens, generally, that it is not possible to have "good roads" in bad weather." Enthusiastis are generally limited in vision and unsafe in judgment, though necessary factors in new movements; but much wild reasoning and unfilled prophecies have been delivered on the road question. It is easy to excite the public mind to vote anything that promises good results; but two things should be kept in mind on this great question of roads: (a) That the first cost of building roads, as the first cost in all great matters, is the least cost, and that upkeep is a perpetual expense and increases with time and use. The advocates of public improvements say: "We will issue bonds for the improvements and let the next generation pay them." But they forget that the next generation will have to keep up the roads, and the age will demand that they be made better. We are not doing so much for the next generation by pushing a bonded debt over on their shoulders. (b) That good roads are not good in bad weather. Weather is a variable quantity and though it is made up of temperature and moisture it is

a powerful agent in changing condition of the surface of the earth. It is a blessing to have good roads in good weather; for good roads educate citizens as well as public schools.. I have sometimes thought that railroads enlighten communities as much as school houses, and the civil engineer taught men as well as schools teachers. But, after all has been said and done, it must be confessed that weather controls the roads and no bond issue or engineer has yet been able to keep roads good all the year.

Now, all of the above on roads and weather may be applied to religious life. It is difficult, if not impossible, to have good life in bad times; but what we call times is more in hands of men than weather; though conditions may arise that are so bad that progress is hindered in the best things of society. It is, therefore most important to help to create a moral atmosphere that is wholesome and to prevent these conditions that make religious living most difficult. The elimination of the saloon involves this very condition. The saloon creates an atmosphere and poisons streets and highways that hinder men in moral progress; dissipation as the first prosperity and low moral sentiment may poison society so as to make it hard for individual Christian life. There are powerful machines that can pull through the mud and there are strong individual characters that can resist the pull of bad times; but the average, in both cases, need the best conditions. One of the promises deal with this great matter of way of life. "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain." Christian society must remove the evils that hinder progress and try to make it safe and easy for the weakest to follow Jesus.

W. W. STALEY.

HOLLAND

To the constituency of the Southern Christian Convention in particular and to our Brotherhood at large:

Has it occurred to you that no one has been so bold as to present some of the pressing needs of our Elon College through the columns of our Church paper in these later days?

Through the kindness of my parish it fell to my good lot to spend my vacation at Elon College, which covered the month of January, 1917. After an absence of 15 years the strides of this excellent school have been marvelous. Yet there are many handicaps that should be lifted to make more efficient this, our beloved College.

The following came to my notice today:

"A movement has been inaugurated here (Lynchburg, Va.) for the erection of a chapel at Randolph-Macon Woman's College in memory of the late Dr. William W. Smith, founder and for 20 years president of that institution."

This leads me to the heading of article one, in my contemplated series, on "The Pressing Needs of Our Elon College."

1. The Need of a Church.

This need cannot be described, it can only be told in a one-two-syllable way. The College chapel has been and is the only place where preaching services can be held, for the College students and village congregation. The chapel seats about 500. There are 400 students; 201 members of the local church organization, at least 100 who are not affiliated with the College or church membership who attend prayer meeting, church service and the exercises in the College in general. These will total 801 to be exact. The children of the village and Orphanage are not included in this.

On Sunday the children of the village take possession of the chapel and must be dismissed before the adults can assemble from the class rooms for the closing exercise of the Sunday school. Every class room, the Y. M. C. A. Hall, the President's Office, all are filled on Sunday morning with pupils and teachers for the study of the Sunday school lesson.

You, my dear reader, may say "The chapel is good enough." I beg to not only disagree, but to contradict, positively, it is not good enough, nor big enough, nor comfortable enough, and further it is not used only for holy purposes. In days gone by it may have been dedicated solely to holy, silent, meditative worship. It has long since been necessarily used for other purposes. Think of a class of 120 in English, or a class of 85 in Education getting into a class room to recite; they can not do it, so have to go to the chapel to recite. For examinations here too they must line up, lock step, in discipline, take numbered seats daily for chapel service, where prayer is want to be made and songs of praise sung, listen to the reading of the Scriptures, and to the energizing, vitalizing, invocation of their beloved pastor. At night they take the same seat in the same chapel, listen to a passing Bard, a lecture on the "Master Key," Epression Recital, to orators who orate on war, peace time, eternity, courtship or marriage.

There should be, for aesthetical and psychological reasons a distinct separation of this quantitative and qualitative conglomeration.

At Commencement, we as friends and parents of the 400 want to go to hear our boys and girls, orate and to see them graduate. (There are 31 to graduate this coming May.) What is our surprise when we get there; the door closed, and 300 of the village people standing in the hallways, and on the steps. "No room in the chapel."

The day was when we looked eagerly, longingly, for the sea of faces that it took to fill our spacious Auditorium—now we tremble for the rush, jam at Commencement, knowing full well that many of our college friends will not even get to see inside the chapel, much less get a seat and enjoy the exercises.

What is the remedy? $40,000 as a minimum for a church. A church to seat, including gallery, 1,500 people with all of the conveniences of a modern up-to-date plant. You say it is a big task. Not so. Let some dear heart make it a memorial, if you like, to some dear departed one; or to some dear living one. Make it a living, vitalizng monument to some kind one. How the angels in Heaven above would look down on your life, your effort, and rejoice. The supplying of this one great need can be done, ought to be done, must be done. Does this need appeal to you. Do you dare to go to your closet and talk to God about it?

We know what comfort and inspiration, somehow fills our souls, as we approach the massive old church. How the tones of its bell thrill, inspire us. Then the

ivy, how it clings to the walls, closer, still closer, portraying to us, the idea ever present in our lives, "To the cross I cling, Lord God of Hosts, break not the tendrills of faith, but rather strengthen." Then we enter the church, what a holy hush, pervades this innercour of the sanctuary!

Your church! (*Elon's* 800 *has no church*). Look about you at your beautiful sanctuary. Think of the ages past and the geniuses dead; think of the brain and brawn, their sighs and tears, their sacrifice that made your church possible. Look at the vaulted dome, the galleries, the molten illuminated windows, the carpets, the curtains, decorations and embellishments abound, the gigantic organ, by genius designed, what sublime music, the memorials about you.

The preacher enters saying "Holy, holy Lord God Almighty, the Lord is in His Holy Temple, let all the world be silent." Then the great organ, peals and sweet concords in heaven seem to leap their barriers and come down to mingle with man's made harmony. The choir sings—everybody sings. The preacher preaches. You go down to your home feeling inspired to greater effort, new impulses have swept your soul. You have caught a new vision of service. Why? Harmony, fitness of things lead you and the rest to the psychological moment. Song, prayer, scripture, the sermon, all conspired to the one end—that the Holy Spirit might find open, ready hearts to administer to in this holy place, on this holy day, with these holy surroundings.

Dearly beloved, this is not only a need, but an urgent need. To this means to give convenience to church and College. Our College must compete with like institutions. Too, of all the needs to day, aside from competition, of our College it is a church in which to worship on Sunday—a church that wll seat the people who want to come to church. Thousands of students have attended Elon, still more thousands will attend. Two splendid dormitories for the girls, two for the boys, a gymnasium, second to none in the South, a power plant, magnificent, dining halls, and clubs with eats the best ever, administration building—convenient, massive—a corps of teachers, spiritual, learned, loyal, devoted, a town beautiful, a country rond about rolling, magnificent, a community of a thousand men and women and children. A chapel to seat 500 in which to worship. Is this right, is it fair?

B. F. Black.

EFFICIENCY TALK

We have had rain, snow, and almost impassible roads in this section for the past two and a half months, and it seems that this unprecedented sloppy rainy weather is not over, as it rained all of Wednesday night and yesterday, and this morning is not as promising for good weather as we would like to see.

The weather conditions have evidently operated against our efficiency program, and the first church to ask for the men since last November is Newport News, for week beginning March 12, when "Team A" goes to this church.

With improved weather conditions, we hope the churches (every one in the Conference) will ask for these Teams to visit them, which the Committe has believed from the beginning will be a decided benefit for the churches they may visit.

Able ministers, and the strongest laymen we could find in our Conference, constitute these Teams and we expect every one of our churches to hear them. Who will be the next to ask for "Efficiency Week." I hope every pastor will bring this matter forcibly to the attention of his people and let me hear from them, as early as possible.

I. A. Luke,
Holland, March 2. Chairman

"TEEN-AGE" BOYS TAKE NOTICE

At the last meeting of the Eastern Virgnia Sunday School Convention I was appointed superintendent of the "Teen-Age" Department and was asked to arrange for a boys' conference at our next Convention. Mrs. Fred Bullock is planning for a conference with the girls, and of course we boys are going to have a great Conference to show the girls that we can do something also. Therefore, I want every boy in the Sunday schools of the Eastern Virginia Christian Conference, that will take a part in this Conference to write me at 18 Hardy Avenue Berkley, Norfolk, Va., and let me know what he would like to do in this conference. Ask your pastor about the conference and let him help you to do something that will help make the greatest Conference possible.

J. F. Morgan.

PERSONAL MENTION

We have on hand a few copies of the Annual if any church or individual has not been supplied. Price 25 cents postpaid.

Rev. G. O. Lankford changes his address from Wadley, Ala., to Berkley, Virginia, R. F. D. No. 3.

A NOTE OF THANKS

We wish to thank the good people of Elon College for their kindness to us during the sickness and death of our little daughter, Mary.

"We were strangers and they took us in."

Mr. and Mrs. Pritchett and Family.

Pastor Cox makes a worthy call this week for Reidsville church. Having visited this church, we well know wherein he speaks. It is a work that reflects well upon us as a people, but to stand by such a well started work could be none other than a still stronger evidence of our faith in the field.

We are glad to have with us one night this week Brother F. H. Pickard of the Pleasant Hill church, Alamance county. Brother Pickard is a lover of The Sun—and his wife is too.

Last week we made an offer to send The Sun for three months for only twenty-five cents. This is an introductory offer. Many have sent us lists and we thank them. Owing to the condition of the weather last Sunday we have decided to extend the time till

Wednesday, March 14. We have printed extra copies this week and all names sent us will receive this week's issue. Send us a list today. See page seven of last week's issue if you have not already read it. Here is the offer: THE CHRISTIAN SUN from now until June 1, 1917, for 25 cents. Pastors mention this to your people; reader see your neighbor and get them interested. Do so today.

HONOR ROLL FOR FEBRUARY

Friends gave us twenty four new subscribers during February. Here is the list:

T. E. White, Ramseur, N. C.	5
J. E. Franks, Cary, N. C.	4
W. D. Wall, Ruffin, N. C.	3
A. W. Andes, Harrisonburg, Va.	2
W. L. Wells, Durham, N. C.	2
W. T. Walters, Winchester, Va.	1
Elsie Bray, Lillington, N. C.	1
Mrs. P. V. Hines, Wakefield, N. C.	1
Margaret E. Benson, Dover, Delaware	1
K. B. Johnson, Cardenas, N. C.	1
P. T. Klapp, Elon College, N. C.	1
J. G. Truitt, Elon College, N. C.	1
L .I. Cox, Elon College, N C.	1
Total	24

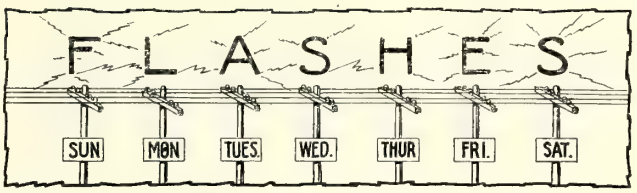
Brother T. E. White lead the workers during the month of January and again we are obliged to place his name first. Who can take this SUN-working preacher from the head of the list in March?

THE TIME IS SHORT

Oh, my friends, you who are letting miserable misunderstanding run on from year to year; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow; you who are letting your neighbor starve till you hear that he is dying of starvation; or or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him some day;; if you could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to to do.—*Philips Brooks.*

When the day returns, return to us, our Sun and Comforter, and call us up with morning faces and with morning hearts eager to labor—eager to be happy, if happiness shall be our portion—and f the day be marked for sorrow, strong to endure it.—*Robert Touis Stevenson.*

Plants with white blossoms have a larger proportion of fragrant species than any others; next come red, then yellow and blue. Many of the flowers of sprng are white and highly fragrant; those of autumn being darker, and with less perfume.



February 25: Borah will present resolution providing $10,000,000 for food relief. No riots Sunday.

February 26: Twenty were killed in Railroad wreck near Mount Union, Va., when a freight crashed into rear car of pullman.

February 27: Sinking of Laconia declared to be clear violation of law of the nations. Ambassador Gerard warned not to sail for United States.

February 28: Germany proposed alliance with Japan and Mexico to war on U. S.

March 1: Caesar Cone, the king of cotton mill men, died today at his home in Greensboro.

March 2: The "bone dry" prohibition bill for North Carolina has been defeated.

March 3: Mayor Charles M. Steadman from the fifth North Carolina district will retire from Congress at the close of the present session.

"WHOM HAVING NOT SEE, YE LOVE."

There is such a thing as loving what we have never seen. Sight is not necessary to knowledge. There is such a thing as having sight through knowledge. It may not be the sight of the physical eye, but it is the larger sight of the invisible eye. Human experience is full of demonstrations of the fact that this inner eye takes the place of the physical eye, especially in the realm of Christian faith. The following little poem, which is called "The Blind Girl's Creed," is not only beautiful, but it is a complete answer to most of the materialism of which so many scientists continue to boast:

"I know what mother's face is like,
Although I cannot see;
It's like the music of a bell,
It's like the roses I can smell,
It's like the stories fairies tell—
All these things it's like to me.

I know what father's face is like;
I'm sure I know it all.
It's like his step upon the stair;
It's like his whistle on the air;
It's like hs arms which take such care
And never let me fall.

And I can tell what God is like—
The God whom no one sees.
He's everything my mother means;
He's everything my father seems;
He's fairer than my fondest dreams
And greater than all these."

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

DEAR FRIENDS:

Our Sunday schools are getting interested in our record where we give credit for each monthly contribution sent in. I have had several letters this week asking me to give credit in each month this year. I have this book large enough for each Conference to be on a page and each church in that Conference in the same list. The pages so ruled that we can give each church credit for each month.

It will look real good to see a credit in each month for the year. It would make us glad to see a credit on that book for each Sunday school in the respective Conference for each month. My friends if your school is not making this monthly contribution start in now and mail me check for the two back months and I will be glad to give you credit in each month so our record will show you to have a credit for each month in this year. We have started out to raise eight thousand dollars this year and we think it best to begin now to raise it. I am anxious to keep the income up to the point where we can live within the income and lay aside something each month to pay on our indebtedness next January. Let us all pull together, each Sunday school doing its share of the pulling, and I feel sure we will reach the goal.

We have decided to ask the Sunday schools to contribute on Easter Sunday the sum of $1000.00. I am writing the secretary of each Sunday school a letter addressed to the Sunday school asking for a stated amount. I feel sure I will ask a number of schools for less than they want to give and in that case just make your contribution as large as you want to and we will not become offended at all but will love you the more. I hardly think that I am asking a single Sunday school for more than it can easily raise so I will expect the contribution to be that much as I have made a calculation as to the amount to expect from each school in order to raise the $1000.

Now don't you think it would be just fine to raise the $1000 in one day and how glad we should be to have a part in it. When I work with other people I like to do as much work as any other. I am working with you and in raising this amount on Easter Sunday, April 8th, we want to have a contribution from each Sunday school. It will be a good tonic for your school to get you in good condition for the summers work when you have been resting through the winter months on account of cold weather and bad to get very far out to church, to make this contribution on a beautiful Easter Sunday, when the flowers are beginning to bloom and the birds are singing their sweet spring songs and the sun shining bright and everything taking on new life. We just feel like we want to do something good and something to bring happiness to someone else. Get together in your Sunday school on this happy day (Easter Sunday) and raise the amount we ask you for and help the little orphans to be happy too. You will be the better, your Sunday school will have more life in it and you all will be glad that you took a part in in this undertaking. Now all together, everybody pulling at one time, each Sunday school doing its share and the $1000 will be raised on that day. Let us raise it.

CHAS. D. JOHNSTON, Superintendent

Report for March 7, 1917

Brought forward		$631.18
Children's Offerings		
Josephine A. Alford	2.00	
Old Zion S. S., Norfolk, Va.	1.00	
Monthly Sunday School Offerings		
North Highlands S. S., Columbus, Ga.	3.50	
Dendrom S. S., Va.	2.00	
Ebenezer S. S., N. C.	4.21	
Six Forks S. S.	1.15	
Morrisville S. S. N. C.	1.00	
Washington St., S. S., Portsmouth, Va.	10.00	
First Christian S. S., Swansea, Mass.	7.37	
O'Kelly Bible Class, First Christian Church, Greensboro	20.00	
Wakefield S. S., Va.	1.00	
Patterson Grove, S. S., N. C.	1.00	
Windsor, S. S., Va.	4.00	
Winchester S. S., Va.	4.00	
Bethlehem S. S., Va.	1.00	
Young Ladies Class, Berea S. S., Norfolk, Va.	5.00	
Johnson Grove S. S., Va.	2.00	
Apples Chapel S. S., N. C.	1.00	
Reidsville S. S., N. C.	1.00	
Amelia S. S., N. C.	4.85	
Berea S. S., Va.	2.00	
New Hope S. S., Valley, Va.	1.00	
Wake Chapel, S. S., N. C.	5.00	$85.08
Special Offerings		
"Sunshine Class" Birth Day Offernigs, Darlington Christian Church, Ind.	2.00	
Mrs. Fannie Hatch, Bynum, N. C.	2.00	
Mrs. Bettie Cates, Burlington, N. C.	5.00	
Elizabeth R. Holland, Holland, Va.	1.00	
Vance & Carl Marshall, Salem Chapel Church, N. C.	.75	10.75
Miscellaneous		
Cash for Shoats	27.24	
Cash for House Rent	3.00	30.24
Total for the week		$129.32
Grand Total		$760.50

Children's Letters

Louisburg, N. C., February 19, 1917

Mr. C. D. Johnston,
Elon College, N. C.

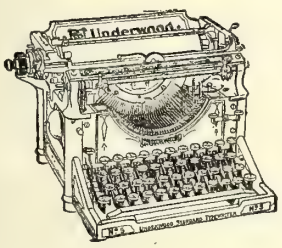
Dear Sir: Enclosed you will find a money order for one dollar to pay my dues in the Margie Booker Club, for the month of February. Every good wish for the Club.

Willie Mae Hedgepeth.

Youngsville, N. C., February 19, 1917

Dear Uncle Charlie: Enclosed you will find check for $2.25 which I should have sent in as Christmas offering from my mite box. But neglected doing so. I will try to do better in the future. Best wishes for you and the little orphan children.

Your fond niece,
Josephine A. Alford.

SPEED--ACCURACY
SIMPLICITY-DURABILITY
Ask Any Typist You Know

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SONG FOR THE BABY

When the sun goes down at night,
Then the moon sheds silvery light,
And the stars shine out so bright,
Then the birds go to their rest
In their cozy little nest;
Then the flowers bow their heads,
And the babies seek their beds;
Then we seek the charm of sleep,
In our slumbers folded deep;
Then we dream of heaven and love,
In our Father's home above.
So we rest till morning's dawn,
Till the shadows are withdrawn;
Then our hearts with joyful praise,
To our keeper we shall raise;
To our tasks with joy we will go
Every day we live below,
Thus may all to God be given,
'Till we all shall meet in heaven.

"Father."

WHO IS SHE?

I know the dearest little girl,
About as big as you;
Her eyes are black or brown or gray,
Or maybe they are blue;
But, anyway, her hands are clean;
Her teeth are white as snow;
Her little dress is always neat;
She goes to school, you know.
This little girl—I love her well,
And see her often, too—
If I today her name should tell—
She—might—be—you.—*Little Folks.*

CHILDREN'S SAVINGS

The baby kept throwing her rattle on the floor until 4-year-old Bobby grew weary with picking it up and refused to do so any longer.

"But, dear, she is the only little sister you have," gently remonstrated his mother.

"Well," replied the little boy, "I am the only big brother she has, and she will have a hard time if she wears me all out."—Exchange.

Natalie, age 5 years, for the first time planted some pansy seed in small boxes. One evening she rushed to water them, and on her return her mother said, "You know, after a rain you don't have to water them." Natalie's reply was startling:

"Oh, I take them in when it rains!"—New York Times.

MARRIAGES

PRUDEN-PRESSON

At the home of Mr. and Mrs. Thomas C. Eley, Port Norfolk, Va., on February 10, 1917, Mr. Clifton Thomas Pruden and Miss Minnie Bell Presson were united in marriage, in the presence of a few frends. The bride is a native of Isle of Wight county, and the groom is a successful farmer of Nansemond county. They will reside near Chuckatuck. They are popular young people and have the best wishes of many friends for a long, happy and prosperous life. The marriage ceremony was read by the writer.

I. W. JOHNSON.

ROSS-SOMERS

Mr. Ernest J. Ross and Miss Ida W. Somers called at home of Rev. J. W. Holt, Sunday afternoon, February 25, 1917, where the words were said that united them in the bonds of matrimony. May their future journey through life be one of much pleasure.

JEREMIAH W. HOLT.

COLLEGE INCIDENTS AND EVENTS

This title is taken from a series of Missionary addresses which Dr. Atkinson has been giving evenings for the past month-soul-thrilling pictures of the modern apostles of the Kingdom. "The facts of Missions are more inspiring than fiction," he concluded last night, and all felt it was so.

Evangelistic Services

Beginning next Sunday the annual evangelistic servces will begin. Dr. Atkinson will be in charge. Let our friends intercede for pastor and people in this crucial hour, that the Holy Spirit may be present in power among us. The meeting will continue so long as the circumstances may indicate as profitable.

Secretary Berghthold

On Saturday at Chapel Secretary John W. Berghthold of the College Y. M. C. A. (Inter-collegiate) gave an uplifting message on life on the Mexican Border among the enlisted men. He made an appeal for Elon men to consider the Y. M. C. A. as a life-work. Several held private conferences with him.

Dr. Randolph Lectures

On Saturday at Chapel, Secretary dolph gave a very scholarly lecture on "German History As a Back-Ground for German Literature." He delighted everybody. Dr. Randolph's position is that the German people would be a positive blessing to humanity if they had a chance for adequate expression. Their curse has been their rulers.

Inter-Collegiate Debate

The College has arranged an inter-collegiate debate with the Presbyterian College of South Carolina. The debate is to occur on April 27. The College will debate both sides of the question—the affirmative in its own State and the negative in the other State. Greensboro, N. C., and Rock Hill, S. C., are the debate towns. The query is Resolved,

"That Millitary Training Should Be Given in All American College and Universities."

A Visit From Representative Hinton

Gates County (N. C.) is represented in the General Assembly (House of Representatives) by C. R. Hinton, one of the old boys. He paid his Alma Mater a visit Sunday. He is true blue and a yard wide in his loyalty to Elon.

"Y"

SUNDAY SCHOOL LESSON, MARCH 11.

By A. L. Hook

Jesus The Bread of Life
John 6:22-40.

Golden Text: Jesus said unto them, I am the bread of life.—John 6:35.

On the day before the time of our lesson today Jesus had manifested His power to the multitude by taking the five loaves and two fishes and feeding such a vast number of people. The crowd had been dispersed and Jesus went to the mountains to pray and receive strength for a new day. The people wanted to follow Jesus and do the works of God. Jesus wanted them to do the work of God.

They didn't know Jesus had crossed the sea. They were looking for an earthly interpretation of the miracle just performed. They sought Jesus because He had administered to their temperal needs. How many there are today that are willing to be connected with the church for the benefit derived—the social privilege, business advantages, etc. It is very gratifying to be fed and satisfied without effort or responsibility. Because Jesus loved them and wanted to give them something better, He rebuked their curiosity

Jesus was glad to receive the people and converse with them concerning the bread of life. Do we give the Giver of life the first place and consideration in our lives?

Jesus is really the bread of life and all who come to Him will be fed, he shall not hunger any more and his thirst shall be quenched.

A sad comment on the human family is that the majority care only for the good things of this world which they know will perish.

Some earnestly covet the things which abide unto life eternal, but not many are so earnest in seeking for the heavenly treasure as they should be.

Unless we are growing more and more like Christ we may feel that we are not assimilating the bread of life. What a dreadful mistake it is to reject the life giving bread and starve the spirtual nature!

C. E. TOPIC, MARCH 11.

By A. L. Hook

Spreading the Good News. (Personal Evangelism.)

Acts 8:14-17; John 1:35-42

We have heard several individuals say they did not know whether they were Christians or not. We pity those individuals. If we will only watch the lives of individuals the evidence that they are or are not Christians will be noticed. Those who have the love of God in their hearts will be making it known to his friends and all those he comes in contact with.

The personal touch is what counts. All great evangelists agree on this point. Mr. Moody said: "People preaching of the minister. It is in the inquiry-meeting that they most likely are to be brought to Christ."

Different indivduals have a varied amount of influence on others. Societies have a different amount of influence in getting members and holding them successfully. The explanation lies in the fact that some individuals and societies are empowered with a greater amount of the Spirit than others. We are not given a greater amount of Spirit than we show that we can use successfully.

For answer in the meeting from C. E. World:

What reason is there for thinking that Christ wants us to bring others to Him?

What motive is there for personal evangelisim?

With whom should one begin in trying to win others for Christ?

What opportunities for personal work does Sunday school offer?

What use of social life can be for personal work?

Of what use are letters in trying to lead others to Christ?

What use of Bible is needed in personal evangelisim?

What use should prayer have in personal work?

Give one lesson to be learned from Christ about methods of dealing with others?

In what way may several work together to win one to Christ?

What is one reward of personal evangelisim?

Bible References: Isa. 2:3, 29:18; 52:7; 61:1; Matt. 24:14; Matt. 4:23; Acts 20:24; 1 Cor. 9:12; 2 Cor. 4:3.

OBITUARIES

HOBSON

On December 8, 1916, the sweet spirit of Lalah Carter Hobson passed away to be with God forever. For five long months she had been a sufferer, yet no word of complaint ever passed her lips, and those visiting her could not help being much impressed by her cheerfulness and resignation.

Lalah was the daughter of Henry and Martha Carter, and at an early age professed Christ and united with the Christian Church. About eight years ago she was united in marriage to Pearlemon Hobson, to which union there was born four children, one of whom, little Wade, preceded his mother to the Glory Land.

In November 1909 Lalah had her membership transferred from Pleasant Hill Christian church to Rocky River, where she remained a faithful member as long as she lived. Her life was one of unselfish devotion to her loved ones, always putting herself last. This lasted as long as she lived, even her last days were filled with thoughtfulness for others. The writer has heard that her husband said that never in all their eight years of married life did one cross word pass between them.

Our hearts go out in sympathy to the heart broken husband and the three dear little motherless children. We cannot understand the wonderful workings of God, we cannot see why this loved and loving wife and mother has been taken from the home where she was needed so badly, but our Heavenly Father knows what is best and let us be resigned to His will and trust everything to Him who doeth all things well, realizing that she and little Wade are together and waiting to welcome the loved ones of earth when their pilgrimage here is over and God shall say, "Enough, come up higher."—

ALMA T. ANDREW.

BURGESS

Mrs. Elizabeth Burgess, was born June 16, 1834 and died January 31, 1917. Age 83 years, 7 months, 14 days. She was a member of the Methodist Church for several years, after which she joined Bethany Christian church and was a faithful member until death.

She leaves one son and some grandchildren to mourn their loss. Funeral service was conducted by Rev. A.H. Sheppard.

She was afflicted for several years, but bore her affliction with patience until the end came.

May the richest blessings of Almighty God rest upon the friends and bereaved ones of the deceased.

C. H. RUSSELL,
W. T. MEACHAM,
A. H. SHEPPARD.

PARTIN

Mrs. Julia J. Partin, was born October 26, 1847, and died January 25, 1917, aged 69 years and 9 months.

She was the wife of Mr. George P. Partin, who died about 5 years ago. She leaves 6 children to mourn their loss, Mr. J. A. Partin, Mr. G. P. Partin, Mr. B. G. Partin, Mrs. Susanna Hobby, Mrs. Florence Partin, Mrs. Janie Partin and a number of grand-children.

She joined Plymouth Christian church in 1880 at the organization and was one of the charter members.

The bright Christian life she lived, her kind words, and good influence for the Master's cause, will long be remembered by all who knew her. We will miss her, but hope and believe we will meet her again in the better world.

By her request her cousin, Rev. J. A. T. Jones, of he Primitive Baptist Church, in the absence of her pastor, conducted the burial service at Plymouth church, on January 29, and on February 25, her funeral was preached by her pastor, Rev. B. J. Howard.

May the Lord comfort the bereaved and guide them in the ways of eternal life.

S. M. ROWLAND.

HARRELL

Abram Thomas Harrell was born in Nansemond county, Virginia, June 14, 1856 and died December 12, 1916, at the age of 60 years, 6 months and 5 days. He was a son of Mr. and Mrs. Albert Harrell. He was married to Miss Florence Peel, January 14, 1880. He is survived by three sons: Jasper T., Percy S., and Rev. Stanley C. Harrell; two grandchildren; two brothers and three sisters. Brother Harrell was a faithful and consistent member of Liberty Spring church. He was the beloved teacher of the Philathea Class in the Sunday school. He was loved and honored for his modest Christian character and his unselfish Christian service. A faithful servant has gone home to receive his reward for efficient service. The funeral service was conducted by the writer assisted by Revs. W. W. Staley, C. H. Rowland, W. A. Hall, B. F. Black, H. H. Butler, J. F. Lawless.

I. W. JOHNSON.

TURNER

Miss Virtley Turner, daughter of Mr. George and Mrs. Missouri Turner was born in Nansemond county, Virginia, November 4, 1870, and died at Madison Heights, Lynchburg, Va., January 31, 1917, at the ave of 46 years, 2 months and 27 days. She was preatly afflicted all her life, and had been living with the colony for Epileptics, near Lynchburg, for nearly four years.

She left one brother, George Turner, and three sisters, Mrs. C. Badger, and Misses Laura and Ida Turner.

Funeral service conducted at Liberty Spring church by the writer.

I. W. JOHNSON.

ENOCH HAL LECTURES TO PREACHERS

I read the other day where a man said that Sam Jones did more harm than good. I could scarcely believe the statement when I first glanced at it, but when he said that Sam's preaching created a "crop" of young Sam Jones' in the pulpit, and went further to say that this "young crop of Sam preachers" made a mess of their work, I felt that he had about said something worth while. At least the writer of the article had part of the truth. I always want some fellow to hold me when I see a young fellow trying to mimick. I mean when they do it just to be like the other fellow. Be yourself is the greatest thing that you can do.

And now Sam Jones is dead and it is Billy Sunday that some of the young preachers are trying to imitate. They cut off their heads when they do it. They are not Billy Sunday and so what is the use trying to be another man? Be like God made you and if that is not enough pray that He may give you a working over and a better self and not another somebody else.

While I have these young chaps across my lap giving them a spanking I want to remind them that narrow-mindedness is an underlying danger in the ministry, as I see it. I met a fellow the other day who is a member of the Lutheran Church and asked me if I knew so and so in my Church. I told him that I did. He said that he (Rev. so and so) came to his town last year to hold a meeting and some one said the churches of the community were jealous of each other and the young man proceeded to preach a "scorching sermon" on the subject and gave everybody in town a good "blessing out," whereas a matter of fact the churches were working in perfect harmony and the trouble was in the man who did the gossiping to the young preacher. Don't go off at a tangent and abuse everything in the community until you know both sides of any situation. Be liberal enough to make a decent investigation of affairs and then if you think best to take matters into hand in the pulpit, do so, but don't think that you can get the whole of any thing from one man—you cannot.

ENOCH HAL.

A BIT OF HUMOR

"Man Wanted for gardening, also to take charge of a cow who can sing in the choir and blow the organ."

Bobbie Smith, aged nine, was the shining light of the family, and his father was very proud of him.

"I shall call round and see your teacher," said his fond parent, "and thank him for the kind interest he is taking in you."

"If you do, father, I want to tell you that all the boys in our class are not known by name, but my number is twenty-five."

In due course the father called at the school and knocked at the door, which was after a few minutes opened by the head master.

"Good morning, sir," said Mr. Smith. "I am the father of twenty-five."

"Indeed," replied the schoolmaster with surprise. "Come inside, my frend. I can feel for you, for I am the father of twelve myself."

Old Lady—What is your little brother's name?

Boy—We call him " Flannel,"

Old Lady—How peculiar? Why?

Boy—Because he shrinks from washing.—*Exchange.*

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THE FARMER'S HERITAGE

HE farm lies very near the kingdom of heaven. There is no secular calling that lies any closer to the heart of the Infinite than that of the husbandman. The farmer might almost hear the chimes from the celestial temple so close does his heritage lie to the gates of pearl. From the time that he opens his doors in the morning until he closes them at night his life is bounded with suggestions of God and of the other world. The stream in the meadow sings to him of the river of the water of life, clear as crystal. His fruitful orchards tell him of the trees by the river with their twelve manner of fruits and their leaves for the healing of the nations. The rainbow in the wake of the storm reminds him of the rainbow of emerald that is round about the throne. His gardens whisper of another garden where the Saviour's heart was sore, and of another where there was an empty, rock-hewn tomb with angels at the head and foot. His flocks on the hillside recall to him the shepherds and the annunciation and the little babe into whose face the angels looked and went back to glory happier than they came. The very darkness will suggest to him a certain noonday midnight when there was darkness over all the earth from the sixth until the ninth hour. The hawthorn will point him to the thrown-corn of Golgotha and the sad, pale brow that was under it. Here amid green pastures and still waters he may fix his gaze on something better than growing grain and grazing herds, higher than storms and stars.—*The United Presbyterian.*

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THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

One Year $1.50
Six Months ..... .75
IN ADVANCE

Entered as second-class matter at the post office at Elon College, North Carolina, under the Act of March 3, 1870.

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial

Preaching the same sermon over helps to develop the sermon and not the preacher.

* * *

Some people backslide until they get so "slick" that you cannot keep them in the church or out of it.

* * *

When we sing, "Come thou Almighty King," do we really feel that we are inviting Him, or is it mechanical?

* * *

Some Christians thaw in the spring of the year and freeze up in the fall; at least you don't see much of them in cold weather.

* * *

Few men in the prisons of our country can say that they were brought up in the Sunday school. It is usually the other way.

* * *

Mr. Moody said: "A man is what he is in the dark." To this saying the great John R. Mott says, "We may test the strength and the purity of our desire and motive by what we do where God alone can see us."

* * *

Japan is coming to the front in its Sunday school work. Recently the following departments were created by the National Sunday School Association of the Empire: Teacher Training; Adult; Home Department and Cradle Roll; Elementary; Young People's, including Intermediate and Seniors.

* * *

An increase in Sunday school membership from 1800 to 8000 in two years is the record of the Bulacan Province of the Philippine Islands, about twenty-five miles north of Manila. During the past year there have been more than 2500 conversions in the same district. This has been almost if not quite duplicated in two or three other parts of the Islands.

* * *

Dr. John R. Mott recently quoted these startling figures: "Forty millon men and boys are now under arms in Europe; five million more suffering in hospitals, and six million prisoners."

The other day there fell under our observation a home where neither father, mother, or children could read. Were they happy? They seemed to be, but the charm of life and the appreciation of beauty were not there. Such scenes is none other than a tragedy is this enlightened age. If the Church had never done anything else than to foster, and back up by its influence, the school it would be counted a great success.

* * *

From January 4-17, the Men's Winter Bible Class held its annual session in Pyengyang, Japan, 675 men paid the enrollment fee of ten sen (5 cents) for the two weeks of Bible study; and in addition, 138 students were enrolled in the Bible Institute which began the same way and continued one month longer. The regular College and Academy curriculum was suspended, and 246 of these students were enrolled, making a total of 1,059 men and boys in attendance.

* * *

Religion is not a thing that suddenly seizes a man, and lifts him up above the dangers and dungeons above all distress and disease and death. Religion is no insurance policy on which no premiums are to be paid; religion is free from the price of money, but it is costly. The power to save a world cost the life of the Man of men, and as He sacrificed for the thing that has meant so much to us, so we must sacrifice in the assimilation of that which emancipates us from the bonds of sin and selfishness and brings joy and gladness to our hearts.

* * *

We have often said that churches, good roads, schools and modern improvements go hand in hand. The church going people need the good roads for comfort and convenience. Even the boys and girls that hie away to Sunday school without vehicle do so more willingly and gladly when the highway is smooth and nice. Those who have no conveyance in which to attend church find the Sabbath morning more inviting for the journey when the roads are free from mud. Schools aid the proper maturity of the community's youth and thus enable the intellectual and spiritual tone of its citizenship to be heightened.

* * *

There is a Baptist Church in Scotland County, North Carolina, so we are informed, that enjoys the distinction of having sent out more men and women to serve the general welfare than any other in the State. Lawyers of distinction, a solicitor, a poet, editors, teachers, ministers of the gospel and mission secretaries have all gone out from that church. It is said that the church membership has in it more College students than many towns of 5,000 in the State. The man from whom we learn this information says that one of the chief causes for this distinction is that for years that the church has been open for preaching on every Sunday. Other communities can do this thing. Begin now to initiate a new program for educational and spiritual uplift in your community.

* * *

The custom of tithing has come down to us from the days of Jacob, when he vowed that "of all thou shalt give me, I will surely give the tenth unto thee." A unique form of tithing is suggested by a lady in Harrisburg, Pennsylvania, who recently sent in a contribu-

tion toward the second million Testaments for the soldiers of Europe, in response to the call of the World's Sunday School Association. The gift was accompanied by this expression: "I will tell you how I came to send this to you. I have sixteen chickens, and when they began laying eggs on the 16 of December, I told the Lord that I would give every tenth egg for His work. They have been doing splendid, and all my neighbors say they can't understand why they lay so well. Thy are all young and at first did not do so well. Last week I received fifty-nine eggs! I will not sign my name to this. The Lord knows and that is all that is required."

* * *

It is a great pity that money in the channel of speculation has been the means of literally breaking so many good homes. "A generation ago," says a recent book on problems of the country church, "a typical rural Southern home was rich in tradition of generations, a place where common says and sermons were shared by a group, who looked into the flickering flame of the fire on the domestic hearth and learned the love of home." Farmers sell out and move—change for the dollar gained in the deal. The children become restless and so many times the whole family will lose the spirit of community pride, of church relationship and the result is a dangerous one. Give us, oh, give us, the old home place, where every child knows and can tell the history of every hill and every valley, and where even the barnyard beckons the married son and daughter to come back and again and bask in the sunshine with the cattle and the hay mow. Give us the home where the community church is the center of attraction and where the boys and girls go out and look back with pride to their home and home community.

* * *

The other day we met a man who wanted to know if we could help his church to secure a pastor. He wanted to get one of the ministerial students from the College to serve his church. He told us that the salary would be $75.00. We made a little inquiry of our friend about the distance and found that it would cost $48.00 to do the traveling for one year's service, two meals at the hotel or cafe on each trip, the loss of two days out of College every month, the preaching of twenty-four sermons in addition to the revival meeting that he would have to hold. Upon further inquiry of our friend we found there were three Christian churches within a radius of ten miles. Not often do we offer advice, but in this case we could not refrain from it. He didn't know why that they had never formed a pastorate. They had never tried. Yes, some reader says that getting churches to call the same preacher is no easy talk. We grant that, but plenty of religion, a little business, a little less of "my own way" and a little more prayerful consideration with your neighbor, will cause you to do things that you haven't done. Try it.

We can only give what we have; we cannot give to another the strength that is not our own. "Labor," says St. Paul, "that ye may have to give to him that needeth."—*Thom*

COMMITTEES ON RELIGIOUS LITERATURE

Delmarvia Conference

J. E. Carroll, Dover, Delaware.

Valley of Virginia Conference

Mrs. B. F. Frank, Harrisonburg, Va.
Miss Virdie Showalter, Harrisonburg, Va.
Mrs. D. J. Driver, Harrisonburg, Va.

Alabama Conference

E. M. Carter, Wadley, Ala.
John Taylor, Lineville, Ala.
J. D. Dollar, Roanoke, Ala.

Georgia and Alabama

H. W. Elder, Richland, Ga.
W. E. Carter, 3016 3rd Ave., Columbus, Ga.
Roy D. Coulter, Shawmut, Ala.

Eastern Virginia Conference

Rev. S. C. Harrell, Holland, Va.
Mrs. Fred Bullock, Suffolk, Va.
Mrs. J. W. Manning, Norfolk, Va.
Rev. D. A. Keys, South Norfolk, Va.
Rev. W. H. Garmon, Norfolk, Va.

Eastern North Carolina Conference

Rev. G. J. Green, Morrisville, N. C.
J. U. Gunter, Sanford, N. C.
Geo. T. Whitaker, Franklinton, N. C.

Western North Carolina Conference

Dr. E. L. Moffit, Asheboro, N. C.
Dr. W. S. Long, Chapel Hill, N. C.
C. B. Riddle, Elon College, N. C.

North Carolina and Virginia

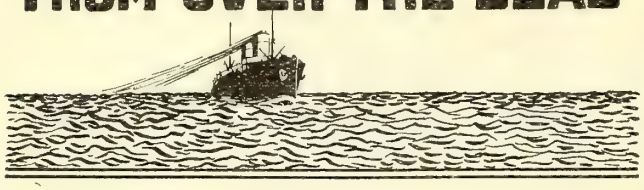
Rev. J. W. Holt, Burlington, N. C.
Rev. S. B. Klapp, Greensboro, N. C.
Rev. A. F. Iseley, Burlington, N. C.
Rev. H. W. Carter, Elon College, N. C.

Southern Christian Convention

C. B. Riddle, Elon College, N. C.
Hon. C. A. Hines, Greensboro, N. C.
Dr. P. H. Fleming, Greensboro, N. C.
Rev. A. W. Andes, Harrisonburg, Va.
Rev. J. Lee Johnson, Holly Springs, N. C.

Let us ask if the various members of these committees cannot work out some plan by which THE CHRISTIAN SUN can be placed into more homes? Would it not be a great thing if these committees could report some definite work done for the Church paper. When did you ever hear a report from the Religious Literature Committee of your conference in which it said that so many subscribers had been secured for THE CHRISTIAN SUN through its influence and efforts? Do you suppose, fellow-committeemen that we would lose our positions if we were to do such a thing? What do you think that your Conference would say if your committee were to report fifty new subscribers. Is it impossible? We think not. Shall we hear the same report of your committee next fall when we attend your conference? Or shall we hear something new and different? Which?

FROM OVER THE SEAS



THE CONFERENCE OF FEDERATED MISSIONS IN JAPAN

One of the very promising features of Mission work in Japan is the fact that nearly all the Protestant Missions are allied in a "Conference of Federated Missions" organized to "serve as a general medium of reference, communication and effort for the co-operating missions in matters of common interest and in co-operative enterprises."

This Conference has been in existence since 1901, and has become a strong, helpful influence in the way of inter-mission co-operation.

Here men and women representing bodies who follow widely different methods of work, and who worship the Father according to the dictates of widely differing creeds, sit together in loving fellowship and plan for the furtherance of the common task.

The 1917 annual session was held in Tokyo, January 4-5. From the opening hour at 9:30 A. M. on the 4th until the closing hour at 10:30 on the Fifth. The Conference held strictly to the business of hearing reports of what its committees had accomplished during the year, and acting on such reports as carried recommendations for the future, and in planning for new and better methods of work; except that in the middle of the forenoon on each of the two days business was suspended for a half hour while the Conference was led very near to the Throne by some spirit-filled brother who "broke the bread of life" to the Conference.

Some of the more important topics considered and forwarded by this Conference were: Christian Education; Christian Literature; Survey and Occupation; Sunday Schools; Social Welfare, etc.

This Conference has now come to be recognized by the Boards and others at home as an authoritative body, whose utterances are to be depended upon as expressive of the general thought of the Protestant missions in Japan.

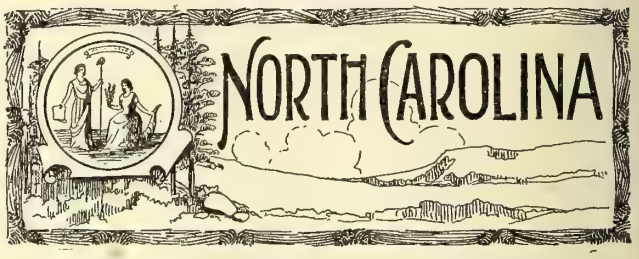
Its delegates gather from all parts of the Empire, from Hokkaido in the far north, and from Kyushu in the extreme south.

For the last three or four years it has become a fixed custom that fraternal delegates shall visit back and forth between this Conference and a like conference in Korea. Only the matter of distance prevents a reprsentation from the missions operating in Formosa.

Our own mission is represented by one delegate in this Conference, and shares in all its privileges and benefits. "The Christian Movement in Japan," (of which I will write later) is the output of this Conference, and aims to keep the world in close touch with Mission work in this wonderfully progressive Empire.

E. K. McCord.

Sendai, Japan.



"FROM OVER THE SEAS"

This new and attractive heading on page four of The Christian Sun of March 7, impressed me very favorably. I am glad we are to have a page of that kind of news from our foreign mission fields, I hope that it will serve as a medium of communication between those of us who are now separated by the sea. The "Personal Letter" and "The Out-Look" by Rev. E. C. McCord of Sendai, Japan is an excellent beginnng of news, hope, aspiration, and opportunity in that Sunrise Land.

The articles read like a letter from an old friend, Brother McCord was in our home in Burlington, N. C., spoke in our church, and interested the children with stories of Japan, chop-sticks, and Japanese coins. I think we have some chop-sticks yet that he gave the children. Well, let me see how many of our missionaries have been in our home: there is Brothers, Woodworth, McCord, Miss True, and Rev and Mrs. Barrett. I knew Rev. D. F. Jones our first foreign missionary, when I was a lad on the old farm in Warren county, N. C. This will in part explain my deep interest in the work and the news "From Over the Seas". But my chief and great interest lie in the fact that the Saviour bade His disciples to go into all the world and preach the gospel to every creature. I am glad that those of us who cannot go, can send and give and support, and thus have a hand and a part in the work of preaching the gospel over the seas.

I hope that we will have is this department of field news letters not only from our Japan work; but from Porto Rico, India, South Africa, and South America; and from other lands where the gospel of Jesus Christ is preached. Make them plain and pointed. Tell us things. The mystery of the sea is great, but as its waves roll in the illustration, "From Over the Seas", and as the mighty ship rides its billows, we are wont to think of them as but the instrumentse in the hands of God for this accomplishment of His purpose. Man may divert them for a time and make them instruments of destruction and death, but "The Heavens do rule," and man will one day learn that lesson as surely as did Nebuchadnezzar, and he will bow in submission or be broken and destroyed.

"The dim, dark sea, so like unto Death,
That divides and yet unites mankind."

P. H. Fleming.

Greensboro.

OPPORTUNITY

How often do we sigh for opportunities of doing good, whilst we neglect the openings of Providence, in little things, which would very often lead to the accomplishment of most important usefulness. How often

charity may be exercised at a little cost! A small benefit, granted in season, may sometimes save the honor or the life, perhaps of the person or enterprise of them on whom it is bestowed.

When you give a loaf or a coin to a poor man, or to a worthy cause, you do not lose it, but you sow it; for, as from one grain of seed many grains grow, so it is likewise with loaves and money. The soul that gives is the soul that lives. There are some who are ready enough to give who never do anything. There are other who can do nothing in a way of pecuniary assistance. But there are so many ways of being useful, and if your are compelled to say, "Silver and gold have I none," it becomes you to add, "Such as I have I give; my prayers, my tears, my attentions, my exertions." When opportunity affords we are to render all possible help, by word, deed sympathy, and material contribution.

Our mission church at Reidsville, North Carolina is one of these Christian opportunities, which God has placed before our people for their consideration and help. And why should we not help to build up the Church in all parts of the earth? "Cities shall fall, kingdoms shall come to nothing, empires shall fade away as the smoke, but the truth of God shall continue for ever. Burn it, and it will rise again; kill it, and it will live again; cut it down by the root, and it will spring up again. No force shall be able to decay it. The gates of hell shall not prevail against it."

The privilege that God has given us of building up His cause and of extending the kingdom to the ends of the earth is the one great opportunity that come to us in this life. Shall the opportunity that comes to our people now to make Reidsville mission church a real "Life Station" on the shores of time, be accepted and the appeal of last week met, or will we be blind and deaf and indifferent? Brethren, the opportunity is yours. What will you do with it?

L. I. Cox, Pastor.
Reidsville Christian Church.

Elon College.

INCIDENTS CONNECTED WITH THE LIFE OF JOHN WESLEY MITCHELL

J.W. Mitchell lived some six miles west of Franklinton, N. C. I have just learned of his death, and do not know whether he died in January or February and I do not know his age, but suppose it to be about 80 years.

Brother Mitchell was a member of the M. E. Church, and some members of the Christian Church living nearby decided to build them a house of worship and selected a spot very near Brother Mitchell's and we named it Mt. Carmel. We organized the members of a Christian church making J. W. Mitchell, Senior Deacon. I could not preach for them regularly for the first year, Rev. J. B. Floyd, a local Methodist preacher, preached for them until I could take charge of the church and the work. We moved on very well, had our officers, good Sabbath school and added annually to the church.

I received a request from a brother Free-Will-Baptist preacher to preach the next Sunday afternoon in our church, he having married into a family that had moved from that community some 30 or 40 miles, had captured them and had expected to proselyte the balance of the family and desired to hold a meeting in our church for two or three weeks to organize a church, possibly expecting to get our members and our church. But we dd not allow him to preach but one sermon in the church. Then he strove to procure a plot of land as near as he could to us on which to build him an abor and said he had a rich member who would build him a church without any cost to the community. He succeeded in getting a temporary spot, said the Gospel had never been preached in full in that community and built him an arbor and invited all the people to come to his feet-washing. But to their surprise he had nobody's feet to wash and they were disappointed, so for a year he sounded the alarm of feet-washing to draw his crowd, but it reminded me of a dry weather whirlwind in the spring of the year. It swept over raising the dust and leaves with some noise, but never moved J. W. Mitchell and his cause.

J. W. Mitchell stood firm with his little flock around him all in good shape and we moved on. Brother Mitchell was married twice. By his first wife he had three boys, William, John and Walter, and one girl. These three boys married three sisters and are leading members of the church at Mt. Carmel today.

Brother Mitchell's second wife was Miss Bettie Maye who made him a good wife. When she died his health had become poor and he transferred home all its interests to his boys and lived with them.

Brother Mitchell was a sufferer from the effects of typhoid fever, one of his lower limbs being enlarged and stiff and clumsy and sometimes very painful. He had long been a member of the Masonic fraternity and I suppose this organization took part in the burial of Brother Mitchell at Mt. Carmel. I do not know what minister buried him. But a good man has fallen.

J. W. Wellons.

Elon College.

PLEASANT RIDGE

Sunday, February 18, 1917 we worshipped with Brother J. F. Apple's flock at this place. It being a rainy day and the roads muddy, the congregation was small. Some living at a considerable distance were unable to get to the church. We enjoyed the services. We used as our subject at the preaching service "Suspended Judgment." We tried to show that it was through the mercy, love, patience and compassion of God that prevented the execution of Judgment upon the nations of that forgot Jehovah and violated His Commandments and laws. It is likewise true today. May this people cooperate with God in prayer and works together with their pastor so that they may do greater things for our God and receive greater and richer joy in their life and finally life eternal.

L. L. Wyrick.

Elon College.

BURLINGTON

The Burlington Christian church in a business meeting of the congregation, March 7, 1917, decided to proceed with the building of a new church as rapidly as possible. Twenty men were appointed to make the canvass for funds from March 18-25 inclusive. The

purpose of the congregation is to erect the building needed. It is estimated it will cost from $25,000 to $30,000. In the canvass it is thought that the greater. portion of this amount will be realized. The people are enthusiastically entering into the effffort and seem to be ready to do with their might what their hands find to do.

The evangelistic campaign has been announced to begin April 15. We are looking forward to it as a time of harvest. There is much material that ought to be gathered into the fold. The field is inviting. The Lord of the harvest thrust in workers.

J. W. HARRELL, Pastor.

REIDSVILLE

We made an appeal last week for ten individuals or churches, within the bounds of the American Christian Convention, to make a donation of $100.00 each to our Reidsville church; and that ten other individuals or churches make a donation of $50.00 each, making a total of $1,500.00. In response to this appeal we have the following to report:

Union (N. C.) Christian church $50.00
Rev. L. I. Cox $50.00

The church at Union Ridge, N. C., has taken the lead and sent us the first $50.00 for the completion of the Reidsville church, and they say it was easy when they decided to do it. We are grateful. Who will be next to follow the good example set by the church at Union (N. C.), and the pastor of the church at Reidsville? Friends, the need is imperative! Please lend a helping hand.

L. I. Cox, Pastor.

Elon College.

A LITTLE GIRL WRITES

Dear Mr. Riddle:

I am a little girl 12 years old. I take THE CHRISTIAN SUN and like to read it fine. I try to read it through. I enclose a few items of Apple's Chapel Christian Church. Hope you will find them all right to be published.

I am yours truly,

BEATRICE APPLE.

1. Rev. L. I. Cox preached a good sermon at Apple's Chapel Christian church last fourth Sunday.

2. We are sorry to say that the weather has been so bad that several of our Sunday school pupils have not been able to attend the Sunday school, although we hope that our Sunday school will prosper.

3. Several of our neighbors have measles, but hope that they will soon improve.

"THAT LONLEY CROSS IN AN AFRICAN BUSH"

A lonely cross stands in front of a war king's house in the dense African jungle in the heart of the Kroo man's land. It dominates a little settlement. God reigns there, and the cross of Christ looms up before the people as an unceasing reminder of the only One who draws all men unto Himself. How it thrilled the wary missionary as it met his eyes on emergng from the bush, after he had trod for hours a narrow trail up hill and down hill, through swamp underfoot, and vegetation so dense no glimpse of the sky could be seen!

Night after night the missionary had risen from a sleepless bed and on his knees prayed for the people of that bush. Winter passed and summer came and went before he could visit the little settlement. When he arrived he found that a young woman who knew of the Christian religion had become earnest n telling her people of it, and because of what she told them the people had put away their fetishes and idols. With this preparation what a service followed the missionary's arrival! There was impassioned preaching, Spirit-controlled testimony, and songs of praise. How Christ was exalted, and how the Holy Ghost shook the worshippers! The war king of the people said: "They may drive me, but they no fit to make me give up God palaver. I've got something."

They are building a church for themselves, those people back in the bush, and our Kroo Mission has placed n their midst a Kroo preacher. For years he has preached Christ in his native town without one cent of pay. Four times he has suffered persecution from his heathen town people who have flogged him, stolen his goods, and spoiled his farm, yet this man at our summons goes to live in that lonely bush settlement to shepherd that little flock.

Each week a band of young lads from our Central Station goes there and gathers children into Sabbath schools. Under the shadow of that lonely cross they preach a risen Lord to that little settlement of the African bush country.—*Walter B. Williams, in Missionary News.*

SEASIDE CHAUTAUQUA—VIRGINIA BEACH, JULY 16-22

"We desire to express our appreciation of the work done by the Seaside Chautauqua and School of Methods of the Christian Church. The Chautaqua offers to our people an opportunity to get acquainted with the problems that confront the Church of our day, and the best methods of meeting and solving them. It is giving a vision of the wonderful opportunities of service for Christ and His Kingdom, and through its meetings is felt an air of reverence and devotion which refreshes the soul of the faithful followers of the Master. We urge our people to give the Chautauqua their generous support and united attendance.

STANLEY C. HARRELL,
Pastor and Teacher,

J. F. MORGAN,
Pastor and President
of Christian Endeavor Union.

W. S. BEAMON,
Supt. Suffolk Sunday School

MRS. J. L. FOSTER,
Cradle Rool Supt. W. C. M. B.

J. J. PITT,
Supt. Sunday School Memorial
Christian Tempie.

Chips and Whittles

We will announce the result of the three month twenty-five cent offer next week.

We failed to get regular matter from Mrs. Rowland for her department this week.

The first editorial ever written for THE CHRISTIAN SUN was entitled "Christian"—and dated February 17, 1844.

Brother Henry Sharpe, a member of the Haw River church, called to see us one day last week.

Dennis Heartt was the first printer of THE CHRISTIAN SUN. Hillsboro, Orange County, N. C., first place of publication.

Brother J. C. Brown, Cullman, Alabama writes that the work in Cullman County—a new field for us—is doing well. Rev. J. H. Hughes has charge of the work.

Brother David McClenny, Myrtle, Va., says in a personal note that he gave his first subscription to THE SUN to Rev. W. B. Wellons and has been reading it ever since.

The price of newsprint has taken a small leap downward, but the stock like we use on The Christian Sun (machine finished book) remains the same, and even a little higher than a few months ago.

Rev. D. W. Kerr, first Editor THE CHRISTIAN SUN, was born in Cumberland County, Virginia, July 10, 1796, and died at Pittsboro, North Carolina, May 15, 1850,where he was buried. His body was removed in 1857 to Union, Alamance County, North Carolina.

Brother W. D. Wall, Ruffin, N. C., writes this good note: "I am going to do all I can to get THE SUN into every family represented in Happy Home church" Success be to you, Brother Wall, and may many others do the same generous thing in their church communities.

The Missionary Herald and Christian Star is a very interesting and neatly printed eight page paper published by the Afro-Christian Convention. Rev. J. E. Samuels is editor-in-chief and general manager. The issusing office is at Franklinton, North Carolina and the contents of the publication reflects well upon the work of the colored Christian in the South.

The warm weather reminds us of Spring, and the followng note from Brother C. E. Joyner, Zuni, Va., makes us think of getting away from the daily grind of office work. He writes: "Should you ever be favored with a visit to or near Zuni, enquire for C. E. Joyner and his fish pond—both will be glad to welcome you." Thank you, Brother Joyner.

Mrs. Geo. E. McNeal, Hobson, Va., writes the following very interesting letter the other day to Superintendent Johnston: "On the first day of January, 1916, I said that I would give all my Sunday eggs to the Orphanage. I kept an account of their value. Enclosed find money order for ten dollars." Suppose that ten, twenty, fifty, one hundred, yes, a thousand women were to do this same thing: give the value of their Sunday laid eggs to the orphanage, it would mean, well, just count it and see. We move that an egg brigade be started.

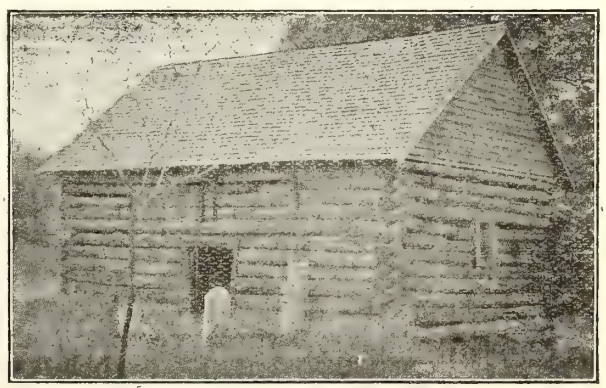
OUR MISSIONARIES AND THEIR ADDRESSES

Rev. and Mrs. A. D. Woodworth, 26 Kasumi Cho, Azabu, Tokyo, Japan.
Rev. and Mrs. E. C. Fry, Utsunomiya, Japan.
Rev. and Mrs. C. P. Garman, 1912 Shimo Shibuya, Tokyo, Japan.
Miss Alice True, Amesbury, Mass.
Rev. and Mrs. E. K. McCord, Sendai, Japan.
Rev. and Mrs. D. P. Barrett, Ponce, Porto Rico.
Miss Olive G. Wlliams, Ponce Porto Rico.

THE SUN'S NEW DEPARTMENT

We are beginning with this issue a new department —the Department of Christian Education. The mission work of the Church, the Orphanage, Sunday schools, Christian Endeavor, and all other special lines of work are weekly presented to our people. The matter of education has so far only been presented at intervals and by any one so desiring to write on the subject. It is the purpose of THE SUN to give a weekly discussion of educational matters through the Chairman of the Board of Schools and Colleges of the Southern Christian Convention. President Harper is the Chairman of that Board under whose direction the matter in the new department will be furnished. Dr. W. S. Long, Chapel Hill, Dr. E. L. Moffitt, Asheboro, and Dr. W. P. Lawrence, Elon College, N. C. Dr. A. W. Lightbourne, deceased, was also appointed on the Board.

While this department will consider things of local interest to our chief educational center, Elon College, it will keep SUN readers in touch with progress in education in all parts of our Church, the general activities in educatonal work of the State, and seek to guide the seeking mind for educational progress.



A Church Building in Virginia in 1785.

MEET ME IN HEAVEN.

Rev. Joseph Wardle, eighty-two years young, wrote the following striking article for the Pittsburgh Christian Advocate:

I am so glad that I am growing old. I was eighty-two years old May 1, 1916. Each day brings me nearer heaven, and I have blessings now that I never enjoyed before.

After I prayed at "Billy" Sunday's meeting at Philadelphia, an old soldier rushed up to me and said:

"I must shake hands with you. It is the greatest sermon I ever heard."

"Yes, 'Blly' Sunday preached a great sermon," I replied.

"But it was not what 'Billy' Sunday precahed, but what you said in prayer, 'I am so glad I'm growing old,' that struck me. I am now a changed man. Hallelujah!"

The old soldier had shaken hands with God.

I envy no young man. I have safely passed precipices where thousands have fallen over. I do not want to try life over.

I graduated at Garrett Biblical Institute in 1861 with Bishop Fowler and Dr. James S. Chadwick.

Oliver, Frances Williard's brother, called on me at college, and called me a walking ghost, and said I would not live five years, and then would be in heaven.

"I have always greeted the inevitable with joy and am ready for old age and death," I said. "There is a crown on every cross, a sunrise in every tomb, and I hear marriage bells when death invites to God's' palace"

I am not rich, but am sending treasures on ahead each day and asking everybody to meet me in heaven.

President Grant, Harrrison, Cleveland, McKinley, Roosevelt, Taft and Wilson have answered "Yes" to my question, "Will you meet me in heaven?" Many of my darlings are in heaven, and I am looking daily over the Lamb's book of life and see there recorded these promises, and rejoice. Yonder hosts are calling, loved ones beckoning, God and His Son welcome to eternal sunshine, cross, glory, and reunion. Meet me there. Yours for heaven. Pray for me.

WHY A YOUNG MAN NEEDS RELIGION

Every young man is or should be ambitious to make the most possible out of life. No man who is worthy the name wishes to become a failure. Christ came among men to save them from failure and to make the most possible out of their lives. To this end he came to manifest God—to make him intelligible, real, and compelling. Christ wishes to communicate his Spirit inwardly to men. He desires to clothe himself with men and to manifest himself through men. This is the religion of Christ.

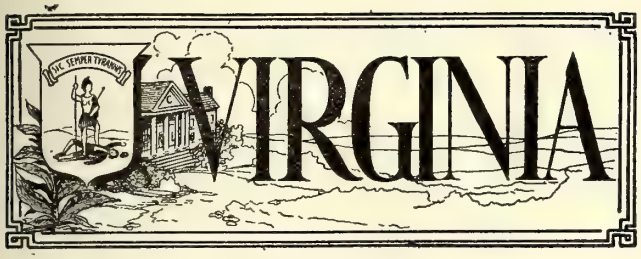
Christ's religion is necessary to a young man in order to furnish him the highest possible ideal. What is there which a man desires in his ideal which is not best found in and realized through Jesus Christ? By showing who God is and what man may become Christ only reveals the full possibilities of life. He imparts a sense of reverence for the body as the temple of the living God. He stimulates and feeds the mind by the greatness of his conceptions and by the dynamic power of his teachings. He enriches the emotional nature—creating and developing the finer feelings. He broadens and quickens our sympathy for men everywhere. He generates the noblest type of patriotism—that which desires to see one's country a power for righteousness in the world. He is greatest and most appealing in the greatest sphere—the moral and the religious. In companionship with him men have the deepest and richest experiences. By the loftiness of his own life and by the magnificent sweep of his plans he lifts men up from low levels, emancipates them from the narrow and the selfish, and inspires them with a passion for helpfulness.

The religion of Christ is essential to enable a young man to follow his ideal and to attain more and more and more unto it. By furnishing himself not only the perfect Pattern, but also the perfect Saviour and the perfect Power, Christ only is able actually to satisfy and to complete a man's life. In contrast with all other religions Christ's religion is primarily and distinctly the releasing of a new and superhuman power in the world. This is the power which tempted, struggling young men and most need and most desire—the power to take step between knowing their duty and doing their duty. Other religions furnish valuable teachings, inspiring examples, helpful ritual and observances and efficient organization, but Christ only is able to communicate to men a vital energy infinitely greater than his own and which qualifies him to travel the path of truth and duty.

"Into the land of righteousness I go,
The footsteps thither, thine, and not my own."

A young man should come under the power of Christ and his religon in order that he may leave the most helpful mark on this generation. It is impossible to be a Christian alone. Christ desires not only to make the most out of each individual man, but also to make the most possible out of the world. His program embraces every man, every nation, and every race, in the whole range of their being, in all their relationships, for the present and for all time. Some day Christ's principles and spirit will have right of way throughout the whole world. Well may such a comprehensive and sublime undertaking command the whole-souled allegiance of every earnest man and boy. Christ has power as none other to move on to heroic deeds. He inspires men with unselfish enthusiasm. He creates a love which transcends in scope, in force, and in quality the love of the patriot. He impels men to noble and mighty achievements. He nerves men to endure opposition, suffering, and sacrifice. In view of the needs of our own country and of other lands in this tragic and momentous time in the life of the world, Christ's call comes with irrestible power to all open-minded, truly earnest, and honest young men. Whatever else the young man who reads these lines may fail to do, let him not neglect to bring his life under the sway of this wonderful and triumphant Christ and dedicate himself to his service.—*John R. Mott, in Association Men.*

If men are as eager to discover good as evil and had the same delight in spreading the report of it; if good examples made public as the bad ones always are, the world would be better for it.—*Mormontel.*



SUFFOLK LETTER

All the ministers in Suffolk have agreed to conduct a simultaneous, evangelistic campaign for fifteen days, beginning Sunday, March 25, and closing Sunday, April 8, which is Easter Sunday. Each pastor will conduct his own meeting and do his own preaching. This will require sixteen sermons by each pastor, including three Sundays and ten nights between Sundays.

The only objection to ministerial aid, by outside preachers, was that some church might get an attractive revivalist who might draw the people to that particular church and defeat the main purpose of the campaign, which is to bring into active service the members of all the churches at the same time and in their own places of worship; and, at the same time create a religious atmosphere large enough to embrace the whole city for the fifteen days. No effort will be made by any one congregation to interfere with any other congregation any more than the regular Sunday services interfere with one another.

The main object is to present the gospel, in a simultanous effort to the whole community, with the end in view, to build up the spiritual interest of all congregations at the *same time*.

The ministers of the city are living and working in the most cordial and fraternal relations, and no one would care to build up his own church at the expense of any other congregation. I think it is safe to say that the relation between the Suffolk ministers is just as brotherly as can be found between a like number of any *one* denomination. The community seems to recognize this and appreciate it. There is one thing very plain to observing and thinking minds, and that is, that the people believe in fraternity, cordiality, unity; and every year seems to add to the united purpose of Protestantism to co-labor in the work of the kingdom; "for none of us liveth to himself and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

This is the first time a simultaneous campaign has been conducted in Suffolk. Two union meetings have been held; many individual revivals have been conducted; some by pastors and others by evangelists. This time all will move at the same time in the same spirit to revive the churches and to win the unconverted. Of the two classes of gospel work, converting sinners and building up Christians, the latter is the more difficult task; in fact that is the most difficult everywhere. It is easier to earn a farm than to develop a farm. Each individual believer knows that it is easier to get religion than to develop religious life. One may become a Christian in a moment, but it takes a lifetime to bring personal religion up to its best; and while religion may be planted in a race or nation in a brief period, it requires centuries to develop religion into high Christian civilization. It is this larger work of spiritual edification that demands year in and year out ministration. The whole apostolic period demonstrates this difference between revival work and growing in grace. Pentecost was brief, brilliant, fruitful; but it took years to establish the gospel in churches.

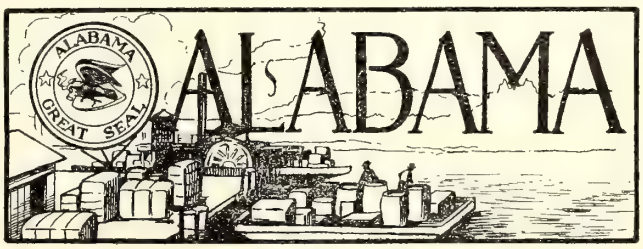
W. W. STALEY.

PAUL'S PERILOUS TIMES.

It is noticeable that while Paul in his Epistles often prophesied of the "perilous times" that were coming, the only perils he dreaded were those which arose from within the body of the Church itself. He never feared the greatest of the Caesars as he feared the weakest of the saints—"gone wrong." The wolves he warned against, as he told the Ephesian elders, were those from your own number." Persecution only solidifies the church, but dissension disintegrats it. The fruits of our orchards and the roses in our gardens are blighted by the worms at the core, the canker in the heart, "One sinner destroyeth much good," but no where so much as within the church. A fault finding church member will do the Church more harm than a profane and ribald infidel. The member who must "rule or ruin,"rules only to ruin.

Wisdom is won by the discipline of life as truly as by the discipline of the schools, and many a young college graduate has learned by bitter experience that he cannot afford to despise the judgment of men with less book learning, but greater life wisdom.—*Rev. Dr. Fenn.*

How long shall we wait?---*Readers*



You can get space any time.---*Editor*

COUNTRY CHURCH IN THE SOUTH

Rev. Victor I. Masters, D. D., Superintendent of Publicity of the Home Mission Board of the Southern Baptist Convention, has done his denomination a piece of honored work in writing this book. And while it is written with the interest of the Southern Baptist rural churches in mind, it strikes the fundamental principles underlying the problem of the country church of all denominations. No man could produce such a book without spending much time and thought on the subject that is ably treated; and no man, minister or layman, can read this book and not have a new vision of the work of the country parish. Price: Cloth 60 cents, Paper 40 cents. Contains 222 pages. (Home Mission Board, South Baptist Convention, Atlanta, Ga.)

EVERYBODY AHEAD

"Everybody Ahead" is the very striking title of Dr. Orison Sweet Marden's latest book. He is the author of more than fifty volumes—all of an inspirational nature. This book, with nearly 500 pages, must be almost the crowning point of his series of inspirational books. We know the author only through correspondence, and the volume we have for this review came to us with the author's compliments and was sent without his knowledge of our connection with any paper. But we take the liberty of sayng this of the book and endorse its soul-stirring chapters. The book sells for $3.50, bound in Buckram and is a very handsome volume. It can be secured from Frank E. Morrison, Publisher, New York City, or from the Southern Christian Publishing Company, Elon College, N. C., from whom any book in this department may be secured.

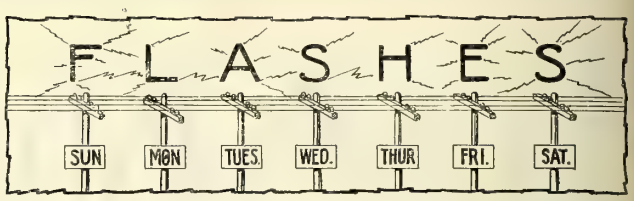
EVOLUTION PROVING IMMORTALITY

This book does not support the orthodox views of any church. It is purely a scientific treatise and seeks to prove the subject of immortality by the argument of evolution. The book sells for $1.50 by the National Magazine Company, Bee Building, Omaha, Nebraska, and is written by one John O. Yeiser, who seems to be somewhat of a scientist. We feel that the author has some of the truth on the subject, but we recommend it only to mature minds.

The VANDERBILT HOTEL
THIRTY FOURTH STREET EAST AT PARK AVENUE
NEW YORK CITY

AN HOTEL DESIGNED TO APPEAL
TO THE CONSERVATIVE

THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED



March 5: Woodrow Wilson became the twenty-ninth president at 12:04 o'clock. Armed neutrality is killed in the Senate.

March 6: President may have power to arm merchant ships, department experts search statutes for the authority in law.

March 7: Waves of indignation swirl about the feet of the filibusters, some are burned in effigy.

March 8: Ambassador George W. Guthrie dies in Tokio, Japan. Count Zepplin, the "Air Man" dies from pneumonia.

March 9: From sick bed President Wilson orders the arming of American merchant ships and convening of the national congress April 16.

March 10: Gomez, the Cuban rebel, may be put to death for treason.

ENDORSES THE CHAUTAUQUA

As one of the original promoters, it is my opinion, based on observation and contact, that as an educational affair, spiritually uplifting, recreative, full of real pleasure, the Seaside Chautauqua is supreme in its efforts and benefits, and any one of our people missing the coming session will miss a real treat. I have attended all its session, and from my view point, it is the very best thing our Church has undertaken along that line. Strong men are on the program and to hear them will be an inspiration. It is hoped that the largest attendance yet will be at this session's and to this end, let us a denomination, lend our full support and make this the banner year. The cost will be nominal, the sea breeze invigorating, the lectures inspiring, and should you attend I am sure you will be amply repaid and leave feeling "It was good to be there."

I. A. Luke.

Holland, Va.

"The light of God can penetrate into the darkest dungeons, where no ray of earthly light could ever come. Some have claimed recently that there is no absolute darkness, that in all darkness there is light. This may not be so in physical nature, but it is so in science of grace. There is no night where the light of God's love does not shine."

The true calling of a Christian is not to do extraordinary things in an extraordinary way. The most trival task can be accomplished in a noble, gentle, regal spirit, which overrides all petty, paltry feelings, and which elevates all things.—*Arthur P. Stanley.*

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

Elon College

Several of our Student Volunteers have for the past three days attended the State Volunteer meeting in Greensboro.

C E

In the sudden death of Rev. W. R. Lowdermilk, Concord, N. C., last Tuesday Elon lost a staunch and valued friend.

C E

We are to have two visiting missionaries as speakers this week—Drs. Erdman and Heininger. Dr. Heininger will speak Saturday at 10:50 A. M. Dr. Erdman Tuesday or Wednesday at the same hour.

C E

Rev. G. O. Lankford, '08, has given up his work in Wadley, Ala., and becomes pastor at Rosemont and Berea, (Norfolk). Success to pastor and people. He is to be at Elon Wednesday of this week.

C E

Saturday evening the preliminary contest for the two teams of debaters to represent Elon in the debates with the Presbyterian College of South Carolina was held. The affirmative team consists of Messrs. W. J. B. Truitt and Warren McCulloch with R. J. Morton as alternate. The negative team is composed of Messrs. F. C. Lester and H. T. Floyd with E. H. Rainey as alternate. The question to be debated is That Military Training Should be Given in all American Colleges and Universities. Our N. C. team will have the affirmative and speak in the Greensboro Woman's College auditorium. Our negative team will speak in Rock Hill, (S. C.)

C E

Another debate of rare interest is to be had with the N. C. College of Agriculture and Engineering, the former A. and M. The speakers for this debate will be selected on the 22nd or the night after the meetings close, if they should continue beyond the 21st. The query is the same as with the Presbyterian College, though each College is to furnish but one team. The A. and F. debate will be held here. All these debates will occur on April 27.

C E

The series of evangelistic meetings began Sunday morning. Every preparation has been made to further the success of the campaign. The College has decided to close recitation work at noon during the days of the meeting, the merchants have been asked to close their stores at 7:15 P. M., a personal workers' league has been at work for some time, a ladies' prayer-meeting is to meet daily at 4:30 P. M., a devotional service is to precede the preaching hour for thirty minutes. We are praying for and expecting a gracious meeting. Dr. Atkinson's sermons for the services Sunday were gems of inspiration and adaptation.

General Mention

Defiance College is busy in a campaign to raise $150,000. This is the third year of the campaign and it bids fair to succeed greatly. Pres. McReynolds is a genius as a money-raiser.

C E

Dr. Martyn Summerbell delivered a series of addresses at the Congregational Seminary, Bangor, Me., March 9-11. He is soon to give a similar series for The Moody Bible Institute, Chicago.

C E

The N. C. Conference of the Methodist Protestant Church is moving strongly to establish a college of their church in this State. They already have considerable money for this purpose. These brethren deserve success and may they achieve it!

C E

The N. C. General Assembly adjourned on Wednesday the 7th at noon. It did several things of an educational character of which we will speak at length later. In a general way we may state that it made liberal appropriations for current expenses and for permanent improvements at all State institutions. What will the Denominatonal Colleges do, with no taxing power to support them? And yet the great leaders in the State have always come from the denominational colleges.

HOW CAN I KEEP INFORMED ABOUT MISSIONS?

1. By spending some money on my own missionary education. How much has it cost thus far?
2. By reading missionary books and magazines. How many have I read this year?
3. Bp joining a missionary study group. Is there one in my church?
4. By attending missionary conferences. How many have I attended?
5. By contact with missionaries. How many do I know?
6. By acting on what I know now. Am I doing this?
7. By passng on what I learn. How much have others learned through me?—*Men and Missions.*

sions.

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:

Our financial report is the smallest this week it has been since I have had charge of the work. I trust we will have one next week that will make up for the shortage this week. Let us all lend a helping hand in the work.

We have had quite a number of cases of measles and about all the children that had not had it have come in for their share this time. We have had one complicated case that we were very uneasy about. One of our little girls had measles, whooping cough and pneumonia, and for several days it looked as if her case would be critical, but I am glad to say she is much brighter at this writing and we have strong hopes of her recovery.

The weather has cleared up and everything looks brighter and we hope the measles and whooping cough will soon take their departure and we will get back normal again.

We are delighted to have letters from six of our little cousins this week. It fills our corner with something cheerful and bright and makes it more interesting. I trust many of the little cousins will write letters to the corner and help keep it full from week to week. It will be interesting.

I am publishing a letter from Mrs. Geo. E. McNeal in this issue to show you how she raised ten dollars last year. It shows us how easy it is to give help to the little orphans if we will just make up our mind to help. Suppose one hundred good women would raise this much this year for the orphans how it would help us in the work!

My friends, I want you to keep in mind the request I made in our letter last week and begin now to talk the Easter offering. Let everybody help in this undertaking. Let us go far more than a thousand dollars. It will do us good and make us better for the little sacrifice it will be to raise this amount. I was talking to a good brother a few days ago and asked him the amount I ought to ask his church to give and he said, "Ask for $100. I will give ten of it myself." I trust we have a great many brothers in the Church who feel so much interested in the little helpless, orphan children that they will be willng to give as never before that these little fellows may have a home and be trained into good citizenship for the church and God.

I am mailing a letter this week to every Sunday school in the Southern Christian Convention asking that they make this offering on Easter Sunday and am asking for a stated amount. I have no doubt that I have asked many churches for a much less amount than they are able to give and want to give and in that case I want to say just make the contribution as large as you feel able and we will be glad. Let every Sunday school have a part in this work.

The Ladies' Aid Society of the Haw River Christian church gave us a nice quilt last week and it is very highly appreciated. Our good ladies of Haw River are very kind to us and we appreciate it.

The Ladies' Missionary Society of Wheeler's Grove Christan church, Macedonia, Iowa, shipped us a barrel of clothing for the children and it comes in handy to keep the little fellows warm. We are very grateful for same.

CHAS. D. JOHNSTON,
Superintendent.

Report for March 14, 1917

Brought forward		$760.50
Children's Offerings		
J. Howard Holland, Holland, Va.	$ 1.50	
Mary Nell Holland, Holland, Va.	1.50	
Herbert Jr,, Helen Winbourne, Elizabeth and Jesse Scholz, Macon, N. C.	1.00	4.00
Monthly Sunday School Offerings		
Durham Sunday school, Durham, N. C.	5.00	
Cypress Chapel, S. S. Va., Jan. & Feb.	2.00	
Pleasant Hill S. S. N. C.	2.00	
Dendron Sunday school, N. C.	2.00	
New Providence Sunday school, N. C.	2.50	
Waverly Sunday School, Waverly, Va.	10.00	
Henderson Sunday school, Henderson, N. C.	7.70	
First Christian Sunday school, N. C.	2.65	
New Lebanon Sunday school, N. C.	1.37	
New Lebanon Sunday school Baraca Class	1.00	
New Hope Sunday school, Ala.	2.18	
Third Christian Sunday school, Norfolk, Va.	11.70	
Holland Sunday school, Holland, Va.	6.00	
		56.10
Special Offerings		
Mrs. L. A. Denison, Huntersland, N. Y.	5.00	
S. A. Barrett, Franklin, Va.	5.00	
Susan Dixon	1.00	
Mrs. D. J. Cummings	1.00	
Lee Truitt	.10	
Mrs. Geo. E. McNeal, Hobson, Va.	10.00	
		22.10
Total for the week		82.20
Grand total		$842.60

Macon, N. C., Mar. 7, 1917. Dear Uncle Charlie:

Enclosed you will find one dollar ($1.00) which pays our dues until February. We feel much interested in the "Corner" and shouldn't wonder if some of us were not "charter members" as we have been paying our dues regularly for eight or ten years or longer. We have gotten in the habit of sending them in every five months.

We hope the cousins will rally to the corner and lets keep Uncle Charlie busy this year. We are much interested in that "Try again" cabbage patch and would like to come and take dinner with you some day.

With love for all,

HELEN WINBORNE SCHOLZ,
HERBERT SCHOLZ, Jr.
ELIZABETH SCHOLZ,
JESSIE LEE SCHOLZ.

We appreciate your nice letter, and as we have known your father so long, we feel that we are really acquainted with your little cousins too. Now, you come to see us next summer and we will have "cabbage" for dinner as we will not give up in despair just because the cold weather killed our plants.

"UNCLE CHARLIE"

Holland, Va., March 5, 1917.

Dear Uncle Charlie:—

Please pardon me for such a long delay. But it was not my fault, for when we used to write sister did the writing, and when she had neglected writing so long, I guess she was ashamed to write any more. But today papa and mama told us if we would write they would give us the money to pay our dues up for last year and three months this year, which is one dollar and fifty cents. I am writing this letter myself and I write with my left hand. I was seven years old last Christmas. Am gong to school and in the second grade. I have been out of school now for two weeks with the measles, but am all right now and will go to school tomorrow if the weather is good. You will find enclosed check for $1.50 dues up to date. I am going to try to work for my orphanage money here after. I hope all the little children at the orphanage are still going to school and having a good time. With best wishes for you and all the little children,

I am your little friend,
J. HOWARD HOLLAND.

I know you are a smart little boy and I am real glad to have you write such a nice letter if you did write it with your left hand. I am going to count on your little sister to help keep the cousins bright and cheerful.

"UNCLE CHARLIE"

Holland, Va., March 5, 1917.

Dear Uncle Charlie:—

My little brother has just written to you. He told you he guessed I was ashamed to write. Really I had ought to be for it has been sometime since I wrote to the corner. I do wish all the cousins would join in now, and lets make the corner bright and sunshiny. We would be helping others and I feel sure it would help us also. Please find enclosed check for one dollar and fifty cents ($1.50) to pay my dues up until March the 5th. Wishing you much success in your good work, I am,

Yours sincerely,
MARY NELL HOLLAND.

Glad to have your bright, cheerful letter,this week. It brigs cheer and sunshine . Help keep the corner full.

"UNCLE CHARLIE"

"Now," said the Sunday school teacher, "can any of you tell me what sins of omission are?"

"Yes, ma'am," came the answer. "They are the sins we might have committed and didn't."—*Selected.*

THE READY BOY

There is always a place for the boy who is ready to do the thing that is needed. Some boys are very particular to do only what they like to do, and some look on certain kinds of work as very much beneath them, and sometimes they wait a long time before finding a chance that just suits them. But the boy who sees a need and goes to work to fill it is very likely to be busy, and very sure to be popular.—*American Messenger.*

A GAME OF GOOD POINTS

"Why, Maragret, how bright you are looking today?" cried the neighbor who had just run in to cheer up the lonely invalid. "You must have had a number of callers this afternoon."

"No, I haven't had any."

"I don't see how you can stand it, you poor dear, and look so happy; happier than I do, I know.

"Oh, I've had a really pleasant day," said the invalid. "I've just thought of such a delightful way of amusing myself. I've been naming over all the good points in the characters of the people I know, and really, I had no idea there were so many in each one. It took me ever so long to go over the people I know well. I shall look at those people quite differently now. My mind has been deligtfully busy.

FAMOUS BOYS

A woman fell off the dock in Italy. She was fat and frightened. No one of the crowd of men dared to jump in after her; but a boy struck the water almost as soon as she, and managed to keep her up until stronger arms got hold of her. Everybody said the boy was very daring, very quick, but also very reckless, for he might have been drowned. The boy was Garibaldi, and if you will read his life, you will find these were just his traits all through—that he was so elert that nobody could tell when he would make an attack with his red-shirted soldiers, so indiscreet sometimes as to make his fellow patriots wish he was in Guinea, but also he was so brave and magnanimous that all the world, except tyrants, loved to hear and talk about him.

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineer gazed at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said, "That boy will beat me some day." So he did, for he was Michelangelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now this will never do. I get too much excited over it. So here goes!" And he flung the book out in the river. He was Fichte, the great German philosopher.—*Selected.*

MARRIAGES

Huffman-Morton

Walter A. Huffman and Miss Rosa C. Morton were united in marriage at the home of the bride's father, Mr. James W. Morton, Burlington, N. C., December 27, 1916. The ceremony was performed by the writer in the presence of a goodly number of friends and relatives. After the ceremony the guests repaired to the dining room where they found a feast of good things provided. It was a happy occasion. Blessings and prosperity attend the happy couple through life. J. W. HARRELL.

March 9, 1917.

Kernodle-Shepherd

February 25, 1917, Thomas Kernodle and Miss Ada Shepherd of Ossipee, N. C., were united in marriage. The ceremony was performed by the writer at the Christian Parsonage, Burlington, N. C. J. W. HARRELL.

S. S. LESSON, MARCH 18.

Jesus Saves from Sin (Temperance Lesson)
JOHN 8:12, 28-37, 56-59

Golden Text: If therefore the son shall make you free, ye shall be free indeed. John 8:36.

Jesus had established Himself in the hearts of the people. They sought Him from a worldly point of view. They knew not the full significance of the feeding of so many people on so little food. They had not yet tasted of the bread of eternal life.

Jesus left His home and went to attend the feast in Jerusalem. Here He was willing to teach and answer questions concerning life eternal. He used a figure of speech that all could and would easily grasp. He referred to the sun, how it gives forth light for all the earth and the inhabitants thereof; then He exclaimed "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." Do we have this wonderful light to guide us and to keep us from makng a false step in the dark? When we have Jesus with us we cannot go astray. Jesus made one of the greatest promises that has ever been made to man on this occasion. He has promised to always keep us so that we will always have light and some to cast our burdens upon. He will help us to carry our burdens. He forshadowed the cross when He was speaking to the Jews and told them that they would not accept the truth. Another promise comes from His lips: "If ye abide in my word . . . . . .ye shall know the truth, and the truth shall make you free."

In speaking of the shortsightedness of the Jews Jesus told them the reason they could not see any farther ahead was because they did not belong to the Father. We must be believers before we can even expect to realize the fullness of life. God opens channels and gves to those who are willing to receive. Jesus brings the light. "The world is still in moral darkness because it lies in the arms of the wicked one. The liquor traffic, the opium traffic, the white slave traffic, the greed for gain shown by munition makers, prove there is not much struggling to be free from the evil one.

"Men let worldly interests and sinful indulgences blind their minds to the truth. They seek satisfaction in getting instead of in being.

"There is but one freedom that can satisfy the soul's longings: that is the freedom Christ gives which eradicates the love of sin, implants a love of holiness and gives a sense of sonship to God."

"Men are kept in slavery through refusing to face the truth; it is only through having their eyes opened that they win freedom.

Not doing what one pleases, but doing what one ought, is the reall freedom."

C. E. TOPIC, MARCH 18

The Curse of Cowardice.—John 18: 15-27

Cowardice makes us small and weak. To be a coward is to be a fit subject for many remarks and unsolicited comments. By being cowards we lose what hold we have on the prospects of the future. "Cowardice unnerves one for any noble deed. The fear of men and of things drives our faith in God and His power; and the secret of strength lies in just that faith."

Cowardice causes us to see things that are not seen in a larger degree than they actually are. We over rate our judgment.

"Enthusiasm is a secret of success, and cowardice means death to enthusasim is linked with a conviction in the final triumph of the right, and lack of such conviction makes the coward, whose trust is in force, not in principle."

"Cowardice is a matter of the soul, of the inner life, and not a matter of the outer life, of actions or words. Sometimes the deed may seem cowardly but the soul may be very brave; as when a man, for conscientious reasons, refuses to go to war, or as when a man refrains from knockng down a bully who has insulted him. If one is brave at heart, that is all that God requires of him."

Sometimes it is hard to be courageous, but it always pays in the long run. Favorable impressions will be expressed and impressed both by man and God to the individual that does his duty and lets the circumstances bring what they may.

Remember that it is always the deep steady stream that is the hardest to change and that gives the most force in the working out of natures laws—also it gives the greatest resistance to the bright glittering rays of the midday sun. It is the unmurmering stream that men depend upon when they desire to transport their commodities, so it is the man who is steady and gives unbiased opinions that men and God seek as vessels to carry forward the interests of humanity and the kingdom of Almighty God.

For answer from C. E. W.

What causes cowardice?
Name some Bible cowards.
Name some brave men in the Bible
What will cure cowardice?
How does Christian Endeavor help to conquer cowardice?
What has helped you to overcome fear?
What misery does cowardice bring?
What cowardice have you seen in the lives of others?
What cowardce have you overcome in your life?
How does prayer aid one to be brave?
How can we obtain the presence of Christ when tempted to fear?
What special need for courage ni modern times?

Bible References

Num. 13:33; 14:1; Josh. 7:5; 1 Sam. 17:24; 18:29; 2 Sam. 15:24; Matt. 25:56; Exod. 14:25; 2 Kings 7:7; Deut. 1:17; 1 Sam. 15:24; Prov. 29:25; Isa. 51:12; Jer. 38:19.

OBITUARIES

ELLINGTON

Sister Sarah A. Ellington, the wife of Bro. W. F. Ellington, was born July 7, 1861, and departed this life February 19, 1917. She leaves to mourn their loss a husband and five children. We laid her remains in Zion's cemetery on the 20th. Funeral by her pastor. May God bless the bereaved ones. J. S. CARDEN.

LONG

Mrs. Omega Long, of Burlington, N. C., the wife of J. H. Long, died February 12, 1917, aged 61 years, 4 months and 14 days. She had been in poor health for many years, however the end came unexpectedly. She was married to Bro. Long about 43 years ago. Two daughters and one son were born to them; all of whom survive her. She is also survived by nine grand children. The funeral was conducted from the home and the body was interred in the city cemetery. J. W. HARRELL.

RESOLUTIONS OF RESPECT

At a meeting of the Ladies' Benevolent and Social Union, of the Suffolk Christian church, held on the 5th day of February, 1917, Mesdames Hersey Woodward, W. W. Ballard and E. C. Lotzia were appointed a committee to draft and publish resolutions of respect to the memory of our deceased sister, Mrs. Martha Frances Staley, wife of our beloved pastor, Dr. W. W. Staley, who departed this life on the 14th of January, 1917.

The committee offers the following:

Whereas, it has pleased the great and omnipotent Ruler of the Universe in His all-wise providence to remove from our Society the soul of our beloved sister, Mrs. Martha Frances Staley, be it therefore

Resolved, That in this dispensation of Providence our Society has lost one of its oldest and most faithful members, who, though she was prevented from attending our meetings and giving us the benefit of her counsel, sustained us by her prayers and interest, and rejoiced to contribute to its welfare.

Resolved, That, while we bow in humble submission to the will of Him who is too wise to err and too good to be unkind, we can but deplore and deeply mourn the death of our sister, who has been one of us for so many years.

Resolved, That we extend to the bereaved family and friends our sincere sympathy in this hour of their deep affliction, and assure them that their loss is felt and shared by us.

Resolved, That a copy of these resolutions be sent to the family of our deceased sister; that they be spread upon the records of our Society on a page set apart for that purpose; and that a copy be sent to The Christian Sun for publication.

MRS. HERSEY WOODWARD,
MRS. W. W. BALLARD,
MRS. E. C. LOTZIA.

PEARCE

Rebecca Pearce, relict of Henry Pearce, died at her home, near Franklinton, N. C., February 19, 1917. She had a gentle transition from earth to heaven without lingering sickness or pain. Her age was 94 years, 2 months, and 5 days. She was the mother of two children, Mrs. Annie Elizabeth Mitchell and Mrs. Staley, the wife of Dr. W. W. Staley, whose death occurred last January. Sister Pearce leaves behind one daughter, Mrs. Mitchell, nine grand children and six great-grand children. Her mother, Mrs. Elizabeth Joyner was born September 27, 1789, and died March 3, 1882. The years of these two carry us back over the entire history of this republic since the adoption of the Constitution lacking only two years.

Sister Pearce retained her energy and mental faculties remarkably well to the end of her life. Intensely interested in the welfare of the Church and the country at large. She read the religious and secular papers carefully and could talk intelligently and interestingly on all current events. She was for many years a member of the Christian church at Oak Level where her body was placed to rest until the resurrection. Funeral by the writer assisted by Revs. W. G. Clements, J. W. Patton and J. H. Bullock of the M. E. Church.

A good old age is a beautiful sight, and there is nothing earthly more noble—in my eyes, at least. And so I have often thought. A ship is a fine object, when it comes up into port, with all her sails set, and quite safe from a long voyage. Many miles it has come, with the sun for its guidance, and the sea for its path, and the winds for its speed. What might have been its grave, a thousand fathoms deep, has yielded it a ready way; and winds that might have been its wreck have been its service. It has come from another meridian than ours; it has come through day and night; it has come by reefs and banks that have been avoided and passed rocks that have been carefully shunned. Not a plank has started, nor a timber in it proved rotten. And now it comes like an answer to the prayers of many hearts; a delight to the owner, a joy to many a sailor's family, and pleasure to all on shore who see it. It has steered over the ocean, and been piloted through dangers, and it is now safe in the harbor. But still more interesting is a good life as it approaches near a century. It began in the century before and has lasted on through storm and sunshine; it has been guarded against many a rock on which shipwreck of a good conscience might have been made. On the course it has taken, there has been the influence of Providence; and it has been guided by Christ, that day-star fro mon high. Yes, nobler than a ship ending a long voyage, and more sublime than the setting sun, is the old age of a just, a kind, and a beautiful life. "The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding. For by me thy days shall be multiplied, and the years of thy life shall be increased." W. S. LONG.

THE SOUTH'S MOST POPULAR PIANO

Of all the various makes of pianos to be found in Southern homes, the instrument selected by the Christian Sun Piano Club has been sold in the largest numbers, and is, therefore, entitled to be called "The Favorite of the South." This instrument, the Ludden & Bates Cabinet Grand Upright, has been on the market for nearly half a century. Its tones are as clear and sweet as the liquid notes of the Southern mocking bird, the sweet singer with which the Ludden & Bates Piano is so frequently compared. This piano is constructed of the best materials throughout and is designed to last for a lifetime You would think that such an instrument would be very expensive, in fact too expensive for the average buyer. But such is not the case for by forming Clubs of one hundred members, each of whom is responsible for his own purchase, we effect a saving which makes the price actually lower than many are paying for instruments of inferior quality.

The Club has also arranged the most attractive terms of payment, based upon the cash price, and offers you many other attractive features which you cannot afford to overlook. Write for your copy of the Club catalogue today. Address the Managers, Ludden & Bates Christian Sun Piano Club Dept., Atlanta, Ga.

While Woodrow Wilson was in Chattanooga one of the features of the program arranged for his entertainment was an automobile sightseeing trip through the city. As the party slowed up from time to time at some particularly interesting point the colored chauffeur volunteered bits of local information.

They were passng the new city hall and Mr. Wilson read aloud the date on the corner-stone—1909 A. D.

"George," remarked one of the party, addressing the chauffeur, "can you tell us what the A. D. stands for?"

"Suttinly, boss, suttinly," responded George, without the quiver of an eyelid.

"Dat 'A. D.' stand for 'all done'."

This is where the last item was furnished for this issue. This is called a filler, and it teaches the lesson of small things—they are useful.

CANCER SUCCESSFULLY TREATED AT KELLAM HOSPITAL

The record of the Kellam Hospital is without paralle in history, having successfully treated without the use of Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va. Advt.

ENOCH HAL ON REVIVALS

Sometime ago while I was traveling about in interest of my busness I dropped into a church where a revival was in progress. The minister was telling the church members of their faults in no uncertain terms. I do not doubt but that they needed it all right, but what I wanted to know was whether that preacher talked to any of them privately about the way they were living.

I am in favor of revivals, but I believe in the preacher preaching the love of Jesus Christ rather than taking the occason to talk so mean to the church folks. The sinners in the congregation know more about the lives of the church members than the minister does, and to advertise these things in open, means, I believe, the driving of many sinners away from the church rather than getting them into the church. Suppose that the sinner takes the view of the situation that if he is to be talked to by the preacher like a judge talkng to a convict, that he (the sinner) better stay out of the church.

I want to see the time come when the people will not wait until a revival comes to talk to their friends about the soul's welfare. It is an idea that has slipped into the work of the church, and while it is all right, we should not depend upon this alone for bringing men into the church and into the Kingdom.

ENOCH HAL.

FUNNY BONES

Casey: "Ye're a har'rd worruker, Dooley. How many hods o' morther have yez carried up that laddher th' day?"

Dooley: "Whist, man—I'm foolin' th' boss. I've carried this same hodful up an' down all day, an' he thinks I'm workin'!"—*Cleveland Leader.*

Mrs. Jenkinson, a regular visitor in the doctor's consulting room, started on the long story of her troubles. The doctor endured it patiently and gave her another bottle. At last she started out, and the doctor was congratulating himself, when she stopped and exclaimed: "Why, doctor, you didn't look to see if my tongue was coated." "I know it isn't," wearily replied the medical man. "You don't find grass on a race track."—*The Epworth Herald.*

Teacher—"Johnny, can you tell me what a hypocrite is?"

Johnny—"Yes, ma'am. It's a boy what comes to school with a smile on his face."

A commissioner of school education in Canada visited a little school under his jurisdiction and discovered that the school had no flag. He picked out a bright-eyed little fellow, gave him a coin and said, "Go to the store and buy the handsomest flag in the world." Imagine his amazement and dismay when the lad appeared with the Stars and Stripes.

An inspector visiting a provincial school was much worried by the noise of the scholars in the next room. At last, unable to bear it any longer, he opened the door and burst in upon the class.

"Now sit there and be quiet."

A quarter of an hour later a small head appeared around the door, and a meek little voice said:

"Please, sir, you've got our teacher!"

Old Lady—What is your little brother's name?

Boy—We call him "Flannel."

Old Lady—How peculiar! Why?

Boy—Because he shrinks from washing.—*Exchange.*

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THE CHRISTIAN SUN

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Whispering

HELEN ELIZABETH COOLIDGE

O sea so blue, O dashing spray,
O distant hills soft-veiled in gray,
God's messengers are ye!
For waters rippling to my feet,
And echoes from the hills, repeat
His promise to me.

O waves of ever-changing hue,
O mountain-peaks against the blue,
Again, ye speak to me!
My help, O hills, is ever nigh!
My Savior tells me, "It is I,"
Across a tossing sea.

And softer, than a whisper low,
The Spirit's voice mine ear may know,
From mountain and from sea;
Above life's din, above its stress,
"I will not leave you comfortless,"
Is murmured now to me.

Vol. LXIX { ELON COLLEGE, N. C. WEDNESDAY, MARCH 21, 1917 { No. 11

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

One Year $1.50
Six Months ..... .75

IN ADVANCE

Entered as second-class matter at the post office at Elon College, North Carolina, under the Act of March 3, 1870.

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Editorial

A CHALLENGE TO EVERY READER

We present to every reader of THE SUN this week a challenge and expect to keep that challenge before the brotherhood for some weeks. The challenge embodies itself in the given circulation of the paper and what may be expected in case the circulation fails to reach the mark of 3,000 by June 1, 1917. We said in our issue of December 20, 1916 that we would not advance the price of THE SUN to $2.00 because we had confidence enough in the brotherhood that our circulation would greatly increase in a very short time. We further said that the price would not advance until one year from the time we took charge. We have not lost any of our confidence and have not regrets for saying that the paper would remain at $1.50 until June 1, 1917. It has been three months today since we wrote that note and less than 100 new subscribers have reached us form the whole Church in the South; and seventy-five per cent of this number has come from a few. To be exact we have just averaged one subscriber to each name on the ministerial roll of the Southern Christian Convention. Does not that seem too bad for an army of men representing a body of nearly 30,000 believers?

We still feel that the three thousand mark can be reached by June 1, and to further show our confidence in the Church, we are giving a little more than two months for the raising of the list to a sufficient mark to keep the price at $1.50. We expect to let you know just how we stand each week, and unless we reach the goal, the price will go to $2.00. Since June 1, 1916 we have raised the list from 1,650 to what we report this week. We have not spared time, energy, and sleep to bring this about.

The situation needs no proof when we call attention to the fact that it takes $60 every week to issue the paper. You can count for yourself and see just where the Editor would be at the end of the year. And when you make the count, remember that from 150 to 200 in every thousand will not pay for their paper. This is not a complaint—it is only a fact that hundreds of publishers will tell you.

We express the hope that the present appearance of the paper is pleasing to all. To make it less in size, cheaper in form, and fill it with advertising is nothing less than a shame upon the Church. The price of the Church will not let it be, and should ever come to such a pass, it will shake the faith that we have gained in our experience with the Church from boyhood.

We have no fears that many will stop the paper if the price has to advance, for we well know that our subscribers had rather pay fifty cents more and let the man who has to face the financial situation have a pittance for his work. Many have sent us $2.00 instead of $1.50 for their renewals, and to all we record our sincere appreciation of this good feeling and fellowship. God bless them and may He too keep us so that we may do for our Church that which is so near and dear to our nature. The smell of the print shop, the rattling of the linotype, the reading of the proof, the planning of our paper, the studying out of some new idea and plan to meet the appreciation of some one, all bring to us the happiest moments. That is not all: to think that we are privileged to place before thousands of eyes each week messages of the Kingdom's progress and to share in the daily appreciation of kind words from many quarters is enough to cause our heart to cry out in tones of gladness and make us weep tears of joy—and it does.

NOTES AND PERSONALS

Rev. R. F. Brown, Chapel Hill, N. C., informs us that THE CHRISTIAN SUN is now going into every home in Chapel Hill that is represented in the Christian Church. Who will be next to make this splendid statement.

Rev. L. L. Lassister, Suffolk, Va., and Rev. G. O. Lankford and family now of Berkley, Va., R. F. D. 3, were those whom we chanced to see about THE SUN office last week. Brother Lankford takes up his new field of service this week.

Mrs. J. W. Boon, Clayton, N. C., writes: "You may count on me as a life-long subscriber, for I cannot do without the dear CHRISTIAN SUN. It is the best paper that I ever read and I wish that I could get it into every home. It is worth twice what it costs me. I had rather do without my dinner every day than to do without THE SUN."

Brother J. H. Blanchard, Norfolk, Virginia sends us this note: "I have just finished reading THE SUN. It reached my home on the afternoon mail. I have read it from page one to the last item in it. I get great good out of THE SUN and always look for it. Comparatively few of our people take THE SUN. All Christian Church members should take it. Would to God that our beloved people of America would center their thoughts on higher things than fashion, fads and the movies. And I believe that they would if they could once get a glimpse of God, and there is no better way to do this than to read His own word together with religious literature and quiet our bodies so that we can

meditate, then the spirit of sweetness will come in and our souls will be filled with joy. So many of us crowd out God because we are in too big a hurry to wait for Him to speak to us. We devote too much time and thought to things that are absolute folly; they bring us no pleasure in return for our investment."

The call for help and the struggle of our own CHRISTIAN SUN is not a call alone. The entire religious press of the country is facing the same situation. Many papers have had to abandon publication altogether, and nearly all of them have increased the price of both advertising and subscription. The millions of tons of pulp that have been used for paper are now being turned into amunition, and added to this the Federal Trade Commission thinks that a monoply has been formed. A dollar buys only one-third the paper it did a year and a half ago, and just as we go to pen these lines our mail is brought to our desk and we quote from a letter sent us by our paper dealer: "We have only 200 more reams of the kind of paper you use for THE CHRISTIAN SUN and when this is gone we doubt if you can buy any more of it soon." If we had these 200 reams it would last us only part of the year and would cost nearly $800.00—an investment we cannot make. We trust that market conditions will not force us to use a cheap grade of paper, but such may be the case.

We take pleasure each week in looking over the Roanoke Alabama Leader, for occasionally we find some note of interest to us concerning our brethren in the far South. Last week we found the following on the front page: "March 12.—Rev. G. O. Lankford left Wadley this morning for his future home in Norfolk, Va., and Rev. W. D. Rogers leaves this evening for Oklahoma. These good, useful citizens and families leaving our town is an irreparable loss. Many times we do not properly appreciate our citizens until we lose them. There were no services at the M. E. Church, South, yesterday at the morning service. Brother Harris and his congregation attended the last service of Brother Lankford at the Christian church. After the sermon the choir sang "Blest be the tie." All the congregation shook hands with Brother Lankford and there was scarcely a dry eye in the house and many expressions of regret and tokens of brotherly love. Brother Lankford is one of the strongest ministers in his Church, with a broad and liberal Christian character, a manly man that all love and honor, and we are sure he will be a power in the Master's vineyard in his new field of labor."

SUNDAY SCHOOL COUNCIL DISCUSSES AGE GROUPS

The third general session of the seventh annual meeting of the Sunday School Council of the Evangelical denominations, in the Bellevue this morning, was largely attended and was presided over by Rev. I. J. Van Ness, president of the council.

Rev. C. A. Myers of Toronto presented a report of young people's work. Some delegates took exception to the age groups, contending that a 12-year-old child should not be placed in the group representing the youths.

The argument of Mrs. Fred Bullock of Virginia, in which she protested against the child of 12 being deprived of his childhood, if he was hustled into the youth age, met with approval. "The great trouble with American children," said Mrs. Bullock, who said she is the mother of six, "is that boys and girls are not allowed to remain children, but are forced along in their studies that they have no real childhood days."—*Boston Globe.*

THE SPECIAL CAMPAIGN

Two weeks ago we made an offer to send THE CHRISTIAN SUN three months for twenty-five cents. This was an introductory offer and we are glad to report the following work done:

J. E. Franks, Cary, N. C.	24
B. F. Black, Holland, Va.	17
W. D. Harward, Dendron, Va.	13
R. F. Brown, Chapel Hill, N. C.	12
J. D. Dollar, Roanoke, Ala.	10
W. L. Walters, Winchester, Va.	10
D. W. Sheppard, Roanoke, Ala.	8
T. E. White, Ramseur, N. C.	7
J. F. Apple, Mebane, N. C.	6
Mrs. B. F. Gwaltney, Disputanta, Va.	5
E. M. Carter, Wadley, Ala.	5
Dr. J. W. Manning Norfolk, Va.	5
L. L. Wyrick, Elon College, N. C.	4
C. W. Carter, Wadley, Ala.	4
T. M. Brady, Ore Hill, N. C.	3
Fannie Thorpe, Edinburg, Va.	3
Vera Gilliman, Reidsville, N. C.	2
J. L. Foster, Waverly, Va.	2
Miss Selma Marshall, Winston-Salem, N. C.	1
S. A. Barrett, R 4, Franklin, Va.	1
J. H. Smiley, Warren Plains, N. C.	1
J. T. Peck, R 2, Delta, Ala.	1
P H. Fleming, Greensboro, N. C.	1
Etta Trogden, Liberty, N. C.	1
J. G. Truitt, Elon College, N. C.	1
J. W. Winfree, Vigilinia, Va.	1
Mrs. Mannie Walters, Paces, Va.	1
E. V. Morgan, Spies, N. C.	1
Mrs. S. J. Liles, Roanoke, Ala.	1
W. B. Fuller, Elon College, N. C.	1
W. H. Denison, Norfolk, Va.	1
Miss Rosa Best, Haw River, N. C.	1
Total	158

Thank you, and you and you!

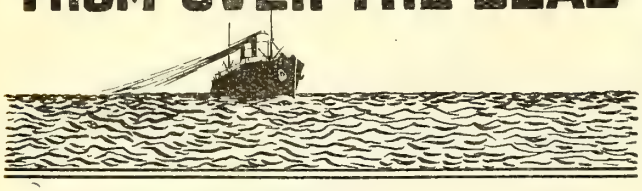
The Christian Sun

Goes to $2.00 on June 1, 1917 unless we reach a circulation of 3,000

We have this week *2,326*

Number needed *674*

FROM OVER THE SEAS



THE CHRISTIAN MOVEMENT IN THE JAPANESE EMPIRE

The above is the title of a volume issued annually by "The Conference of Federated Missions in Japan" as its official organ, and is an attempt to give an accurate estimate of the year's results in the progress of Christianity throughout Japan proper. Formosa and Korea. Probably, for those who wish to make a scientific and accurate study of the progress of Missions in Japan, there is no other publication of equal value to this.

At first a comparative small, paper bound volume, it has grown from year to year until the issue of 1916 (the fourteenth annual issue covers more than five hundred pages of a neatly bound, board cover, 8 v book.

This 1916 volume covers the following subjects:

A fairly comprehensive survey of political events during the year.

General organization, covering the Conference itself; the Japanese conference of similar nature, The Japan Continuation Committee, and the National Evangelistic Campaign (a three year campaign to cover all Japan).

(In the foregoing Mr. Matsuno, of our own Mission has a four page article.)

A review of the output of Bibles and of Christian Litsion, written by a member of the respective mission in each case.

A review of Christian Education.

A general survey of the work of each individual Mis-C. A., Y. W. C. A., C. E. S., S. S., W. C. T. U., National Temperance League, Peace Society, work among the Chinese in Japan, etc.

A Survey of Condition in the Country Districts, in four articles, covering the educational, economic, social, moral and religious conditions, with an application as to methods of work among these conditions. One article in this Survey was written by a member of our own Mission.

Social Service. Four chapters, two of which are prepared by Japanese experts, in which the subjects which they treat. Here emphasis is laid on Industrial Welfare and on Child Life in Japan.

Then follows the Korean section of the book, in a more limited way a repetition, generally speaking, of the Japanese section.

One hundred and fifty pages of appendices close the book. These include Minute information about The Conference of Federated Missions, its constitution, membership, and minutes of the 1916 session; The Constitution and membership of The Japan Continuation Committee; A brief Chronology of the Christian Movement in Japan from 1520 to the present time; A Missionary Directory; A Directory of Christian Schools throughout Japan; A List of Christian Periodicals published, and the general statistics for the year 1916.

This book, at first published at the expense of the Conference treasury, has, at last, become sufficiently popular as to become financially independent, and is widely read in all the home countries that maintain Mission work in Japan.. It is procurable at our own Publishing House in Dayton, the price being either $1.25 or $1.50, I am not sure which.

Any one really interested in the progress of Mission work in the Japanese Empire will find this volume from year to year an increasingly helpful one. The 1917 issue is now being prepared, but will probable not reach America before the end of May, or possibly later. In the meantime order the 1916 issue and get thoroughly acpuainted with the work which you are helping to do in the Orient.

E. K. McCord.

Sandai, Japan.

RELIGIOUS NEEDS OF THE CANAL ZONE

BY REV. SIDNEY S. CONGER

The Canal Zone is settling down into something like a permanent status. The total number of white Americans in the Zone is about 17,000. About 10,000 of these are civilian government employees. The rest are soldiers. It is expected that the civilian population will continue at something like this present number and that the soldiers will be greatly increased.

The settlements have now assumed permanent locations and in part their permanent form. Handsome buildings of durable materials are taking the place of the first hastily constructed wooden buildings.

The government is doing its work well. The Canal Zone government is decidedly paternalistic. It takes care of housing, schooling, sanitary conditions, water supply ,light, fuel, policing and even such matters as the housing of private automobiles. It provides the essentials of a varied and nourishing diet and of ordinary clothing, all at practically United States prices.

But the government does not provide for religion, except that there are chaplains attached to the largest of the army posts and the great hospitals at Ancon and Colon Beach. The hospital chaplains, both Episcopalians, conduct the regular services of their church at these points.

The typical Zone civilian is a young American-born person, vigorous and self-reliant. He, or she, does not feel very permanent on the Zone as government jobs are uncertain. Nevertheless he does not flinch from organizing and supporting his own religious institutions.

Protestant self-support, however, on the Zone can be accomplished in one way only and that is by Protestant union and it has been so accomplished. Baptists, Disciples, Congregationalists, Lutherans, Methodists, Presbyterians, Protestant Episcopalians and members of the Dutch and German Reformed churches and members of other denominational bodies have united in the Union Church of the Canal Zone. The Southern Baptist church is the only one which has established a distinctively denominational work.

The Union Church maintains regular preaching services with organized churches at five points:—Balboa, Christobal, Gatun, Pedro and Miguel. It conducts Sun-

day schools at two additional points, Ancon and Paraiso. It has also organized Sunday schools at two military posts which are without chaplains and it assists in maintaining evening meetings at these points.

Its form of organization is collegiate. All of the towns are represented in the Central Executive Committee, of which Mr. H. A. A. Smith, Chief Auditor of the Panama Canal, is president. Not only is the work self-supporting; the Union Church also makes regular contributions to mission work and expects to continue so to do. It is giving both energies and funds to the missions of the Panamanians and West Indians, conducted in the parts of Panama adjacent to the Zone by several denominations. The work is all the time increasing in extent and efficiency.

Mr. W. W. Warwick, Comptroller of the Treasury, who has been familiar with the work of this organization since its foundation, wrote a few days ago: "The Union Church has been made a real force during the past three years"

This organization is surely on the firing line. It confronts all the well known difficulties which are presented by the average newly established American community and it has three additional difficulties:

1. The relaxing effects of a tropical climate upon northern temperaments.

2. The effects upon a youthful population of the removal of home ties, well recognized institutions, local reputation and acquaintance, and the expectation of local residence only.

3. Proximity to the cities of Panama and Colon. These towns have for centuries stood at one of the world's cross roads. Their population is a mixture of black, white, red and yellow. Their moral standard averages very low. Their districts of vice are large, conspicuous, deeply degraded. The young American of the Zone, man, woman or adolescent, needs to be "strengthened with all might" to pass unscathed through this fire.

Mr. Henry L. Stimson, former Secretary of War, in a letter written February 15, says: "I know of no place where the religious work which you propose is more needed nor where it could do more to stiffen the moral fibre of a worthy American population where it needs great help."

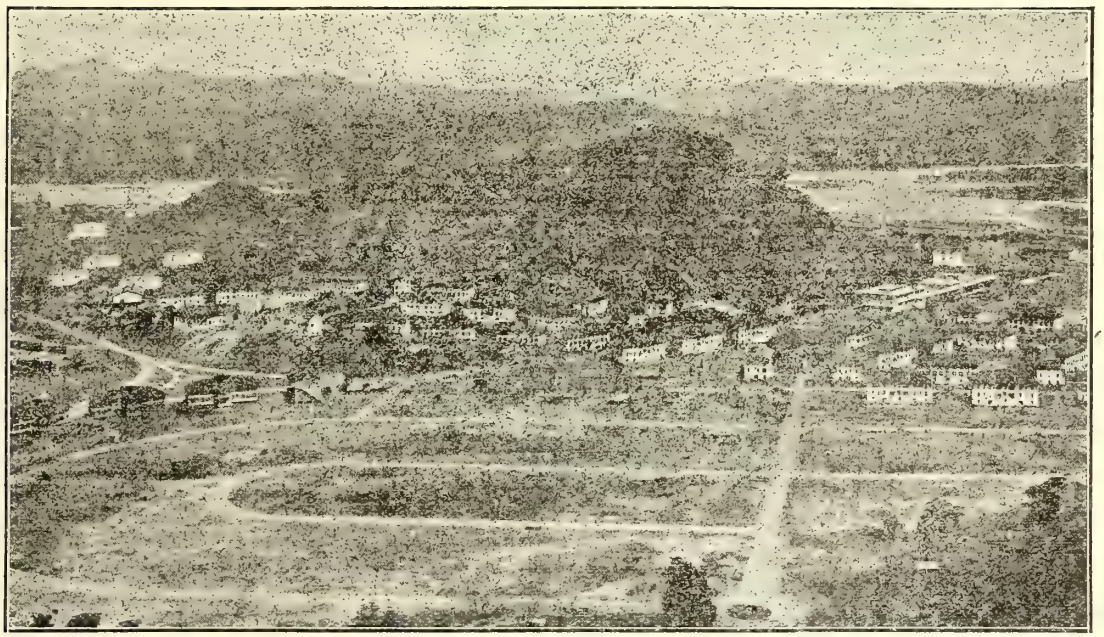
In attempting to meet this great need, the Canal Zone Union Church is badly hampered by lack of buildings. In only two cases has it exclusive right to the buildings in which services are held. One of these must shortly be torn down. The other is at the smallest of all the points occupied.

Buildings must be constructed. The government has granted, or will grant, sites. Beyond this it cannot go.

This self-supporting Union Church of Canal employees, without a single capitalist or employer in the number, cannot raise funds sufficient to build permanent churches. It has raised some $10,000 and hopes to raise $5,000 more. This has in many cases meant real sacrifice. These sums, however, are wholly insufficient. Five churches are needed, two of them of large size and these two are needed very much now.

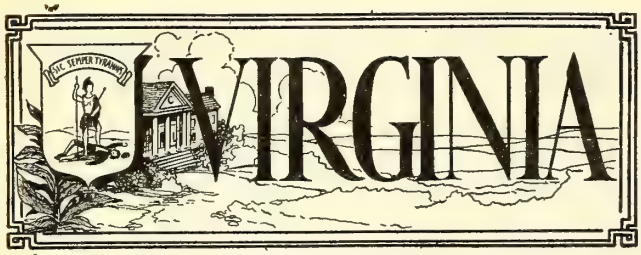
The buildings must be constructed of concrete. Wooden buildings last a short time only under Canal Zone climatic conditions.

In view of this need the Federal Council of the Churches of Christ in America has, upon recommendation of the Home Mission Council and the approval of its constituent boards at work in connection with the Zone, appointed a committee, of which Dr. Charles L. Thompson of New York is chairman, to assist in securing funds with which to erect the needed new church structures.



THE TOWN OF BALBOA

Since this picture of the central part of the new town of Balboa was made, the streets in the foreground have been built up with the homes of a thousand people. The site appropriated by the government for the Union Church, for which funds are sought, is near the centre of the picture, near the foot of the hill.



SUFFOLK LETTER

Church Finance has always embarrassed religious leaders and interested members. The absence of method and the thoughtlessness of people often cause trouble and prevents progress. In fact, false conceptions of religious obligation enter into the equation and cause the financial end of the church to appear as a beggar. Some have quoted Isiah's exhortation in chapter 55:1: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, come, buy wine and milk without money, and without price." Then they love to sing: "I'm glad salvations' free." But this scripture does not mean that salvation has no value; but it means that it is given because it is priceless—it is beyond human purchase. It is "more precious than rubies." Money cannot buy salvation. It must be a free gift, because it transcends all human ability to buy.

But that does not imply that Christians have no financial obligations to the Kingdom. There are many scriptures in the Old Testament and the New that enjoin the payments and gifts of substance as well as faith and love. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" "Honor the Lord with thy substance." "Give, and it shall be given unto you." "Let every one of you, upon the first day of the week, lay by him in store, as God hath prospered him, that there be no gatherings when I come." It does not require argument to prove that Christians ought to contribute to the support and propagation of the gospel. To read he Bible is to discover that obligation for one's self. Each individual member from the youngest to the oldest should pay into the Treasury of the Lord Every member should make an individual contribution; and such giving ought to be done as follows:

(a) Prayerfully. The prayer should involve how much to give and a blessing on the gift itself. This would place thought on the contribution and increase its value to the giver. Many lose the benefit of giving because they do not give thought to it They give, but they give carelessly. Money should have the same consideration in going out as it had in coming in. In fact it requires as much ability to invest money as it does to earn money. Imagine a church service without prayer. Prayer is the very heart of religious worship. It is the one thing in which all can take part. It is the soul of the meeting. Giving is as important as worship and prayer should attend every gift cost into the Lord's Treasury.

(b) Systematically. Nothing succeeds without system. System is the great thing in the Postal Service of the country. Think of the millions of pieces of mail passing through the mails daily. The offices open and close on regular hours. Sunday is the natural time to pay into the Treasury of the Lord. "The first day of the week." Prayerful and systematic giving develops Christian life and Christian usefulness. The envelope plan of giving has given better results than any other system. Many an envelope has gone into the basket full of thought and prayer as well as money; and when it goes that way the heart of the giver is full of satisfaction and love.

(c) Proportionately. Church members ought to give in proportion to their prosperity, in proportion to what they spend in other directions, and in proportion to the needs of the work with which they are identified. It disgraces the rich to live in hovels, to dress in rags, to feed on the poorest food, and to have no comforts. It degrades spiritual life and religious character for prosperous children of God to give grudgingly or sparingly. There is a fitness in the discharge of religious obligation which cannot be neglected without loss in character and reputation.

W. W. STALEY.

Suffolk.

LAW OF COMPENSATION

The law of compensation works in the realm of morals as unerringly as it does in the realm of mechanics. No man ever gives expression to a beautiful thought, or performs a service, or puts forth effort of any kind, without receiving in the reaction a full compensation for all of the thought, time and energy expended. The operation of the law is compensation is universal It does not differ in essence whether in the realm of the physical, the spiritual, the intellectual, or the ethical. The only variation in the operation of this inexorable law is in the element of time It works in some relations with greater speed than in other relations, but it works with the same precision in every case. "Give and it shall be given unto you," is a statement of scientific accuracy, and is to be confirmed in the experiences and traces the effects back to the causes Nothing happens by chance, and happiness now is the result of the thoughts, sentiments and actions making for happiness in the days, months and years that have gone—*Thos. M. Stuart, in Oriental Consistory.*

EVERY DAY IS LIFE

Every day is life. Live it with an aim, a purpose. Make it complete as far as possible. Leave no error to be corrected in the future. Do not postpone asking forgiveness for some fault till some coming day. Lie down at night with the consciousness that you have accomplished what you started out to do. If every day were lived as though it were a life in itself, life as a whole would take on a different meaning.—*Youth's Companion.*

Wise is the chap who catches on at the proper time and lets go at the psychological moment.—*Selected.*

Chips and Whittles

The life principle and privilege of the tithe is a working scheme of proportionate giving by which we can make the principle of stewardship actual and living.—*Robert E Speer.*

Man's use and functions are to be the witness of the glory of God and to advance that glory by his reasonable obedience and resultant happiness.—*Ruskin.*

Courage consists not in blindly over-looking danger, but in meeting it with the eyes open.—*Richter.*

Never worry about the Fall of Man—be anxious about his getting up again.—*The New Age.*

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread. The oil of joy is very cheap, and if you can help the poor with a garment of praise, it will be better for them than blankets.—*Drummond.*

The base, cloven-footed caluminator, like loathsome worm, leaves his path market with the filth of malice and the scum of falsehood, and pollutes the fairest flowers, the choicest fruits, the most delicate plants in a greenhouse of character—*Colton.*

An evangelist was exhorting his hearers to flee from the wrath to come. "I warn you," he thundred, "there will be weeping and wailing and gnashing of teeth."

At this point an old woman of the congregation stood up. "Sir, I have no teeth."

"Madam," returned the preacher sternly, "teeth will be provided."—*Lehigh Burr.*

"That fellow who rode the wild horse Bucephalus wans't so much."

"What's on your mind now?"

"Look at the heroes all round us who ride motorcycles every day."—*Exchange.*

SOUNDED THAT WAY

That cat settled herself luxuriously in front of the kitchen range and began to purr. Little Dolly, who was strange to the way of cats, regarded her with horror. "O grandmother!" she cried. "Come here quick. The cat's begun to boil."—*Exchange.*

THE INCONSIDERATE MICE

A more kind-hearted and ingenuous soul never lived than Aunt Betsey, but she was a poor housekeeper. On one occasion a neighbor who had run in for a "back-door" call was horrified to see a mouse run across Aunt Betsey's kitchen floor. "Why on earth don't you set a trap, Betsey?" she asked. "Well," replied Aunt Betsey, "I did have a trap set. But land, it was such a fuss! Those mice kept getting into it!"—*The Youth's Companion*

According to the State Board of Health, the health moving pictures are making their own way. The services of an advance agent are no longer needed. All that is needed is a guarantee of the first week's expenses which are $90, and the "movie outfit" does the rest. The records are that the audience for the second presentation is an increase of about 25 per cent over the first, while the third shows about the same increase over the second. In other words, the longer the pictures show in a place or the oftener they return, the more popular do they become. It is understood, however, that each presentation is a new program of pictures

QUIET INDIFFERENCE

Quiet indifference is a constant fact. The form may change, but the substance is the same. Sleepless vigilance is necessary. When the work of God is making an earnest effort to succeed, indifference will leave it to itself.

We must be doing something to be happy. By our indifference and neglect, we may stand a loof and see the cause that we profess to love, fail and go down for lack of proper support; and when we may, in feigned innocence "wash our hands" and say we are clear in this matter. But will not God hold us accountable for such failure, when He has already blessed us with the means and the opportunity to prevent such a failure?

Our indifference needs to be aroused. The spirit of true religion is social and benevolent. The true child of God is not content to travel alone to the place which God promised to give him, but invites others to accompany him. It was no strange event when the king of Sodom prostrated himself at Abram's feet. And if all of God's Children were like Abram, the world would pay still greater honor to the Church of the living God.

Elon College. L. I. Cox.

IS SHE WORTHY?—A MINISTER'S WIFE

Seven years ago Rev. Joseph Barney (a minister of the Christian Church for more than fifty years) passed to his reward, leaving his aged wife without support. She is dependent upon the kindness of persons to make her a home the few days she has to live. It might be well to say that the reason that she has not been sent to the Aged Ministers Home is because she fears she would get home-sick since she has lived all her life here, and since she feels this way I do not think it would be best to send her there against her wishes.

Sister Rebecca Barney is eighty years old, crippled with rheumatism, and has been sick most of the winter, and the expense has been much more than it would have been had she not been sick. I am compelled to ask help. She is worthy and will appreciate what kind friends will give her. There are several bills due. I rented two rooms for her near the parsonage, and pay $3.00 per month, beginning April first the rent will be $5.00 per month. Some write me to let her go to the alms house it is not far away, but would this be the thing to do? This is what I will not permit until I am compelled to do so.

Send all money to Rev. J. W. Hoffman, Pastor of Earlston Christian church, Everett, Bedford County, Pa.

J. W. Hoffman.

JAPAN MISSION BALANCE SHEET

Monthly Receipts and Disbursements

1915 Balance	$ 754.77	
January	1,040.78	Yen 1,666.56
February	807.84	1,925.50
March	1,930.68	1,675.02
April	1,109.82	2,167.62
May	930.99	2,014.65
June	1,079.75	1,672.82
July	948.57	1,895.75
August	1,147.55	1,684.27
September	1,278.41	2,365.72
October	1,042.32	1,860.30
November	876.42	2,268.30
December	87.07	2,473.10
Total	$13,024.95	Y 23,669.61
Balance Forward		2,188.22
		Y 25,857.83

Balances

	Regular	Special
1915 Balance	Yen 804.02	Yen 705.52
1916 Receipts	22,928.50	1,419.79
	23,732.52	2,125.31
1916 Expense	21,986.74	1,682.87
Balance	1,745.78	442.44
Transfer to Special	253.25	253.25
	Y 1,492.53	Y 695.69

Itemized Receipts

Remittances, Regular		$ 9,382.35
Paid in United States		1,668.93
Remittances, Special—		
Sendai Orphanage	$ 171.64	
Girls' School	357.00	
Miss Penrod	2.50	
Rev. Irokawa	2.00	
Ishinomaki Children	2.50	
Rev. Abe Fire	25.00	
Rotary Duplicator	30.00	
Garman, due on account	100.00	
McCord, Insurance	6.50	
McCord, Banner	4.50	
		$ 701.64
Japan Receipts—		
English Teaching		493.27
Interest, Regular Funds		9.83
Interest, Special Funds		14.18
1915 Balance		754.77
		$13,024.35

Appropriations

1916 Appropriation	($11,0000.00)	Y22,000.00
A. D. Woodworth's School work	(120.00)	239.99
Specials paid		1,682.87
Total available for year		23,922.86
Total expense		23,669.61
Balance, Property Maintenance		Y 253.25

Itemized Disbursements

To Salaries, Missionaries	Y10,177.59
To Salaries, Japanese	5,628.00
Rents	1,669.86
Taxes	565.50
Travel	867.68
Literature	446.64
Language Helpers	239.50
Repairs	593.05
Secretary, Treasurer and Shadan	90.66
Kindergarten	231.95
Night School	225.21
Annual Conference	75.00
Japan Conference Evangelism	75.30
Fire Insurance	148.37
Federated Missions	30.00
National S. S. Association	8.00
Medical Allowances	338.07
Miscellaneous	23.57
Students' and pastors' schooling	312.80
Specials—	
A. D. Woodworth's school work	239.99
Rowell Memorial improvement	318.71
Sendai Orphanage	340.31
Utsunomiya Girls' School	708.80
Moka Organ	31.68
Rev. Abe Fire Fund	49.60
Garman, Due on account	198.02
Transmitted, McCord	21.78
Penrod, Irokawa and Ishinomaki Children	13.97
	$11,682.87
	Y23,669.61

C. P. GARMAN, Treasurer.

I have examined the accounts of Rev. C. P. Garman for the year 1916 and find them correct.

A. D. WOODWORTH, Auditor.

(The receipts from our Mission Treasury in Dayton are reckoned in dollars and cents, but expenditures and receipts in Japan are reckoned in yen, at approximately two yen for one dollar.—ED.)

The central truth of present history is that Jesus Christ still lives and reigns in the hearts of men. Whenever men come within the influence of the Son of God, whenever they heed his teaching and follow his leadership, he draws them out into a career of undreamed-of usefulness and power. John put this truth in striking words when he said of Jesus: "In him was life: and the life was the light of men."—*Christian Observer.*

Bring tolerance that can kiss and disagree;
Bring, virtue, honor, truth, and loyalty;
Bring faith that sees with undissembling eyes;
Bring all large loves and heavenly charities.
—*Sidney Lanier*

Education, beyond all other devices of human origin, is the great equalizer of the conditions of men—the balance wheel of the social machinery.—*Horace Mann.*

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President ..... Franklin, Va.
Mrs. A. T. Banks, Vice-President ..... Henderson, N. C.
Mrs W. H. Carroll, Secretary ..... Burlington, N C.
Mrs. W. T. Walters, Treasurer ..... Winchester, Va.
Mrs. W. A. Harper, Corresponding Sect'y .. Elon College, N. C.
Mrs. Mamie Holland Leathers, Supt. Y. P. Soc. .. Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes .. Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll ... Greensboro, N. C

THE RALLY CALL

We are living, we are dwelling
In a grand and awful time,
In an age on ages telling:
To be living is sublime.
Hark. the waking up of nations—
Gog and Magog to the fray!
Hark! what soundeth? Is creation

Will you play, then, will you dally
With your music and your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine.
Hark the onset! will you fold your
Faith-clad arms in lazy lock?
Up! oh up! thou drowsy soldier—
Worlds are charging to the shock.

World's are charging—heaven beholding;
Thou has but an hour to fight;
Now the blazoned Cross unfolding,
On, right onward, for the right;
On! let all the soul within you
For the truth's sake go abroad:
Strike! let every nerve and sinew
Tell on ages—tell for God.—*Bishop Coxe.*

FOOT-BINDING STILL COMMON

Because certain of the more advanced Chinese women have unbound their feet, there seems to be a widespread impression in America that foot-binding is a thing of the past. Listen to the recent testimony of a young girl missionary in Tsingta:

"I have itinerated all these years through hundreds of villages and never yet have seen a heathen woman with unbound feet, and that is significant to me now, as a student of the social conditions in China, is to see everywhere heathen little girls with unbound feet, that is, none that have come to the age of footbinding. Nor have I seen any Christian women as old as I am with feet unbound; though, of course, usually Christian school girls, ranging below my age have unbound feet. Of course, many Christian women older than I am, have unbound their feet as much as they dare. I cannot tell you how interesting every phase of Chinese life is to me, and as I purposely walk, eat and sleep with the Chinese, what they reveal in confidence of Chinese conditions, heathen and Christian, as we are counselling together, discussing the country's conditions, the status of the church and the problems of each home to which we go, with reflections on it after leaving, and the comments they make on the heatherism bristling every where along the road, are simply wonderful."

—Review of the World.

BRAHMIN WOMEN'S VIEWS ON CASTE.

Watubai a Bible woman in India reports an encouraging experience. One day, while she was on the train, at the stations some low caste women entered the car. There were Brahmin and other high-caste women in the car and they complained that they did not wish these low-caste women to come in. They called them names and told them in an angry manner to get out and not to touch them. Watubai got into conversation with some of the Brahmin women and said: "Why should you be cross with these women? God made them as well as ourselves. There are our sisters." One of the Brahmin women, hearing her say this, said, "Oh, you must be a Christian, they are the people who talk like this." They had a good talk, the women acknowledging that they were not right in their thoughts about the low caste. "But we are taught from childhood," they said, "and that is the reason we are harsh. Some days these thoughts of Christians will prevail and caste will be given up."—*Selected.*

TO THE BROTHERHOOD

In many individual lives there have been such delightful experiences and definite answers to prayer, either in personal matters or the work of Christ's Kingdom, as to be stimulating to the faith of others and encouragement to a larger practice of prayer.

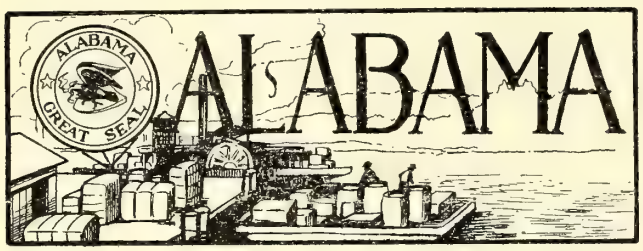
Some of the readers of this item have enjoyed such spiritual victories. If so, will you please write me of them? It is desired that they be from your own experience; preferably those which brought success to some work in Christ's Kingdom. Kindly be as brief as a fair statement of facts will permit.

A part of the answers received will be used in a public way. When so used the name of the writer will not be given. But for the item to be at all usable, the name of the contributor must accompany it.

Your helpfulness in complying with this request will be greatly appreciated.

Rev. F. G. Coffin, D. D.
Pres. of American Christian Convention,
126 Chestnut Street,
Albany, N. Y.

"Look here," cried the irate farmer, rushing into the country store, "I wish you'd be more careful how you chuck things over this counter. You gave me perfume yesterday instead of liniment, an' I'd put it on the blessed cow 'fore I knowed." "I hope it hasn't done her any harm," said the storekeeper in a mollifying tone. "Harmed be hanged!" snapped the farmer. "That 'ere cow won't eat now nor allow herself to be milked. The only thing she does is to sigh the whole day long and go and look at her reflection in the pond."—*San Francisco Argonaut*



BROTHER LANKFORD MISSED

We are very much hurt in our work in this Conference in the loss of Brother Lankford. Leaving at this time of the year, some of our best churches are without a pastor, and no supply that we can see now.

It is mighty dark to us fellows who want the work to go. Brother Lankford is a good man. We all love him and wish him well. We had put him at the head of the work, but for many years to come we will feel the effects of his leaving.

E. M. CARTER.

DISTRICT MEETING

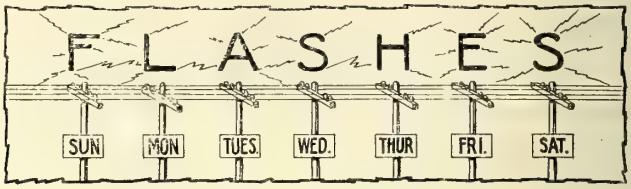
It has been the custom of the Alabama Conference, till two or three years ago, to have District or fifth Sunday meetings. These meetings served the Conference well; the people met more often, the problems, for the welfare of the work were discussed in different parts of the Conference and the ministers had the privilege of talking over the problems of their individual fields. Other meetings took the time of this, but it was the expression of the members of Conference, at its last session, that the District Meetings should be resumed Thish we are endeavoring to do. We have an invitation from the Church at Cragford to meet with it in connection with their dedicatory services, the fifth Sunday in April.

This Church was organized August the fifteenth of last year and is anxious for this meeting to be a success. Let every church in the Conference be represented at this meeting. A program is being arranged and will appear next week.

E . M. CARTER.

Wadley.

A New Orleans newspaper offered prizes for the best answers to the question,'' What is Love?'' There were 23,761 persons who thought they could answer it, but the first prize went to an Alabama woman, who wrote: ''Love is the doorway through which the human soul passes from selfishness into service, and from solitude into kinship with all humanity.'' The second prize was given for this offering: ''Love is a chisel that carves into soft outlines the granite block of stern reality.'' The sentiment, ''Love is what makes red hair golden, white hair silver, and no hair a noble brow,'' won the third prize.—*Temple Topics.*



March 11: Bagdad, the chief Turkish city in Mesopotamia has been captured by the British forces. Turks are hard pressed.

March 12: Many postmasters in the country are to go under Civil Service. Railroad strike threatened by the Brotherhoods.

March 13: Four heavy guns are to be placed aboard all vessels soon to sail.

March 14: American vessel Algonquin shelled and sunk by submarine. China has servered diplomatic relations with Germany.

March 15: Russian Ministry is swept from office by rebellion Czar abdicates; Grand Duke Michael becomes regent.

The ''progressive strike'' of 400,000 railroad men to start at 6 p. m. Saturday.

March 16: Meditators will attempt to avert railroad strike.

March 17: Strike of trainmen postponed for 48 hours. (Later: Strike is averted.)

The situation with the United States and Germany seems to grow very grave. Three of our ships have been sent to the bottom of the ocean by German's submarines which is being interpreted as an overact and may mean war. Millions are being spent in hasty preparation for defense of this country against any invasion of Germany. But while this is being done, great work is being done to prevent any conflict—and may it be prevented!

AFRICAN ''FLY SWATTERS.''

The Africans are the champion ''fly swatters'' of the world, and they need no journalistic exhortations to urge them on with the pest. ''When a native sees a fly on a neighbor's back,'' says Mr. Robert H. Milligan, author of ''The Fetish Folk of West Africa,'' ''he regards it as a duty of friendship to come up behind that neighbor slowly and stealthily. He gives the fly full time to bite his worst, and so be deserving of death; then he strikes an awful blow on the neighbor's back, which brings him to his feet with a yell.

''The habit of killing flies or attempting to kill them when they alight, is an obsession with the native It seems a physical impossiblity for him to resist. He does it in church. When I first preached to a large congregation in Batanga, I was very much disturbed by the unlooked-for and constant slapping on bare backs. Whenever I saw a man creep quietly across the aisle or forward several seats to perform this friendly office, I could not help watching until I heard the slap, and then always felt like stopping the discourse long enough to ask, 'Did you kill it?' ''—*Youth's Companion*

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

This idea of being a Department Head in THE SUN is quite satisfying—for two reasons. It looks like modern industry which has heads and a plenty of them, too many heads some think and too much at least. And in the second place the world war was brought on that Germany might have a place in the sun, and this this scribe has acquired without blood-shed and slaughter. But the artillery must roar or the readers will soar to other departments, and later on there may be war.

C E

"What did that 'C E' in front of your paragraphs mean last week?" quired one of my dear friends. "Don't you know how to spell 'see' or have you tried to mystify us by simplying things?" he continued. To which I meekly replied that some of my readers needed a bait and this the Editor had furnished me. Don't you CE?

C E

Well, this is the day of organization. Even the cooks have organized. That means that eaters will likely organize—for civilized men can't live without cooks. The only remedy will be to marry one or rather to get her to marry you or rather perhaps get married together. But organizations do lots of good. The conferees of a certain line can spend two days in exchange of ideas and give each other more help than two years of experience would bring in the local situation. And really the man who will not go to the organization of his line is destined to be side-tracked by those who do. If more of our people would go to the Conference and the Sunday school Convention, it would be well for them and the Kingdom. Too busy? Remember Martha and the one thing needful.

Right in line with this organization need the North Carolina Teachers of Domestic Science are to meet in Grensboro, April 13-14. They organized in a preliminary way in Raleigh in November in connection with the Teacher's Assembly and now they are to get together for two days while they discuss what to eat and how to cook it. The Elon Department will be represented. The Elon Department has recently added a sewing machine—not to cook with, but sewing is becoming to be domestic science again too.

C E

Dr. Frank G. Coffin, President of the American Christian Convention and Chairman of the Forward Movement Commission, is busy with the preliminary work of handling that five-point movement—the intensification of the devotional life, Christian Convention, Missions, Evangelism, stewardship expressed in the concrete manner of the raising of $500,000. He cannot move however till the three men from the South, the three men from New England, and the four men from the West are found who will give $1,000 each for the financing of the campaign. May these men soon be found! They will go down in our history as the men of largest vision of this generation.

C E

The conductor (but he is not striking for higher pay) of this department spent Friday with Rev. J. C. Stuart at Huntersville, North Carolina. Brother Stuart is principal of the schools there, but he has decided after this year to study in the Theological Seminiary of Princeton. Last year he was during the summer months a student at Moody Bible Institute, Chicago. Brother Stuart is needed in our ministry and there will be great satisfaction that he is to give himself fully to it Princeton is being criticised these days as being orthodox. What a commentary on other divinity schools!

C E

A wonderful amount of good is being done in cities now through the City Institute for Training Sunday school workers. The first one set up in North Carolina was of course in progressive Greensboro. Winston-Salem, Charlotte, Wilmington, Salisbury, Durham, and other cities now have them. The writer visited the Charlotte Institute Thursday and was agreeably impressed with what he saw. The sessions are held on Thursday evenings. An address on some Sunday school theme precedes. Then an hour recitation period in sections concerning the various departments follows—real recitation work it is too. Such institutes can but result in lasting progress. The Charlotte Observer for some time now has been carrying on its front page in bold faced letters: "Growing Charlotte Must Have More and Better Schools"—meaning public schools, of course. The City Institute will also provide the Queen City with what is even more necessary—better Sunday schools.

C E

The evangelistic services at Elon are well under way now. Dr. Atkinson never preached better and the people never heard more readily or more sympathically. There is a deep conviction that a wonderful work of grace is to be wrought. Let the friends pray for us that it may be so and that the spiritual life may be quickened as never before.

C E

Dr. W. C. Wicker has charge of the Reading Circle in five counties contiguous to the College and is achieving excellent results He is being urged as one of the six persons to constitute the State Board of Examiners and Institute Conductors. He is worthy and well-gratified, but the College cannot afford to spare him from its teaching staff. Doctor Wicker makes a profound impression for scholarship and efficiency wherever he goes. In this respect he is like all the teachers at Elon. No College can surpass Elon in the scholarship, efficiency, and consecration of its teaching corps.

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:-

When you read our financial report this week you will notice one thing that will interest you. We have crossed the first thousand dollar mark. I have been very anxious to reach the first thousand dollars. I have often heard in life that the first thousand dollars a man made was the hardest to make. It grew easier after that.

I believe we will reach the next thousand much quicker than we reached this one. We will raise that much on Easter Sunday unless I am very badly disappointed. I have had a number of letter telling me that certain churches are going to raise the amount asked for and would likely raise more. That is good news to me and is very encouraging, indeed. Let every church and Sunday school have a part and then we can all rejoice together.

Just think we have already raised one eighth of the amount we started out to raise this year. Let everybody keep interested and let us all pull together this year and see how much we can accomplish for the little orphans.

Our sick ones have about all recovered and except for a few cases of mumps we would be back normal again. The little girl that was so sick of pneumonia last week is doing fine and will soon be out again.

We have been able between showers to get some potatoes planted and trust we will have a few days in which to plant out our full crop of potatoes.

Our friends remember us very kindly and we appreciate it very much.

Johnston Thompson Store Co., Haw River, N. C. gave us a nice regular clock for our hall.

Mrs. Nannie Royster, Virgilina, Va., one beautiful cloak for one of the girls.

Mrs. F. L. Jones, Driver, Va., one bag seed potatoes.

Mr. E. W. Jenkins, Manager of the Chaltman Guano Company two bags guano.

All these gifts come in mighty nice and will be much help to us in the work.

We added one little girl to our number this week and we now have twenty-six girls and twenty-five boys.

CHAS. D. JOHNSTON, Superintendent.

REPORT FOR MARCH 21, 1917

Brought forward		$842.50
Margie Booker's Assoiciation		
Margie Booker	$1.00	
Children's Offerings		
Marie Veazey	.10	
Monthly Sunday School Offerings		
Union Sunday school, Va.	$2.00	
Palm Street Sunday school, Greensboro, N. C.	4.00	
Lebanon Sunday school, N. C.	1.52	
Suffolk Sunday school, Va.	25.00	
Parks Cross Roads Sunday school, N. C.	1.50	
Piney Plains Sunday school, N. C.	3.19	
Wentworth Sunday school, N. C.	3.00	
Raleigh Sunday school, N. C.	3.72	
Berea Sunday school, Va.	10.00	
Portsmouth Sunday school, Va.	3.00	
Mt. Auburn Sunday school, N. C.	7.50	
Spring Hill Sunday school, Va.	2.00	
Bethany Sunday school, Ala.	1.00	
Pleasant Grove Sunday school, Va.	1.00	
New Lebanon Sunday school, N. C.	1.50	
New Lebanon Sunday school, Baraca Class	1.00	70.93
Special Offerings		
J. W. Jones	1.00	
Miss Nannie Hawkins, Hurdle's Mill, N. C.	1.00	
W. H. McPherson, Asheboro, N. C.	.55	
Lawrence S. Holt and Sons, on support of two little girls	120.00	122.55
Total for the week		$194.58
Grand Total		$1037.08

Tifton, Ga., March 3, 1917

Dear Uncle Charlie: It has been some time since I have written to the corner, but here I come again. I am a little girl away down in the Sunny South. I go to school. I am most eight years old and am in the third grade. Also go to Sunday school most every Sunday. I have one brother. He is beginning to talk and I think he is so cute. Enclosed you will find ten cents, my dues for March. I will try to do better if this escapes the waste basket. Lots of love to you and all the cousins, Your loving niece,

MARIE VEAZEY.

I am real glad to have a letter from you Marie. You are the only little girl who wrote a letter this week for the corner. Get some of your little friends to write too, and let us have an interesting corner.

"UNCLE CHARLEY."

A recent writer has much to say about fossilized convictions. But even that is better than having no convictions to fossilize. The imprint on the rock implies that a living creature once passed that way. Bombast and gas do not fossilize.

NORTH HIGHLAND CHRISTIAN ENDEAVOR SOCIETY

We are so glad to report that our Society is growing—not only in numbers, but also in real value. We organized on the fourth Sunday in November with 28 members, and now we are 61 strong for the Master's service. God is blessing us in a great way, and our hearts are made so glad as we see our boys and girls taking hold of God's work so willingly and earnestly. We just thank God for what He has already done for us, and we are expecting greater things from Him. We are trying to sow the seed in these tender hearts and we are trusting God for a rich harvest of souls in due time.

Our free-will offering for missions March 4 and 11 was $3.50.

MARTHA ANDERSON, President.

Columbus.

NORTH HIGHLAND CHRISTIAN CHURCH

Our services have been very good and profitable so far. This has been one of the best years so far that we have ever had. We have had several additions to the church this year and are still expecting greater things from the Lord.

We are planning for a revival here about the middle of April and expecting great results. We also have a good live Sunday school and we took an offering from the school for the Christian Orphanage which amounted to $3.50 on the first Sunday of this month. We send an offering monthly for the benefit of the Orphanage; also the Ladies' Missionary Society is doing fine. We took our foreign mission offering last Sunday which amounted to $15.00. Also Endeavor Society $3.50. So we feel glad of the offering of this worthy cause. May the dear Lord bless it to good and salvation of souls is our prayer.

P. L. DUKE, Pastor.

Columbus.

The VANDERBILT HOTEL
THIRTY FOURTH STREET EAST AT PARK AVENUE
NEW YORK CITY

AN HOTEL DESIGNED TO APPEAL
TO THE CONSERVATIVE

THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED

THE HISTORY OF INDOOR SUN

Once upon a time, in far Japan,
There lived a busy little man,
So merry and so full of fun
That people called him Indoor Sun.

Now Indoor Sun made mirrors fine,
Like those in your house and in mine;
And in these looking-glasses bright
His own face saw from morn till night.

It made him feel so very sad
To see his face look cross and bad
That he began to take great care
To keep a sweet smile always there.

And soon he found that those he knew
All seemed to like him better too;
For, like the mirrors, every one
Began to smile on Indoor Sun!

Now try this just one day and see
How bright and smiling you can be;
You'll find both happiness and fun
In playing you're an "indoor sun."

—*Inez G. Thompson, in Little Folks.*

THE WAY HE SAW IT

Once a little sister was not very well, and all day long she had been fractious and domineering. At last six-year-old Johnnie's patience came to an end. "Mother," he demanded, "don't you want sister to be a good wife like you when she's big?" "Of course, my son." "Well, then, why don't you start her right? You persist on my giving everything she wants just because she's a girl and littler'n me; but you're a great deal litter'n daddy, and yet every night when he comes home you jump out of the Morrs chair and say: 'Here's your chair, John, dear; here's the new magazine; let me run and get your slippers.' " And before his surprised mother could frame a reply Johnnie swooped down and tore his ears from the hands of the screaming baby. "She'll be a turrible wife if we don't begin to train her," he remarked calmly as he strode from the room, his treasures under his arm.—*Exchange.*

Cleanliness of body, including teeth and nails, and of clothing, is essential to health, vigor and self-respect. Habits of cleanliness will not be followed in the schools unless they are taught and insisted upon in the home. They constitute the very best safeguard against communicable diseases.

MARRIAGES

ELLIOTT-PHILLIPS

At the residence of W. H. Stede in Ramseur, Mr. W. M. Elliott and Mrs. E. B. Phillips were united in matrimony March 1. Their many friends wish them many years of happiness. They will reside in Ramseur

T. E. WHITE.

MARRIED

At 207 Chestnut Street, Suffolk, Va., February 24, 1917, Mr. Willie Henry and Miss Lelia Corbitt, daughter of Mr. Andrew Corbitt.

H. H. B.

At the home of the officiating minister, Rev. H. H. Butler, February 27, 1917, Mr. Charlie P. Powell and Mrs. Lula C. Bailey.

At the bride's home in Suffolk, Va. March 4, 1917, Mr. Antony Holt and Miss Rosa A. Wilkins.

At 207 Chestnut Street, Suffolk, Va., March 15, 1917, Mr. Richard J. Turner, of Zuni, Va., and Miss Rosa Lee Carr, daughter of Mr. and Mrs. D. W. Carr, of Windsor, Va.

At the home of the bride's sister, Mrs. Sam Holland, March 15, 1917, Mr. Charlie C. Riddick and Miss Mary Edna Pierce.

H. H. B.

SUNDAY SCHOOL COMMENT FOR MARCH 25

By A. L. Hook

Jesus, the Way, the Truth, and the Life.

(Review.)

John 14:1-14

During the past quarter we have studied some of the most firm and lasting principles of Christianity as taught by Jesus himself. The parables and suggestions are well worth taking notice as basic principles for the foundation of a life.

Review by lessons.

1. Jesus the life and light of men.—John 1:1-18.

Golden text: In him was life; and the life was the light of men.—John 1:4.

2. John the Baptist and Jesus.—John 1:19-34.

Golden text: Behold, the Lamb of God, that taketh away the sin of the world!—John 1:29.

3. First Disciples of the Lord Jesus.—John 1:35-51.

Golden text: Jesus saith unto him, follow me.—John 1:43.

4. Reverence of Jesus for His Father's House.—John 2:13-22.

Golden text: My house shall be called a house of prayer.—Matt. 21:13.

5. Jesus the Savior of the world.—John 3:1-21.

Golden text: God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3:16.

6. Jesus and the Woman of Samaria.—John 4:1-29.

Golden text: Christ Jesus came into the world to save sinners.—1 Tim. 1:15.

7. Jesus Heals a Nobleman's Son.—John 4:43-54.

Golden text: As thou hast believed so be it done unto thee.—Matt. 8:13.

8. Jesus at the Poor of Bethesda.—John 5:1-15.

Goldent text: It was Jesus who had made him whole.—John 5:15.

9. Jesus Feeds the five thousand.—John 6:1-21.

Golden text: Give us this day our daily bread.—Matt. 6:11.

10. Jesus the Bread of life.—John 6:22-40.

Golden text: Jesus said unto them I am the bread of life.—John 6:35.

11. Jesus saves from sin. (Temperance Lesson)—John 8:12; 28-37; 56-59.

Golden text: If therefore the Son shall make you free, ye shall be free indeed.—John 8:36.

CHRISTIAN ENDEAVOR TOPIC

By Eula Mae Hook

The Saloon—The Foe of Society—Isah ... 59: 18.

The saloon is an intolerable burden. Most, if not all liquors sold in a saloon contain a certain amount of alcohol. Scientific research shows that alcohol is a narcotic habit forming poison. Much of the fatal heart trouble is caused by the moderate use and the victim becomes more susceptible to disease and less able to resist it. The saloon lowers the standard of character and public morals. It causes a large part of crime and is the leading cause of commercialized vice. Responsible for divorces and desertions, corrupts government and makes cowards of public men. It is a staggering economic burden. The cost to the community through public care and attention to crime, poverty, insanity, vice, degeneracy, desertion, and premature death is incalculable. The saloon has caused thousands of human wrecks, it fills prisons, almshouses and graves in potters' fields. It imposes mental ruin, moral degradation and spiritual blight upon its victims.

The saloon cuts down youth in its vigor, manhood in its strength, breaks the father's heart, bereaves the doting mother, extinguishes natural affection and makes wives widows; children orphans; fathers fiends and all of them paupers and beggars. The saloon degrades the citizen, debases the legislator, dishonors the statesman, and disarms the patriot. It brings shame not honor, misery not safety and happiness, despair not hope. It poisons felicity, kills peace, ruins morals, blights confidence. It does all that and more. It murders the soul. It is the sum of lal villianies, the father of all crimes, the mother of all abominations, The devil's best friend and God's worst enemy. Can any one ask why the saloon is a foe to society? Let each Christian Endeavor hate the saloon as virtue hates vice, as truth hates sin, as justice hates wring, as liberty hates tyranny, as freedom hates oppression

Bible References

Prov. 26: 9; Isa. 5: 22; 28: 3; Nah. 1: 10; Deut. 21: 20; Prov. 2: 1; 23: 20, 29; Eccl. 10: 17; Isa. 5: 11; 28: 1; Hab. 2: 15; Luke 21: 34; Rom. 13: 13; Eph. 5: 18; I Thess. 5: 7; I Sam. 25: 36; I Kings 16: 9; 20: 16; Esth. 1: 10; Isa. 56: 12; Luke 12: 45; Deut. 13: 5; 17: 7; 19: 19.

SCIENTIFIC TREATMENT FOR THE SKIN

Science and doctors endorse Tetterine as the rational treatment for the skin. This salve will kill all skin parasites and will restore the skin to its normal healthy condition. It is the best known treatment for eczema, teeter, ringworm, ground itch, ugly scaly patches, pimples, and other skin disorders. 50c a box. For sale by druggists or by mail from

SHUPTRINE CO., SAVANNAH, GA.

OBITUARIES

SMITH

Mrs. Isabelle Smith, the widow of J. M. Smith, who preceded her eleven years ago, died at the home of her daughter, Mrs. Simpson, at Ossipee mills, March 14, 1917, in her 81st year. Sister Smith had been a member of Bethlehem Christian church for more than 20 years. She was a faithful member of the Ladies' Missionary Society. She loved her church and her place was seldom vacant at the regular services. Her body was laid to rest in the church burying ground. Services by the writer.

A. F. ISELEY.

TAYLOR

Miss Rena Taylor was born February 5, 1886, and died March 11, 1917, aged 31 years, 1 month and six days. She was a member of the Durham Christian church. For several months she was a patient sufferer from the dreaded malody known as Tuberculosis. She leaves a father, mother and four brothers and two sisters to mourn their loss. The funeral was conducted in the home and the interment was made at the Orange church cemetery. May the Holy Spirit prove a companion to the saddened home and sorrowing hearts.

R. F. BROWN

DIXON

John E. Dixon, a well known farmer, died at his home near Benson, N. C. Saturday, March 10, 1917; aged sixt y three years, four months and ten days. He had been an nitense sufferer for many months, from paralysis—having nad two different strokes. The immediate cause of his death was heart-dropsy. He is survived by a widow, and ten children—three children by his first wife and seven by his last wife.

He was a Christian gentleman in every sense of the term; and had many friends. He had formerly been a member of Pleasant Hill Christian church; and, although not connected with the church at the time of his death, he lived a consisten Christian life until death ended his sufferings. During his illness, he often expressed himself as ready to go to meet God, and often prayed that he might "go on to that sweet place of rest." The funeral was conducted in his home on Sunday afternoon by the writer. Interment in the family burying ground.

R. P. CRUMPLER.

KEEP THE SKIN HEALTHY

Skin diseases such as eczema, salt rhum, pimples, etc., are common in the South. Tetterine Salve is a godsend to the Southern people. It promptly corrects all skin troubles and keeps the skin in a healthy condition. It is fragrant and soothing to the skin. Buy a box and keep it handy. 50 c a box. Sold by all druggists or by mail from

SHUPTRINE CO., SAVANNAH, GA.

PEOPLE WORRYING OVER INFANTILE PARALYSIS

Since there's beginning to be felt much anxiety over the likelihood of warm weather bringing with it another epidemic of poliomyelitis or infantile paralysis, the State Board of Health is suggesting a number of precautionary measures that can be done which will in the meantime relieve worry over the subject and will protect children's health from many other diseases during the summer.

A bulletin issued yesterday from the State Health Department says: "Why worry over infantile paralysis now when there exists a number of children's diseases in almost every section of the State whose after-effects are almost as great as those of infantile paralysis and whose mortality is as great? Worry over them. More deaths occur every year from measles, diarrhea, diphtheria, tuberculosis and whooping cough than from infantile paralysis, and last summer while the epidemic of infantile paralysis raged in New York there were for months of May, June and July, more cases of measles, diphtheria, whooping cough or tuberculosis than the epidemic disease.

"The inference is plain," stresses the bulletin: "We have repeatedly been told by physicians that whatever would protect against such communicable diseases as measles, diphtheria, scarlet fever and whooping cough would also protect against poliomyelitis. Communicable diseases therefore should be gotten rid of before summer, and children's health should be so built up as to resist disease as far as possible during warm weather. In the meantime," continues the bulletin, every effort should be made this spring by cities and towns as well as by individuals to protect children's health through cleanliness—cleanliness of food, of habits and of environments. Towns as well as homes should clean up and keep clean; fiflies and mosquitoes should be prevented from breeding; food, particularly milk, hsould be regularly inspected, and above all every town should observe in a practical way Baby Weep."

SAVE PIANO MONEY

The saving in the price of your piano or player piano, if your purchas e it through the Christian Sun Piano Club, is sufficient to pay for two years of instructions under a good music teacher. Or, to illustrate the saving in another way, if you should purchase a similar piano on payments covering three years the Club would save you approximately one year's payments. But the saving in price is only one of the many advantages offered by the Club. It gives you absolute protection as to the quality and durability of your instrument. It provides the most convenient and fairest terms of payment.

You cannot afford to overlook the economies and conveniences incident to ordering your piano or piano player through the Club. You have everything to gain, nothing to lose, by clubbing your order with ninety-nine other Club members in a wholesale order for eight carloads of instrument. You are responsible only for your own purchase, the Club attends to the rest. Write for your copy of the handsomely illustrated Club catalogue today. Address the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.

Since it is well to deny yourself some things, why not begin by denying yourself the things that are bad for your?—*Selected.*

As a rule those best fitted for rule are those who have tried the golden rule.—*New Age.*

NO OTHER LIKE IT.
NO OTHER AS GOOD.

Purchase the **"NEW HOME"** and you will have a life asset at the price you pay. The elimination of repair expense by superior workmanship and best quality of material insures life-long service at minimum cost. Insist on having the **"NEW HOME".**

WARRANTED FOR ALL TIME.

Known the world over for superior sewing qualities. Not sold under any other name.

THE NEW HOME SEWING MACHINE CO., ORANGE, MASS.

FOR SALE BY

DEALER WANTED!

TO MAKE YOU SMILE

A Real Hero

Little Willie—"Gee, you're awful proud of your grandpop, ain't you?"

Bobbie—"You betcha! Why he used to lick pop reg'lar."

Acclimated

"Did you get acclimated when you went to Cuba?"

"Yes, and by the best doctor I could find, but it didn't take."—*Baltimore American.*

Wrong Place

There was a timid knock at the door.

"If you please, kind lady," the beggar said, "I've lost my right leg—"

"Well, it ain't here," retorted the lady of the house and slammed the door.—*New York Times.*

Where Papa Was

"Muzzer," asked the four-year old, "did you hear the stepladder when it tumbled over?"

"No dear," said the mother; "I hope papa didn't fall."

"Not yet; he's still hanging onto the picture moulding."—*Exchange.*

A Man Making Horses

"Mamma!" said a little boy, after coming in from a walk, "I've seen a man who makes horses."

"Are you sure?" asked the mother.

"Yes," he replied; "he had one nearly finished when I saw him; he was just nailing on its back feet."—*Selected.*

Before or After?

Officer (as company is temporarily about to vacate trench which has been reported mined)—You two will remain here, and if there is an explosion you will blow a whistle. You understand?

Private Spuds—Yes, sorr! Will we blow it going up or coming down, sorr?—*London Opinion.*

Timely Add

Owing to the dull business during the summer months, and a desire to clear out his spring and summer stock of coffins and caskets, J. A. Newsome, colored undertaker here, has announced a bargain of coffins and caskets that should prove very attractive to the colored people of the city, especially when the high cost of living makes cheap burial very attractive.—*Dublin (Ga.) "Dispatch."*

REPORT OF THE CONDITION
OF THE

Elon Banking & Trust Company

at Elon College, in the State of North Carolina, at the close of business March 5, 1917.

RESOURCES

Loans and discounts	$14 641	63
Overdrafts unsec'd, $23.77	23	77
Banking house, $1480.38; Furniture and fixtures, $1106.31	2 586	69
Due from National banks	7 635	29
Cash items	2 782	99
Gold coin	372	50
Silver coin, including all minor coin currency	252	18
National bank notes and other U. S. notes	1 522	00
Total	$29 817	05

LIABILITIES

Capital stock paid in	$ 5 000	00
Surplus Fund	1 000	00
Deposits subject to check	19 838	06
Time Certificates of Deposit	3 794	40
Cashier's checks outstanding	158	59
Certified Checks	26	00
Total	$ 29 817	05

State of North Carolina, County of Alamance, *ss:*

I, Marion C. Jackson, Cashier of the above-named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

MARION C. JACKSON, Cashier.

Subscribed and sworn to before me, this 16th day of March. 1917.

J. J. LAMBETH, J. P.

Correct—Attest:

J. B. GERINGER
J. J. LAMBETH } Directors
T. C. AMICK

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

ABSOLUTELY FIREPROOF
ACCOMMODATIONS FOR 700
The Raleigh
WASHINGTON, D. C.
CENTRALLY LOCATED
European Plan :: Rates: $2 per day and up
E. L. WESTON, Manager

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DISEASES OF STOMACH AND INTESTINES
Diagnosis and Treatment of Pellagra

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Office Hours: 9:00 a. m. to 1:00 p. m.
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Are You a Customer of Ours?
If Not, Why Not?
Try our "Restwel" Mattress
On a "Victor" Spring
Prices and Terms Right.
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THE CHRISTIAN SUN

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State Library

Rev. W. L. Wells, Pastor Durham Christian Church, Durham, North Carolina

Vol. LXIX { ELON COLLEGE, N. C. WEDNESDAY, MARCH 28, 1917 } No. 11

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

One Year $1.50
Six Months ..... .75
IN ADVANCE

Entered as second-class matter at the post office at Elon College, North Carolina, under the Act of March 3, 1870.

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

EDITORIAL NOTES ABOUT THE CHURCH PAPER

By David Reed Miller, D. D., Managing Editor of The United Presbyterian.

Rudyard Kipling said recently in a London address: "There are only two classes of people in this world, human beings and Germans." We can go Rudyard one better. The two classes are: Those who take the church paper and those who do not. And of these two classes the most charitable and human are those who take the church paper. It is through it, and by means of it, that the ministry, the eldership and the membership become conversant with the various church activities. The denominational paper must serve the denomination; and to do this most efficiently and faithfully the denomination must serve the paper. The editor cannot make bricks without straw; but like the old Israelites, he often has to go out to the stubble field and glean where he can; and if he does not furnish the regular tale of news and good stuff generally he is apt to feel the gad of the taskmaster, the reader.

* * *

There are a thousand and one matters which crowd upon an editor's attention which the long suffering and benevolent reader never thinks about—matters that are semi-religious, semi secular, semi congregational, denominational, personal, or semi-something else. For instance there are the circulars from every known quasi and semi-quasi religious organization, devotional, civic, charitable, educational, evangelistical, interdenominational and every other sort of society and organization that, like the frogs of Egypt, come hopping along the editorial table and into the waste basket. There are notices galore of movements of pastors and the doings of congregations, correspondence on special topics, departmental matters, letters from various mission fields, circular letters that whirle in like the snow flakes in a March blizzard, communications from the boards, synods, presbyteries, women's missionary societies, young people s societies and the dear knows how many other valuable and semi-valuable nad remotely important matters.

* * *

Make your articles briefer and send them oftener. But do not send us a platter of weiners at once; send us one at a time, short, crisp and well-fried. Let the rest follow, in course. Condensation of articles in the editorial sanctum frequently results in a rising barometer in the study of the dear dominie at the other end of the wireless. Awfully sorry; but it is a sort of war measure.

Do not send us in any of your old sermons. Just put them in the barrel with our compliments. Dried tongue has no marketable value. Send us subscriptions; send us a dollar, either yellor or white or green; send us a new tie, a new hat, a pair of shoes, a bag of turnips, spuds, any of the 57 varieties, but don't send us evaporated sermons. They are too hard on the editorial digestion. Besides, we have a barrel of them at home. Now, for the love of Mike, don't. But you may have valuable extracts from sermons or addresses, or individual divsions, which, with a little recasting would be helpful to many a sad heart or inquiring mind. Send them along.

* * *

The church paper is necessarily denominational. But the culture of the religious home life means far more than denominational instruction. This, however, is expected of the paper. It aims to be an all-round home paper for the development of the religious life. It is a character-building medium as well as a purveyor of denominational and interdenominational intelligence. These features, however, can be successfully carried out only when the families of the Church stand back of the paper and aid it by subscriptions and by encouragement, financial and moral. If these props are withdrawn, the Church paper will fall, just as surely as the temple of the Philistines fell when Samson threw his shoulders against the pillars. To cut off subscription to your denominational paper is the worst sort of economy. It is a premium placed on ignorance of church affairs. No man can afford to starve his own soul or souls of his wife and children for the sake of a two dollar bill.

* * *

The financing of a religious publication is attended with no small degree of risk. There are certain fixed expenses, such as compensation for editors and special writers, payment of printing bills, cost of paper, postage, etc., which cannot be reduced if the standard is to be maintained. The fluctuation in income, however, is subject to greater change than is the case with many other lines of business.

* * *

If a panic in business arises, the first place the merchant begins to economize is in his advertising. This burden falls, of course, upon the publisher. He has lost out through the merchant's economy. If the family income, for any reason, is below normal, magazines and periodicals, and in many instances the church papers, are the first to go. Nothwithstanding these facts, the conscientious publisher, feeling his responsibility to the denomination which has left this work to his supervision, maintains the standard of his paper, where possible, even though he may see his profits absorbed in the effort.

* * *

Aside from the invaluable support which a church paper in the families of his parishioners gives the pastor, there is resting upon him some obligation to see that the publishers are assisted in securing subscriptions among his people. Our experience gives weight to the assertion that the best solicitors to denominational papere are pastors.

* * *

There are pastors who consider the securing of subscriptions to their church papers as much of a duty as the securing of payment of pledges to the missionary budget. It is needless to say that in all such instances,

there is no lack of interest among the people in the payment of their pledge. How can the people of the congregation be interested in the support of the budget, if they do not know what is going on in the Church; and how can they know what is going on in the Church unless they take the church paper; and how can they get the church paper except they subscribe; and how shall they subscribe except the pastor, or some other wise solicitor, speak to them on the subject? See the point?

* * *

The boards, and various other institutions of the Church, use the columns of the denominational paper quite liberally in keeping the public informed in regard to the various fields of Christian activity committed to them. This, of course, we are glad to have them do. This is their medium of exchange and we are always glad to throw open our columns for their use. There are times, however, when special emphasis is to be laid upon the raising of money for the carrying on of their work, payment of debts, endowing of institutions, etc., etc., which have no especial news value in a publication. It ought not to be expected that the publishers should bear all the financial burden of placing their plans and campaigns before the Church. It is a pleasure to note that in recent years there has been generous recognition by boards and institutions of the Church of the just claims of publishers to some remuneration for placing such campaigns before the Church. In every instance within recent years, when an advertising campaign by our boards has been intelligently prosecuted the purpose of the campaign has been successful. Thousands of dollars have been raised for the missionary enterprises of the Church at comparatively small expense to the boards inaugurating them.

* * *

A recent writer on this subject has said that "the greatest peril of the Church today is not a spiritual, but an intellectual one," and it is true. Men's hearts are better than their heads. It is the church paper that brings the real present-day visions of the kingdom to the fireside. But where there is no vision the people perish, perish for lack of knowledge, not for lack of heart. Our General Assembly says: "Go ye this year into all the denomination and gather in $525,000 to carry on the work of the Church at home and abroad," and then depends upon the church paper to carry the news, but makes no provision for carrying the paper that is to carry the news. When Christ gave His Gospel to the world, He not only provided the messengers to carry the message. The Church cannot get its intelligence before its members without the church paper; and the denominational intelligence of her people will increase just in proportion as the subscriptions to her periodicals increase. "Where no wood is the fire goeth out," is a proverb as old as Solomon, and as wise.

THE SUN'S Editor was glad to have the opportunity on last Sunday to worship with the Sanford congregation. Rev. H. S. Smith is the pastor and has the work well in hand.

THE CHRISTIAN SUN 25 YEARS AGO

We have just been reading with very intense interest a copy of THE CHRISTIAN SUN printed twenty-five years ago. It was then published at West Corner Newbern Avenue and Person Streets, Raleigh, North Carolina. Dr. J. P. Barrett, now Editor of the Herald of Gospel Liberty was its editor. The paper contained four pages and was issued in country newspaper style. There were twenty-eight columns; eleven and one-half of these are completely filled with advertising running from Bull Durham smoking tobacco to Ayer's Sarsaparilla. But this was no fault of the publisher—he had to resort to just this kind of trade to make the paper go.

The copy of THE SUN before us that we are commenting on is printed on the cheapest of newspaper, and judging from prices of today, cost about two and one-half cents per pound. The present price of our paper is ten and one-half cents. What a difference! The type was then set by hand; now on a model linotype. The press work was poor; it is now one of the best in the State—and we want to add to this that we receive no paper in our office that has a superior press service that THE SUN has.

But back to our copy of THE SUN twenty-five years ago. Oh, yes, you ask what the price was then. Pardon us for mentioning that. Only $2.00 the year. You say that was high. That is very true, and with it other things were high. Let us quote from the market report: Eggs 6 cents per dozen, cotton seed 11 cents per bushel, cotton 5 cents per pound, Irish potatoes 55 cents per bushel. That is enough isn't it? Hope that you get the point.

Mayor W. C. Michael of Elon College has recently pushed to completion a number of needed repairs on the streets and side walks. He and the other citizens of the village co-operating with the Southern Railway, have beautified the ground about the passenger station. Where weeds and grass grow, flowers will grow and to see towns and cities bringing the untilled places into flower gardens is a sign of progress and better appreciation of the lovely and the beautiful. That is the way God is trying to save this world—just by touching the lives of men here and there and bringing them into His service. God wants every barren corner of your life made to bloom and blossom with usefulness.

Rev. J. W. Holt has been sick for some time and thus hindered from several of his services. He is better now, we are glad to report.

The Christian Sun

Goes to $2.00 on June 1, 1917 unless we reach a circulation of 3,000

We have this week *2,335*

Number needed *665*

SEASIDE CHAUTAUQUA—SCHOOL OF METHODS—VIRGINIA BEACH, JULY 16-22

Good words are coming from all sides for the School of Methods. One of the objects of the Chautaqua is to develop leadership for the churches. The speakers on the program are leaders themselves, the themes in the classes and the lectures are on the great themes of the church activities, and then special efforts are made for leaders There will be a conference especially for those who are in charge of teen age boys at home, and another for those who teach teen age girls. This will be a real conference for such workers who are developing the young leadership at home There is to be a conference of boys themselves and a conference for the girls themselves. These young people will son be the leaders in our churches and they are preparing for that leadership. Teen age specialists, teen age workers, teen age conferences, will help you to meet the teen age problems in your church. A special invitation is extended to the young people of the Christian church east, west, north, south, to attend this year's session of the Chautauqua.

Forward Movement of the Christian Church

The Forward Movement program will be put before those in attendance at this session. Five great addresses on the five points of the Forward Movement will be given by five strong leaders of the Forward Movement Committee: Dr. F. G. Coffin, Dr. J. F. Burnett, Mr. Hermon Eldredge, Dr. J. O. Atkinson, President W. A. Harper.

The Rural Church

Is your church a rural church; do you have problems that you need help to solve; is your church meeting the needs of your community? We will have three lectures and discussions on this very problem by our Home Mission Secretary, Rev. Omer S. Thomas. He has made this a study for years. Come and hear him, get help, and go back to do better work.

Come to the Chautauqua

All committeemen, all editors, writers, all who have attended the Chautauqua, are asked to talk it Sunday, 15, in your church.

WARREN H. DENISON,
President.

FOR MANUAL TRAINING DEPARTMENTS

In Solvay, New York, the board of education has solved the problem of saving money and giving their boys practical training at the same time. The manual training class, with very little outside help, keeps the building in repair all the year. The summer class has 15 members, boys from the eighth and ninth grades. In the morning they study their books and in the afternoon work about the building, under the direction of the superintendent. For the afternoon work boys are paid at the rate of twelve and a half cents an hour. During their six weeks of school this summer the pupils installed the equipment for three vocational training shops in the basement of the high school building, fitted up a classroom for the same course on the first floor, including the building of 20 drawing tables; built cupboards and sewing-room equipment for the model flat, besides doing many other tasks.—*Classmate.*

GEMS OF THOUGHT ON TITHING

"Tithers usually give twice as much as the average church member."

"The dawn of Christianity gave a tenth: shall the noonday do less than the dawn?"

"The tenth is the seed of money of wealth."

"Tithing would give us all the monye needed for carrying on the King's business at home and abroad."

"It is the universal experience that the person who begins tithings grows in vision and grace."

"Six surprises for the Tither: (1) At the amount of money he has for the Lord's work; (2) at the deepening of his spiritual life in paying the tithe; (3) at the ease in meeting his own obligations with the nie-tenths; (4) at the ease in going from one-tenth to larger giving; (5) at the preparation this gives to be a faithful, wise steward over all one owns; (6) at himself in not beginning the Biblical plan sooner."—*Oner S. Dow in Missionary Friend.*

A VALUABLE BULLETIN FOR PASTORS

A Bulletin that should be on the desk of every pastor within the State of North Carolina is Bulletin No. 278, Agricultural Experiment Station, University of Wisconsin, "The Country Church—An Economic and Social Force," by C. J. Galpin, Madison, Wis. This bulletin shows how 95 per cent of the membership in country churches are from farming families; that these churches have their best chance for success in a farm population that is not shifting about from place to place; that the farmer's church strengthens about of family life upon which successful farming depends; and, that agriculture is a party to the rural church problems for the reason that in the national struggle to unite farmers into successful producing and business groups, the rural parish is a force whose pull is felt by local agriculture.

This bulletin also gives the story of a country pastor, John Frederick Oberlin, who spent 60 years in a single parish, grappling with the many problems of community life. It is said that no single piece of literature equals the story of this man's life as an interpretation of a country minister's social an economical relation to his parish.

This bulletin me be had on application to the Wisconsin Experiment Station and those members of Notrh Carolina Agricultural Extension Service who come in daily contact with agricultural conditions out over the State recommended it as a very valuable addition to the library of any preacher or teacher concerned with rural affairs.

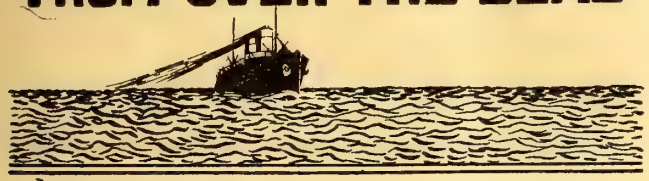
F. H. JETER.

Raleigh, N. C.

PRAYER

Give us, we beseech Thee, the Holy Spirit as our Guide this day, into truth. May He ever comfort us and all Thine in times of sorrow or of trial. May He strengthen us when we are weak. May He raise us up again if we fall. May He interpret Thy Word to us, and enable us to do Thy holy will with gladness of heart.—*John Grant Newman.*

FROM OVER THE SEAS



DISCOMFORTS AND JOYS OF MISSIONARIES

By Miss Olive G. Williams, Ponce, P. R.

The long rainy season is over and everthing is a beautiful green. As yet there is no dust, and the air is as balmy as a May day. "It is just a joy to be alive," I thought one morning as I started out to look up some of our Sunday school children. By ten o'clock it was quite warm, and so I went back to the house, and, reaching over to my table for my Bible, I thought I would prepare my Sunday school lesson; but "What is this covering my Bible? I have heard of people having dust on their Bibles, and here am I with my Bible covered with mould!" thought I. "It is a good thing none of the Third Church people happened in this morning, or they would be disgusted with their missionary—a missionary of all the people in the world to allow mould to collect on her Bible!" I was heartily ashamed of myself, and yet I knew that it was not for the lack of use. I cleaned off the Bible, and then, thinking to rest my feet, started to put on another pair of shoes, and they also were covered with mould, and everything in my house that had a particle of leather about it was moulded—the books, handbags, and even my pocketbook. House-cleaning began right then and there (I could not see how such a short time I had collected so much stuff), and what was neither moulded or mildewed was musty; so day after day I feel that I am needed about other work, but this is the most necessary thing just now.

This house of mine is a frame one, without any glass in the windows, and for six weeks it rained almost constantly. I had to close the wooden blinds to keep out the water, which even found its way in until two and three times a day I had to mop up the floors, and my bed-room was so damp I was afraid I would contract the rheumatism, for we have no way of making a fire and drying out the house, but have to wait for a sunshiny day to do it for us When the fair weather came, in the place of airing everything, I closed the house and went out on church work, with the result mentioned above, and worse still, I found that a lot of my clean clothes had become damp and mildewed. I thought I had lived down here long enough to learn just what are the discomforts and the joys, but the life of a missionary is never monotonous, there is always something new doing

I know that there are no more generous-hearted people anywhere in the world than in the Miami Valley, unless it is their neighbors over in Indiana, and they have been blessed because of their generosity. Freely they have contributed—always—and richly has God rewarded them, and I know that they will not allow one conference to continue paying half of the money appropriated by the Mission Board for the evangelization of the territory assigned our Christian churches. We are studying Dr. Bishop's book, "The Christians and the Great Commission," in our missionary societies this year, and it is worthy of mention that Dr. J. P. Watson, the pioneer organizer in the missionary movement in the Christian Church was a member of the Miami Ohio Christian Conference. Thirty-eight years ago he started the first organized missionary work of our Church, known as "The Children's Mission." Dr. Bishop, commenting upon that fact, said the work was confined entirely to home missions. Now I am going to request every one who reads this letter and remembers having had a part in the Children's Mission to join with me in a reunion or home-coming by writing Dr. Morrill and sending him as large a contribution as you can spare for our work in Porto Rico, and then perhaps in the next edition of Dr. Bishop's book a foot-note will be inserted that the church at Santa Isabel, Porto Rico, or some other building down here, has been erected by these same children as a "White Gift to the King."

Child nature is the same the world around, and although the little ones may not understand what you say, they can quickly form an estimate as to whether you interest in them is real or stimulated and they respond accordingly. When we sent in our statistical report for publication in The Christian Missionary, the enrollment at the Canas Sunday school was but thirty, and the attendance was small, sometimes not half the enrollment being present. There were plenty of children in Canas, but they just did not care to attend services. Sunday afternoons several of us would go out from Ponce, but we could not secure a good attendance. So one day I took a lot of the nicest picture postcards the Juniors in the States had sent me and went out to Canas in the week time, giving a postcard to every child I met. The next Sunday it rained, so it was impossible for anyone to go out from Ponce for Sunday school, but the children had gone down and waited for the church doors to open. The following sunday there were twenty-seven at Sunday school, so I began going out each week on Friday afternoon, with a package of picture postcards, and kept this up until my entire supply was exhausted. The result is that our enrollment has more than doubled and the average attendance so far this month is forty-five, just fifty per cent. more than the enrollment the first of the q uarter. So you see these children have responded to the love of the children in America, who have sent their treasured postcards. Paste plain paper over the writing on the cards, and don't paste two cards together, as the cards will go farther. Many of these children can read English, so I am careful not to give out a card that has anything written upon it.

My class of boys had a surprise for me last Sunday morning. When I entered the church I found a boy standing at either side of the door, but not another member of the class in sight. From the smiling faces of those two boys I knew that an effort was being made to win the banner, and I appreciated it because, having been out of Ponce all the week, I had been unable to do any work for our Sunday-school. Soon the boys came in, such happy boys, acting as escort to the most charming young lady of about twenty-two, their school teacher, and in the place of seating her in the class of young ladies, they brought her to our class. She told me all about how they had talked to her time and again about their class in Sunday-school, and asked her what Sun-

day-school she attended, and this being her first year in Porto Rico, she told them she did not attend any Sunday-school, because she could not understand what was said; and they told her to come into their class, that I taught in English; and when she hesitated they offered to go after her, which they did; and then, in order to give her a good impression of the class, they worked up a fine attendance, so that every seat in our classroom was taken. The boys were so happy, and so attentive that their teacher and I arranged that she should come often, and in case I should not be at Sunday-school any time, that she would take the class. She has sixty pupils in her grade at school, and it is too much of a task upon her to ask her to teach Sunday, but the very inspiration of her presence was a wonderful help to us. So it is not "my boys," now, but "our boys."

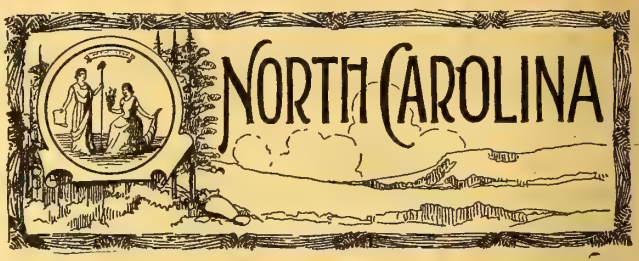
Yesterday the class came to see me at noon, to show me the grades they had received in their examinations. It has not always been convenient to have two or three boys in my house preparing school lessons, problems in arithmetic, translating Spanish into English, or hunting up historical data in my encyclopedias, but when I saw the grades of those boys, and how one was now ninety-eight per cent. in English which last year was only seventy-five per cent., I felt it had paid me for all my trouble.

A number of the girls in our churches will this coming year seek postions as teachers. I wish some of them would make application for a school in Porto Rico. I believe an applicant is required to have spent two or three months at normal school I know some of them have only attended the summer normal trainiing-schools. We need just such enthusiasm in our school work as this little lady has who visited my class last Sunday, and there is no work whch will pay in satisfaction to the worker more than the trainnig of character, the moulding of good citizens.—*The Christian Missionary.*

ARE YOU IN THE NUMBER?

On April first there are two hundred and twenty-five of our present subscription list that will have to be dropped in accordance with the Postal Law. These are classified by states as follows: North Carolina 88; Virginia 83; Alabama 34; Georgia 5; other states 15—total 225. These 225 persons owe us $502.50. It is not our choice that they be dropped, but they have already cost us $488.00 in cash and no wonder Uncle Sam steps in and says that you must cut off after a certain period. *Are you in this number?*

Economizing is a good thing in some cases, but here is what one of our readers said: "Never economize on the Church paper; cannot keep home without it." We believe this is the sentiment of almost all well-informed active Church workers. How can a member of the Church be well informed without his Church paper is a problem that has not yet been solved.—*Presbyterian of the South.*



A PLAN FOR THE BETTER SUPPORT OF THE CHRISTIAN SUN

(Suggested by the Committee on Religious Literature of the North Carolina and Virginia Conference)

1. Every pastor to take THE SUN, and if, for any reason that he cannot, let friends donate it.
2. Every deacon to take THE SUN, and the Church to insist upon and require all deacons to subscribe for it from the standpoint of good church officers.
3. Every church secretary to take THE SUN and read it in order to be up to-date in church and conference matters.
4. Every trustee to take and read THE SUN. The position held by trustees from a denominational standpoint, demands that a trustee should be loyal as a denominational officers.
5. Every prominent church member to take THE SUN in order to give loyal and intelligent support to church activities.
6. This ought to apply to the pastors, secretaries, deacons, trustees and members of the thirty-four churches of the North Carolina and Virginia Conference.

It is suggested that the pastors or churches appoint some one in each church to place the above in operation and do so during the month of April.

JEREMIAH W. HOLT,
Burlington. Chairman.

REVIVAL SEASON AT ELON COLLEGE

On the eleventh of March a series of meetings were commenced at the College that lasted eleven days.

The preaching was done by the Rev. J. O. Atkinson, D. D., the pastor, and it was well done, both logically and spiritually. The music was well led by Mr. Heatwole, and accompanied by Mr. Betts at the organ. After a few of the first sermons an invitation was extended to all desiring to be saved to come forward. Evening after evening penitents came forward expressing a desire to be saved and the meeting grew more interesting. Services were held only in the evenings, and the interest increased from night to night. The congregations were large and attentive all the time. The last night of the services, Miss Dodge, the Vocal Director of Music sang, "Where is My Wandering Boy Tonight." The piano was soft and sweet. At the close of the last verse, Miss Harris, a music teacher in the College, was out in the building at some distance from the auditorium and answered by singing, with quartet chorus and a strong bass, "Tell Mother I'll be There". This song, at a distance had a wonderful effect on the audience, and I never saw more tears from the effects of a song. Every word was heard distinctly.

The services were continued by songs and prayers, with an invitation by the pastor to all who wanted to be saved and to reconsecrate themselves to the Lord to come forward. Many came; possibly a hundred during the meeting.

It was one of the best meetings I have ever seen in the College—everything moving on quietly and with a wonderful effect.

An invitation will be given to all desiring to join the Church to do so next Sunday.

J. W. WELLONS.

Elon College, N. C., March 24, 1917.

POST SCRIPT: Thursday morning Mrs. J. C. McAdams sent out a number of secret runners, asking for a pounding for the pastor and his wife and family.

At seven o'clock sharp we met at the College Administration building headed by some of the preachers and deacons, possibly two hundred following in line, went to Rev. J. O. Atkinson's house, and when the summons was made he failed to appear at first, because they were entertaining some of the faithful workers of the meeting at supper. At a second call he appeared, dropping back, bringing the madam with him, when he saw it looked like a thousand present. He and his family were ignorant of what was taking place until the guests arrived and as the dining room was in use, the articles of the pounding were deposited in the sitting room by the old and the young. Dr. Randolph entertained the crowd for ten minutes with appropriate remarks, his words of commendation and love were chosen and every word applicable, which brought forth words of response by the pastor and his wife.

The writer was then called on who made a few remarks, stating these donations must be received, not for their intrinsic value but for the motive prompting the giving. He also stated that he had been preaching 64 years and had never been pounded but once, possibly for the need of a helpmate to help him enjoy it, but that he was now only in his 92nd year and possibly they would have the privilege of pounding him with a better-half. Quite a number responded "We will certainly give you the pounding." J. W. W.

PLEASANT CROSS

Pleasant Cross Christian church in the Western North Carolina Conference is a beautiful church building, new and up-to-date in modern architecture, good seats and splendid pulpit. The church is located on a beautiful plot of land near Franklinville on Deep River. The membership of the church is fine and as clever as you will find any where. We have a good Sunday school, splendid choir and one of the best prayer meetings that I have ever attended. The people attend prayer meetings and all take part. There is a question asked in the report to Conference if a prayer meeting is kept up in the church. The answer is too often "No." It seems now if the finance is kept up the church is considered in good standing and is placed upon the banner list. To be a banner church it should have a regular prayer meeting and Sunday school; also bring up all the finances.

If Pleasant Cross keeps on she will be a banner church of the first type. I am looking for the Lord to do great things for us at Pleasant Cross this year. Let every Christian breathe a prayer that we may have the guidance of the Holy Spirit. I have held only two services here, and though the weather was extremely cold, the attendance was good. I have learned to love these people and feel inspired when I am with them. I am always glad to see the time come when I am to go to Pleasant Cross. Our services are held on the first Sunday of each month and the public is cordially invited to be with us.

J. D. WICKER.

Sanford.

SHE GAVE HERSELF

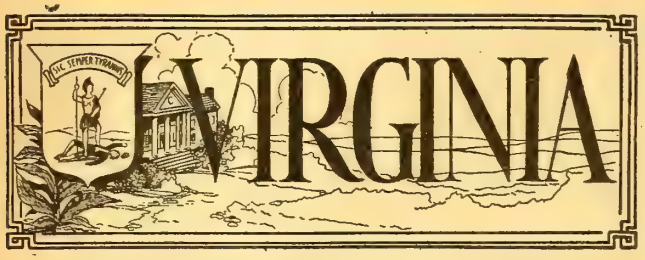
A Highland widow, unable to pay the rent, was threatened with eviction. She set out one day with her only child to walk ten miles over the mountain to the home of friends who were able to help her. When she started the weather was warm and bright, but on the mountain she was caught in a terrible snow storm. She never reached her destination She was found the next day at the summit of the pass, where the storm was fiercest, lying in the snow, stripped almost to nakedness, dead. In a sheltered nook near by was her child, safe and well wrapped in the clothes his mother had taken from her own body.

Many years later the son of the minister who conducted that mother's burial service, himself a minister, was taking the evening worship in a Glasgow church. The night was stormy with snow. The congregation was small. The circumstances of the weather recalled the story he had often heard his father tell of that mother's love, and instead of preaching the sermon he had prepared, the minister told the story, and I suppose, dwelt upon its lessons.

Some days later he was called to the bedside of a dying man, whom he did not recognize. The man, however, said to him: "You do not know me, but I know you. I have lived in Glasgow many years. I have never attended a church. The other day I happened to pass your door as the snow came down. I heard the singing and I slipped into a back seat. There I heard the story of the widow and her son." Then, with great emotion, e added: **"I am that son. Never did I forget my mother's love, but I never saw the love of Christ in giving Himself for me until now. It was God made you tell that story. My mother did not die in vain. Her prayer is answered."**

The day came when, in his sore necessity, that seed germinated; the divinity of her sacrifice came home to him and led him to understand, as he had never done before, the love of God which is in Jesus Christ our Lord.—*Norman Macleod*

Citizens of Elon College are endeavoring to form a Co-Operative Store. The plan is to have one store and let that handle sufficient supplies for the town and surrounding community. A large number of those who are to patronize the store are to own stock and thus trade with themselves. This is a day of co-operation and when combined interests count largely for the success of any enterprise.



MEMORIAL CHRISTIAN TEMPLE, NORFOLK

Our attendance at Sunday school is now running above the 300 mark. We have just closed a series of meetings with thirteen additions to the church and the church greatly strengthened. Rev. William Flammer, Piqua, Ohio, assisted in the meetings and did fine work. He is one of our strongest evangelists and any church does well to secure him.

The Virginia State Christian Endeavor Convention meets in our church May 23-25 with such speakers as Poling, Lehmann, Compher, Harper and others of national reputation.

The Executive Board of the American Christian Convention has accepted the invitation of the Norfolk and vicinity churches to hold its session in Norfolk July 10-16. They have also invited the Sunday School Board of the American Christian Convention to hold its session here the same week.

Thirty men of the church recently called upon all the members of the church in the city on a Sunday afternoon. The every-member-visitation is well worth while. It was a purely social and religious call. No financies were solicited.

Since November 26 I have preached Sunday afternoons at the Rosemont church until the new pastor, Rev. G. O. Lankford, arrived. He is now on the field. A High School club has been formed in our church of the twenty-six pupils now in high school who belong to our church and Sunday school. The purpose is to encourage all the people to go through High school and on to college, and to develop the young people work in the church and its departments.

WARREN H. DENISON.

SUFFOLK LETTER

The Senate of New York State has passed a bill requiring all voters after 1920 to be able to speak and write the English language. The above expresses what I have taught since 1877, though I have gone even beyond this in saying and writing that all aliens who come to this country to make their homes here, should be required by our imigration laws to drop their mother tongue and learn to use our English language. Papers should not be printed in foreign speech, speakers should not use foreign language, and the whole country should speak one language and that should be our own.

Democracy cannot be constructed out of alien tongues. To have unity of purpose and loyalty to government there must be a common medium of thought and expression. One of the difficulties in the translation of one language into another is to get the nicest shades of meaning into the new language.

More depends on words than people usually imagine. God said: "Let there be light, and there was light." He spoke and it was done: He commanded and it stood fast." This universe was created by the word of God. "In the beginning was the word, and the word was with God, and the word was God." "All things were made by Him; and without Him was not anything made that was made." When the leper came to Jesus and said: "If thou wilt, thou canst make me clean;" Jesus touched him and said: "I will, be thou clean. And immediately his leprosy was cleansed." The power of the Supreme Court is in its words; but even such words would have little power if delivered in an unknown tongue. The literature of nations outlasts their cities and their works. The press has more power than any other one force in our nation; yet the press is nothing but words. No one person has exerted such power over the thought and destiny of mankind as Jesus: and all that He left was His words. "Never man spoke like this man;" and nevtr man had such man spoke like this man. "The tongue is a little member, and boasteth great things;" "but the tongue can no man tame." All the citizens of this nation ought to use one common speech. There is unity in it. There is patriotism in it. There is loyalty in it. There is security in it. There is progress in it. There is social friendship in it. There is sympathy in it. There is protection in it. The peril of htis nation is not alien people but alien speech. Language is the form which thought takes; it is the crystalization of national feelings, national motives, national ideas, and national aspirations; and you can not graft into national speech a foreign tongue; but you can graft into national life foreign peoples, if you change their speech; that is the way rude peoples are introduced into cultured groups, by educating them—by changing their speech. That is how the vulgar and profane are inducted into the society of the pure and clean. The world will never be one till language is one. Peace will come through words. Happiness in the home and among men rests on words. Words are sweeter than honey or more bitter than gall; they cheer the heart or offend the soul. Heaven and earth may pass away, but God's word will abide.

W. W. STALEY.

THE OUTLOOK AND THE UPLOOK

"When the outlook is dark, try the uplook."
These words hold a message of cheer;
Be glad while repeating them over,
And smile when the shadows appear.
Above and beyond stands the Master.
He sees what we do for His sake;
He never will fail nor forsake us,
"He knoweth the way that we take."

"When the outlook is dark try the uplook"—
The uplook of faith and good cheer;
The love of the Father surrounds us,
He knows when the shadows are near.
Be brave, then, and keep the eyes lifted,
And smile on the dreariest day;
His smile will glow in the darkness;
His light will illumine the way.

—The British Weekly.

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President ..... Franklin, Va.
Mrs. A. T. Banks, Vice-President ..... Henderson, N. C.
Mrs W. H. Carroll, Secretary ..... Burlington, N C.
Mrs. W. T. Walters, Treasurer ..... Winchester, Va.
Mrs. W. A. Harper, Corresponding Sect'y .. Elon College, N. C.
Mrs. Mamie Holland Leathers, Supt. Y. P. Soc. .. Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes .. Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll ... Greensboro, N. C

SPECIALS IN THE NORTH CAROLINA AND VIRGINIA CONFERENCE

Mrs. Rowland has asked me to supply an article for this issue. I can but write on that nearest my heart in a special way—and that is the special things we have undertaken in our North Carolina and Virginia Conference.

These specials are two-fold and one over and above our regular monthly dues.

I Dora Delfino

The first of these is to raise $100 for the support of Dona Delfino, a native worker in our Porto Rican mission field. This dear woman is a noble Christian character and does a great work for our Master in Porto Rico. She is described as a very saintly and consecrated Christian as well as capable worker. Last year we raised $100 for her and this year we shall certainly not do less. We should be very, very glad that we can help a woman like this give her time and talent in our behalf in Porto Rico.

II South Boston Mission

Our second special, or rather the second half of our special this year is to raise $100 for the establishment of a Christian Church in South Boston, Va. The missionary in charge there is Rev. C. E. Newman. He is a tireless worker. He did great work as a missionary in Henderson. He founded and nourished to self-support the Liberty Church, Nathalie, Va. South Boston needs a Christian Church and Brother Newman will build it for them.

In this work we unite with the Home Mission Board of the Conference. They will need our full $100 to aid them in realizing the hope of the Conference to establish a Church for our people in the busy town in Halifax County, Va. In that county we have two very strong Churches—Ingram and Pleasant Grove, and in these two Churches, two very active Woman's Societies. They will particularly rejoice in the opportunity right at their door to do missionary work, and the others of us will be happy to help them.

Co-Operation Needed

We can raise both these funds in full and be happier for doing it, but we must work together heartily, co-operate thoroughly in order to succeed. Our success last year is our hope and our challenge at once—our hope of ultimate success and our challenge to go forward. I have no doubt but that we will do our full duty in this cause. But we must co-operate.

The Apportionment

At our recent Board meeting in Greensboro in January these two specials were apportioned to the societies in the Conference.

These apportionments are as follows:

Durham	$ 10.00
Palm Street, Greensboro	10.00
First Church, Greensboro	30.00
Reidsville	5.00
Pleasant Grove	50.00
Lebanon	10.00
Ingram	10.00
Elon College	40.00
Berea	5.00
Bethlehem	5.00
Virgilina	10.00
Union, (N. C.)	10.00
Total	$200.00

Our President, Mrs. M. F. Cook, was to write to the officers and urge each society to do its part and early this has been done. Will the societies not send in the apportioned amount to Mrs. L. M. Clymer, Treasurer, Greensboro, N. C., at once.

We shall rejoice the Master in this work and make our own hearts happy and jubilant. Let us do it.

Elon College. MRS. W. A. HARPER.

RAVENA, N. Y.

The work at Ravena is moving along very encouragingly. The congregations are fine and growing. The attendance at Sunday school has shown a steady growth from an attendance of about seventy-five to one hundred and forty-eight last Sunday. The officers of the school had to skirmish around to find seats for the pupils. A Junior Christian Endeavor Society was organized last Sunday afternoon with a membership of thirty-nine and a number of prospectives so that I am inclined to think that by Easter Sunday we will have a society of fifty members. Mrs. Kendall was elected by the Young People's Society to act as Junior Superintendent and Miss Jessie Van Alstyne was chosen Assistant Superintendent.

The Young People's Society of Christian Endeavor is growing in numbers and interest.

We have just closed a series of special meetings conducted by the writer. The Lord was certainly with us. There were forty-four professed faith. The converts ranged in age from nine years to seventy-three years of age. One woman said that she had lived here for twenty-three years and that there had never been anything like it in the village.

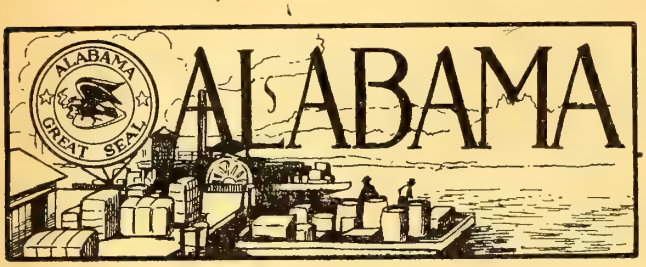
To God be all the praise and glory. We are looking forward and upward and praying.

A. B. KENDALL.

The VANDERBILT HOTEL
THIRTY-FOURTH STREET EAST AT PARK AVENUE
NEW YORK CITY

AN HOTEL DESIGNED TO APPEAL
TO THE CONSERVATIVE

THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED



PROGRAM FOR DISTRICT MEETING

Cragford, Ala., April 28, 29, 1917.

9:30 A. M.—Devotional services, by Rev. J. C. Knight. The place of the District Meeting in the Conference, Rev. J. D. Dollar. The modern problems of the church; how to meet them, Rev. John Taylor. Christian Education; its relation to the church, Rev. C. W. Carter.

11:00—Preaching by Rev B. F. Young.

Dinner

1:30 P. M.—Devotional services, Rev. A. H. Shephard. Relation of the Conference to the local church, Dr. J. M. Welch. The Missionary Association, J. W. Payne. Shall we group our churches into pastorates? Rev. G. D. Hunt. How a school within the bounds of our Southern conferences would strengthen our work, Rev. J. H. Hughes

9:30 Sunday morning.—Devotional services, Rev. S. R Waldrop. The Sunday school superintendent, J. J. Carter.

Adjournment for Sunday school

11:00—Dedication of the Cragford church building —Sermon by Rev. G. D. Hunt.

The above is a program for the District Meeting and it is hoped that all those whose names appear will be on hand. The subjects suggested represent some of the things of vital interest. Missions and education, especially. The Association is, in a sense, back of the work in the northern part of the state. We need to keep that work before the people. The idea of a school, in our Southern conferences, is sleeping at the present. We need to get at the cause and arouse this, if possible.

We have announced our meeting at Lanett, to begin the fourth Sunday in May, and expecting a great time.

E. M. CARTER.

Wadley.

CULLMAN COUNTY WORK

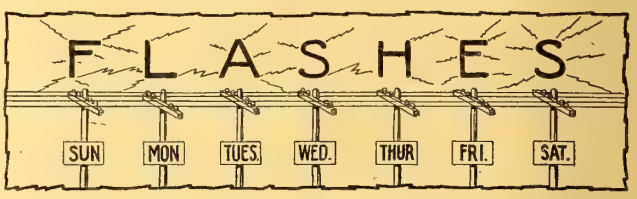
Thinking that possibly a few lines from this part of the state might be of interest to some, we write again. We have the same ground for complaint that many others have, that is, an unusual amount of bad weather, the past winter. But despite the bad weather we have met many people and preached a few times. Had the pleasure of attending one District Sunday school convention. Owing to absence of speakers, got to do much talking which to us is always a pleasure, especially when it is about Sunday school. We have two regular appointments, with a number of invitations to preach at other places.

Our plans or April are, viz: The first Sunday, have an invitation to preach at a Methodist church in adjoining community. The second Sunday is our regular day at Pine Grove. This appointment is held in a school building some five miles from my home. The third finds us at another regular appointment. At eleven o'clock at Center Point, another school building. In the afternoon of the third Sunday have accepted an invitation to preach at a Methodist church at Holy Pond, a small town, a few miles away. The fourth Sunday we go to a place several miles north where we have a few of our Church. If we get to go to the last mentioned place will be our first trip. The fifth Sunday our Sunday school convention convenes again. Hope to be present. So you see from our plans we are expecting fair weather and good health for the month of April.

The people here are very kind and courteous to us. They seem anxious to learn of our Church. We are doing our best to give them a fair introduction, but realize the need of literature to help in this work. We feel confident the work would be more thoroughly done and at the same time greatly hastened had we only a liberal supply of our literature. But we seem to have no funds for this purpose. We feel however, if our people could only study the situation where our Church has not gone on her peaceful mission and while others are greatly striving to do their part they can't do theirs and ours too. I say could they only see as I do, we would not want for funds in any department of missions work. However, we mean to do our best.

J. H. HUGHES.

Route 7, Cullman, Ala.



March 22: American ship Healdton is torpeoded and sunk and twenty of the crew is drowned. Ambassador of China says China will follow steps taken by America in regards to Germany.

March 23: An attack on the Maine coast by U-Boats is probable. New Albany, Ind., is swept by storm. Twenty-five bodies have been found.

March 24: Minister Whitlock and the American relief workers in Belgium are withdrawn.

March 18: Three American owned ships sunk by German U-Boats. Meagre dispatches indicate they were sunk with disregard to the safety of those on board.

March 19: British and French press rapidly behind the retreating Germans and take sixty more towns. Germans are wasting the country in their retreat.

March 20: Berlin paper holds that arming of American munition ships a challenge to Germany. Ex-President Roosevelt wants to raise an army of 2,000,00 men and help the Allies crush Germany.

March 21: President Wilson today called Congress to meet on April 2 to make a definite step in regard to war. Increased activity in the navy.

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

PRESIDENT SMITH INAUGURATED AT ATLANTIC CHRISTIAN COLLEGE

The Atlantic Christian College, Wilson, N. C., founded in 1902 by the Disciples of Christ in North Carolina has its fourth president now in the person of Rev. Raymond Abner Smith, A. M. B. D.

President Smith is a Yale man and a scholar of fine attainments. He was for several years a professor in the College of which he is now the executive head. He is the unaminous choice of his church and of the College Board of Trustees and has entered upon his work under very favorable auspices.

The inauguration was formal and dignified, yet human Academic costume was worn with the gay colored doctorate hoods predominating. About fifty insttitutions were represented in the academic procession and a capacity audience attended the exercises.

The program was as follows:

Inaugural Exercises

In the College Chapel at 11:30 o'clock
Presiding Officer
GEORGE HACKNEY
Chairman of the Board of Trustees

Processional

(It is requested that the audience arise at the beginning of the Processional, and remain standing during the Hymn and Invocation.)

Hymn—"How Firm a Foundation"

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
Who unto the Saviour for refuge have fled?

"Fear not, I am with thee; O be not dismayed!
For I am thy God, and will still give thee aid.
I'll streng'n thee, help thee, and cause thee to stand,
Upheld by My righteous, omnipotent hand.

"When through the deep waters I call thee to go,
The rivers of sorrows shall not overflow;
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress.

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to His foes.
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

Invocation—

P. B. HALL, Pastor of Christian Church, New Bern.

(It is requested that those in Academic costume remove their caps during the Invocation.)

Induction and Presentation of Charter and Seal—

N. J. ROUSE, for the Board of Trustees.

Acceptance—

RAYMOND ABNER SMITH, President of the College.

Address of Congratulation—

For the State:

JAMES YADKIN JOYNER, Superintendent of Public Instruction.

For Colleges of the State:

W. A. HARPER, Presient of Elon College.

For Colleges of the Country:

THOMAS PERRIN HARRISON, Dean of the North Carolina College of Agriculture and Mechanical Arts.

Solo—MISS PAULINE GRIFFIN

Inaugural Address—

RAYMOND ABNER SMITH, President of Atlantic Christian College.

Benediction—

RICHARD BAGBY, Pastor of Christian Church, Wilson.

(It is requested that the audience arise for the Benediction, and remain standing while the Academic Procession is passing out.)

Recessional

Presentation of Delegates and Guests

The College Parlors 1:30—2:00 P. M.

Luncheon

The Dining Room, Briggs Hotel 3:00 P. M.
Toastmaster
THOMAS CARR HOWE
President of Butler College

(The seats for Delegates, Specially Invited Guests, Trustees, and Members of the Faculty will be indicated by place cards on the tables.)

Reception

The College 8:00—11:00 P. M.

(The Members of the Board of Trustees and their wives will receive the Delegates, Specially Invited Guests, Members of the Facutty, Alumni, and Students.)

After a song and invocation by Rev. P. B. Hall, the presiding officer, Mr. Geo. Hackney, a wealthy layman who has done more for the College than any one man, introduced Mr. N. J. Rouse, an attorney of Kinston, N. C., who gave a history of the College and presented the president-elect with the College charter and seal. Mr. Rouse paid deserved tribute to the former presidents, Drs. J. C. Coggins, J. J. Harper, and Jesse C. Caldwell.

President Smith accepted in a happy word and the words of public congratulations began.

Dr. J. Y. Joyner, State Superintendent of Public Instruction, bore the greetings of the system of education of which he is the head. He was especially happy

(Continued on Page 13.)

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:—

A few Sundays ago the writer was invited to take part in a memorial service in honor of one of his very dear friends and while sitting in that church waiting for the service to commence we noticed this motto on the wall: "Our Sunday School Must Grow and Glow and Go And I Must Help Make it So." We have been informed that the Sunday school at that church does grow and glow and go and everybody helps make it so. How easy it is to do work when everybody takes hold and helps. While we were thinking about the meaning of that motto and what a beautiful thought it brought out we just wished that our churches and Sunday schools and individual members of the Christian Church would adopt that motto in regard to our orphanage work.

Suppose every Sunday school and every church would come together and help in supporting the Christian Orphanage and then suppose each individual could feel it his duty to do something personal for the Orphanage how easy it would be to meet running expenses and lay aside something to pay on our indebtedness next January. We have in our Southern Christian Convention twenty-five thousand, four hundred and eigthy three members. Suppose each member would begin the first of each year and during the year lay aside just one dollar for the cause of the little helpless orphan children within our bounds we would raise $25,483. I feel sure that we do not have a member in the Southern Christian Convention that could not make so small a sacrifice, as this in one year. Let us adopt the motto: "I must help make it go" and we can do wonders in one year's time. There are so many ways we can lay aside money for a good cause like this. If we will just make up our mind that we are going to help make it go. The lady who set aside the eggs the hens laid on Sunday last year and raised ten dollars for the orphans that way did a noble deed and I feel sure she is the better by the sacrifice she made.

I knew a little boy and girl last Thanksgiving who lived far out in the country and really had no way to make money to give the little orphans but they were determined to do something for the orphans and they went out in the woods and picked up hickory nuts and gave them as their offering. They were just little tots, but they wanted to do something. They wanted to help make the Orphange go.

Why can't we all adopt this kind or spirit and lay the stress on "I" must help make it go and we will see quite a change in our income.

We appreciate the letters from the little cousins this week. They bring cheer and sunshine to our corner.

Mrs. Nannie Hawkins, Hurdles Mill, N. C., sent us 12 half-gallon cans of fruit this week and it is very nice and we appreciate it very much. It comes in at a time when our can fruit is running low.

We carried the last bushel of wheat we had to mill this week and from this on we will have to buy all the flour we use. It takes one barrel per week to furnish bread for the Institution. If we have any church, Sunday school, mills, or individuals who want to make us a special donation of a barrel of flour it will make us feel very glad indeed.

CHAS. D. JOHNSTON,
Superintendent.

Report for March 28, 1917

Amount brought forward		$1037.05
Children's Offerings		
Whitley Fulgham, Chuckatuck, Va.	$ .20	
Martha Johnson Fulgham, Chuckatuck, Va.	.10	
Hadie Fulton Marshall, Walnut Cove, N. C.	.10	
Monthly Sunday School Offerings		
Oak Level Sunday school, N. C.	3.00	
Sanford Sunday school, N. C.	4.16	
Holy Neck Sunday school, Va.	2.00	
First Christian Church, High Point, N. C.	1.00	
Bethlehem Sunday school, N. C.	1.00	
Pope's Chapel Sunday school, N. C.	2.00	
Shallow Well Sunday school, N. C.	.85	
Linville Sunday school, Va.	1.00	
Damascus Sunday school, N. C.	2.30	
Ramseur Sunday school, N. C.	1.25	
Oak Grove Sunday school, Ga.	1.00	
Union Grove Sunday school, N. C.	1.00	
Reidsville Sunday school, N. C.	1.00	
Richland Sunday school, Ga.	2.00	
Happy Home Sunday school, N. C.	3.00	
Dendron Sunday school, Va.	1.00	27.56
Special Offerings		
New Lebanon Church, Va.		5.60
Total for the week		$ 33.56
Grand total		$1,070.61

From the Children

Walnut Cove, N. C., March 21, 1917

My dear Uncle Charley: I am a little salem Chapel girl, juts seven years of age. However I want to share my dimes with the little boys and girls, who have no mama and papa. Rev. J. F. Apple is our pastor. He tells me about the orphans sometimes.

Find enclosed my dime for March.

With much love for you and all the children, I am,

Your little friend,
Hadie Fulton Marshall.

Glad to hear from you this week. Our financial report is small and we need these bright little letters to cheer us up. We appreciate the letters from the little cousins. "Uncle Charley."

Chuckatuck, Va., March 17, 1917

Dear Uncle Charles: Today is a rainy day and I am helping mother. She told me to write my letter last week; I did not, so will try to be on time next month. Hree is twenty-cent for January and March. Will try to write better next time. With love from,

Your little boy,

Whitley Fulgham.

Glad to hear from you again Whitley. You are a fine little fellow. I wish we had a dundred little cousins like you. "Uncle Charley."

Chuckatuck, Va., March 17, 1917

Dear Uncle Charley: Would you take a little girl as I am to join the cousins? Mother says I am lots of trouble sometimes. I help her, so guess you will let me in. Whitley is just one year and a half older than I. With good wishes for all the little orphans,

Martha Johnson Fulgham.

I know you are a good little girl because you have such a pretty name. I am glad to have you join the band of cousins. Write often. Tell mama you are all right. "Uncle Charley."

A Special Letter

Well, "Uncle Charley," how about me starting an Easter Band for the Orphanage? I did not know whether you would admit an old woman to the corner or not. I am 77 years old my next birthday and I send you my check for 77 cents. I send a penny for every year old I am for an Easter offering. Now come along you old women and you old men and let us have a band of our own. The young people have a band for the Orphanage known as the Margie Booker Association. This new band will be known as the "Aunt Quilley Band." My name is known as "Aunt Quilley." Every body in this county knows your old "Aunt Quilley." Come on and join the Band and help the little children. God has let me live so long I want to pay one penny a year for every year he has let me live to help some poor little child to live who has no mother or father to help them.

Yours in love,

Aunt Quilley.

Sanford, N. C.

This is a splendid idea to spring just at this time when we are trying to raise $1000 on Easter Sunday. Let every sister join this band and send in a penny for each year I know we will have no trouble in raising the $1000.00. If any of the younger sisters want to withhold their name just sign you name Aunt. If all the brothers will join and send in a penny for ecah year I feel satisfied we will raise two thousand dollars.

Come on with your Easter offering with a penny for each year.

Uncle Charley.

I do not want you to withdraw yourself from the world. "I pray not that thou shouldst take them out of the world." And I don't want you to be a little caste by yourself. I want you to mix with the world, to be as pleasant and agreeable as possible in society as you can; but I do not wish you to be of it.—*Bishop of London*

(Continued from page 11)

in his characterization of the place of and need for Christian education. He was at his best.

Dean T. P. Harrison, of the now North Carloina State College, the former A. and M., brought the greetings of the schools and Colleges of the country. He directed his remarks to the extension and extra-unusual works of the present day College. Dr. Harrison emphatically disclosed that a College should be ashamed to permit any man to grow up under the sounds of its bell illiterate and untutored. And perhaps he is right but there is an adage about leading a horse to water, etc.

Just before the inaugural address came a lovely solo by Miss Pauline Griffin.

The address of President Smith was entitled Education. For behavior Dr. Smith is a specialists in Pedagogy and beautifully interpreted the modern Behaviorist aim of education He was raptly heard and liberally applauded. He is a man of vision and destined to give this institution a wider prestige. He offers no hesitating apology for the denominational College. His remarks along that line would have sounded to our people like a repetition of addresses by the writer before our conferences, except that, if possible, Dr. Smith is even more insistent for Christian education. His ideal is that others may partronize the State and independent Colleges, but as for the Disciples of Christ in North Carolina, their duty is plain, to patronize the Atlantic Christian College. Our people feel the same way in regard to Elon, and they have acted on their feeling. They will continue to do it in future. I have not the slightest doubt our folks are folks, beloved.

The Reason For All This

But why should the writer give so much space to the inauguration of a College President in another Church? For two reasons: We are engaged in the same work—the inculcation of Christian character along with highest intellectual culture, and the Christian and Disciple's Church need to know each other better. In Eastern Virginia an effort is being made to bring the two bodies into closer fellowship. May this article have a similar tendency elsewhere in our Zion!

Elon Meeting Closes

With fifty-six reclamations and professions on the concluding evening and with more than that number during the previous ten days, the Elon meeting for 1917 came to a fitting close on Wednesday evening amid a blaze of glory. The meeting was characterized by deep spirituality, personal work with individuals, abundant prayer and good preaching explain the outpouring. The results bid fair to be abiding. The night following a generous pounding was given Dr. Atkinson, as a token of appreciation of his services.

A preacher once asked Mr. Moody how he could have a warm church, and the great evangelist advised him "to build a fire in the pulpit." We take great pleasure in commending this advice to any who are suffering from an icy church. One thing is certain, no congregation will ever get warm as long as there is ice in the pulpit.—Exchange.

Every man's task is his life-preserver. The conviction that his work is dear to God and cannot be spared defends him—Emerson.

SUNDAY SCHOOL LESSON, APRIL 1

By A. L. Hook

Jesus Gives Sight to the Blind.—John 9:1-38

During Jesus' travels among men while in the flesh He sought to give those who needed assistance aid that would count most for the individual and His associates. He met men of every walk of life and men afflicted with all kinds of diseases. On every occasion He was equal to the task of rendering aid.

The miracle we have for consideration was one that we would hardly expect our most expert surgeons to accomplish in these modern days. A man born blind and receive his sight by placing a small amount of wet clay on the lids; this was miraculous. Jesus took an inventory of the man's faith. It was sound. The man could not see but he believed in the Great Healer. By using this unfortunate Jesus completed a two-fold blessing—he did the blind man a kind deed and also glorified God. Sometimes we consider our circumstance quite unfortunate, but we are taught by today's lesson that if we trust in the Lord Jesus all will come out right for our good and for the glory of God and the Kingdom. It seems hard and in the light of human intelligence impossible to glorify in our circumstance but Jesus said: "I am the light of the world." He will give us of that light if we only ask Him for it. Our poor, weak, short-sighted eyesight will not last long unless we bathe the retinas in the soft ever-shining light of the Son of God. Our sight will be restored and lal blackness of sin will disappear and the focal length will return to a normal condition. Jesus wants to destory the sin spots and turn on the light of full salvation; to restore the optic nerve to healthy action. Have we been feeling around in the darkness of sin; have we been trying to ward off the rays of the Son; have we been endeavoring to reflect the rays and not absorb a single beam? Let us turn on the sunshine and thereby disinfect hte temple of God; kill all the germs of the disease fo sin and start an epidemis of kindness and righteousness. The love of God is contageous; it is sure to win. "The theories of learned men weigh nothing against a fact established by Christian experience."

"The way to highest truth is through faith holding fast what it has learned.

"The origin of evil is of less importance than the cure.

"Our misfortunes may furnish opportunities for glorifying God.

"Investigation of Christ's works makes clear His power and His holiness."

C. E. TOPIC, APRIL 1

By A. L. Hook

The Quiet Ways of God's Providence.—I Kings 19:1-13.

(Consecration Meeting.)

Elijah had been a man of quick action without giving much thought to the consequences and results. He had used drastic measures in bringing about his desired motives. The prophets of Baal had been given a fair proposition and test. The prophets failed. Elijah put them out of the way immediately. Elijah was very much discouraged when he found that every one was not in sympathy with him. His life was sought. Going into the mountain and there meditating of the events that had taken place in the past few days without the full consecration of all Israel Elijah wished that he might die. He felt as though all his efforts and works had been in vain. God strengthened him and gave him to understand that the nature was under his command but that the individuals were free and would not turn so quickly as some want them to. God in His wisdom moves in mysterious ways. God does not do things in a violent way. His ways are deep and gentle but strict and unwavering. God moves from the inside, whereas man moves from the outside. Rash acts are seldom advisable. God is patient and leads the individual to a higher life if trust is placed in him. We do not know the future but we can control the future if we will let God's Providence have its share. All through the Bible we see God guiding men's destinies. The way was prepared and the individual entered without resistance or difficulty. Are letting the "Quiet Ways of God's Providence" guide our footsteps?

"What do we mean by God's Providence?

How can we recognize God's Providence in our lives?

Why is God interested in guiding us aright?

How does the book of Esther illustrate God's Providence?

What experience of God's Provience had Paul in prison?

Give one Bible instance of God's protecting care.

Why do we believe that God has a purpose with each one?

What traces of God's Providence do you find in history?

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Bible references: Job. 38:41; Matt. 5:45; 6:26; 10:29; Deut. 29:29; Prov 25:2; Mark 13:32; Rev. 5:3; Gen. 35:5; Exod. 14:20; 2 Kings 6:17; Dan. 6:22; Rev. 7:3; Deut. 6:24; Isa. 49:8; 2 Tim. 4:18; Matt. 1:22; 2:15; 23; 4:14; Acts 3:18.

TEMPERANCE NOTES

Alcohol a Deadly Poison

Habitually alcoholized blood starves and taints the brain cells and allied nervous system. Psychic brain cells bathed in toxined blood do not give safety and logical surety to the movements of the mind. Alcoholics should be classed with other poisons and their use as beverages discarded. Medical men have had testimony from laboratory, hospital, and fatal family pathologic lineage and sequence testimony against alcohol as an unsafe drink, forceful for harm beyond former estimate. Even in their mildest forms of dilution, as in wines, beers, and ales, alcorolics are not fit for the family table, the social club, or the public bar.—*Dr. Chas. F. Hughes, Editor of "The Alienist and Neurologist."*

The Newspaper Against Alcohol

"The most important work of the press has been in the battle for good health against alcohol. Where former traditions had it that liquor was good for every ailment that flesh is heir to, the papers have brought the people to the understanding that it is good for none. In the creation of a prejudice against alcohol as a medicine, the papers have laid a foundation upon which the doctors have easy work to build, for, which alcohol banished, the most common and the most insidious enemy to public health disappears."—*Wade H. Harris, in the North Carolina State Health Bulletin.*

Alcohol Must Go

Every penny spent in things which produce good is Wealth Circulated.

Every penny spent in things which produce little good is Wealth Badly Circulated.

Every penny spent in things which produce no good is Wealth Wasted.

Every penny spent in htings which produce evil is Wealth Wickedly Wasted.

Don't spend money on Intoxicants. Save your pennies and buy War Saving Certificates.

The Safe Method

Alcohol is a subtle poison which usually in the long run, even if taken only moderately, does damage. The safest way with alcohol is never to touch it, any more than you would drink carbolic acid. Half-way measures are dangerous.—*New York Health Department.*

"To a nation at war alcohol is a traitor . . . it lessens the physical finess and power of effective work of the civil community, it blurs their judgment, lets loose their emotions, exposes them to greater risk from epidemic diseases, and it undermines their power to make good the most serious ravages of war—the serious loss to the young adult male population."—*Sir Alfred Pierce Gould.*

EXTENSION OF THE SOUTHERN R'Y

Washington, D. C., March—Passenger travel between the South and Boston and other New England points will be made much more convenient through the completion of the great Hell Gate bridge, over the East River at New York, which physically links the rails of the Pennsylvania and New Haven systems. It is expected that within a short time, through service between Boston and Washington will be established, thus eliminating the cross-town transfer now necessarily at New York.

Southern Railway passenger officials believe that in time they will be operating through Pullman cars giving direct service between Boston and New Orleans, Mobile, Montgomery, Atlanta, Birmingham, Memphis, Chattanooga, Knoxville, and all important points in the great cotton mill district of the Piedmont section, trains being routed over the Southern Railway System to Washington, Pennsylvania to New York, through the East River tubes to Long Island, thence over the Hell Gate bridge to connect with the New Haven for Boston.

Such through service would tend to increase trade and travel, both commercial and tourist, between the South and New England. The Hell Gate bridge is one of the engineering marvels of the age and with the connecting railroad tracks was constructed at a cost of $27,000,000.

HEALTH NOTES

The question as to whether it's man or mosquito that carries over malaria from one season to another has apparently been definitely answered. Recent research by M. Bruin Mitzmain of the United States Public Health Service for Malaria in midwinter in the blood of nearly 2,000 persons on fifteen plantations in the Yazoo Valley of Mississippi, found that 40 per cent of the persons examined had malarial organisms in their blood. These persons were not sick in the ordinary sense, but the malarial parasites found were just the kind that infect mosquitoes.

California is celebrating another victory over typhoid fever. Two years ago the California State Board of Health declared its intention to reduce the typhoid fever death rate from 13.6 per 100,000 population, the rate for 1914, to 9.6 in 1918. As a matter of fact, her 1916 death rate for typhoid shows to be 7.1, which is lower than the Board hoped it would be in 1918. Now the Board proposes to reduce the rate to a point below 5.0 in 1918 which will give her probably the very lowest typhoid death rate of any State in the Union.

The State Board of Health is again callling attntion to the fact that May 1-6 is Baby Week. The importance of this movement from health standpoint, particularly as it concerns the baby's health, makes it of vital interest to every town and community in the State. The baby's health, during the summer months is not a question lightly to be regarded. Last year in North Carolina over 5,000 white babies and over 3,000 colored babies, not over a year old, ied from various diseases, and it is a noticeable fact that a very large per cent of these deaths occurred during the months of May, June, July and August.

CANCER SUCCESSFULLY TREATED AT KELLAM HOSPITAL

The record of the Kellam Hospital is without paralle in history, having successfully treated without the use of Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va. Advt.

HOW TO SAVE MONEY ON YOUR PIANO

Write for a free copy of the illustrated catalogue of the Christian Sun Piano Club which explains the best plan that has ever been devised for saving money in the purchase of a good piano or player-piano. The Club is the result of nearly half a centurys study of the problem of piano buying and it presents the best thought and experience of one of the oldest, largest and most reliable piano houses in America.

Thousands have taken advantage of this money saving plan and everyone is thoroughly delighted with the saving in price and the superior quality of the instrument, for the Club insures perfect satisfaction to everyone of its members. There is hardly a community in the South where you will not find one or more Club members, and they are always glad to recommend the Club most enthusiastically.

If you have been hesitating to purchase a piano on acccount of the cost, we invite you to write for full particulars and we think that you will find that the Club has solved your own problems and difficulties most perfectly. Address the Managers,

Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.

A BIT OF HUMOR

"An heirloom," said Jimmie's mother, "is something that has come down from father to son, and in some instances is greatly prized. "I'd prize these heirlooms I'm wearing," said her son, "a good deal more if they wasn't so long in the legs."

Boy Diner (in cheap restaurant) —"Dis ain't chicken pie. Dere ain't a speck of chicken in it, only juice an' pertater." Waiter—"Well, wot of it? Some of you guys would expect ter find a dog in a dog biscuit."

Judge: "Where did the automobile hit you?" Rastus: "Well, judge, if I'd been carrying a license number it would hab busted to a thousand pieces."

"Vander: "I thought your limousine was painted." Asterwall: "It was, but has to be painted again. I ordered it to be finished in neutral colors, and the idiotic workman painted it read, white and blue."—*Life.*

"We girls had hardships when we camped out. Only one drinking glass among five girls."

"Horrors!"

"And only one mirror."

"Good night."—*The California Independent.*

At the annual prize day of a certain school the head boy rose to give his recitation.

"Friends, Romans, countrymen," he vociferated, "lend me your ears."

"There," commented the mother of a defeated pupil sincerely, "that's Mrs. Jones' boy. He wouldn't be his mother's boy if he didn't borrow something."

It happened at a little town in Ohio. A visiting Easterner stood on the veranda of a little hotel there, watching the sun go down in a splendor of purple and gold. He exclaimed to an impassive native lounging against a post, "That's a gorgeous sunset, isn't int?" The native slanted his head a little and looked critically all at the glowing west. "Not bad," he drawled. "Not bad for a little place like Hoopville."—*Kansas City Journel.*

A stranger entered a church during preaching?" "About thirty or forty the sermon. Getting tired, he asked his neighbor, "How long has he been years, I think," replied the man. "I'll stay, then," said the stranger; "he must be nearly done."—*The Young Man and Woman.*

He had opened up a fish market and he ordered a new sign painted of which he was very proud. It read: "Fresh Fish For Sale Here."

"What did yo' put the word 'fresh' in for?" said his first customer. "You wouldn't sell them if they weren't fresh, would you?"

"Why do you say 'here?'" asked his second customer. You're not selling them anywhere else are you?"

So he rubbed out the word "here."

"Why use 'for sale?'" asked the next customer. You wouldn't have fish here unless they were for sale, would you?"

So he rubbed out everything but the word "Fish," remarking:

"Well, nobody can find fault with that sign now, anyway."

A moment later another customer came in.

"I on't see what's the use in having that sign 'Fish' up there," said he, "when you can smell them a block away."

And that's why the fish market has no sign.—*Exchange.*

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THE CHRISTIAN SUN

"He is risen"

State Library

Easter Rapture

"Which hope we have as an anchor of the soul both sure and steadfast."—Hebrews 6:19.

Vol. LXIX } ELON COLLEGE, N. C. WEDNESDAY, APRIL 4, 1917 { No. 13

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

One Year $1.50
Six Months ..... .75

IN ADVANCE

Entered as second-class matter at the post office at Elon College, North Carolina, under the Act of March 3, 1870.

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Easter Morning

O CHIME of sweet Saint Charity
Peal soon that Easter morn
When Christ for all shall risen be
And in all hearts new born!
That Pentacost when utt'rance clear
To all men shall be given,
When all can say My Brother here,
And here My Son in heaven.

—JAMES RUSSELL LOWELL.

ON FIRST EASTER DAY

John 20: 1-16.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher.

Then she runneth, and cometh to Simon Peter and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him.

Peter therefore went forth, and that other disciple, and came unto the sepulcher.

So they ran both together; and the other disciple did outrun Peter, and came first to the sepulcher.

And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie.

And the napkin that was about his head, not lying with the linen clothes, but wrapped in a place by itself.

Then came in that other disciple which came first to the sepulcher, and he saw, and believed.

For as yet they knew not the Scripture, that he must rise again from the dead.

But Mary stood within the sepulcher weeping: and as she wept, she stooped down and looked into the sepulcher.

Then came in that other disciple which came first to the sepulcher, and he saw, and believed.

And seeth two angels sitting, the one at the head, the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master.

THE COMIN' O' THE SPRING

Don't yer hear the birds a-singin'
In the medder an' the tree?
Don't yer hear the flicker wingin'
Jest as gay as he kin be?
Them's the signs that it's a-comin',
An' I feel like I could sing,
W'ile my ole heart starts a-drummin'
Fer the comin' o' the spring.

W'en I walk down toward the thickets,
Whar the fences need repair,
I kin hear the chirp o' crickets
In the clear and luscious air;
An' I feel my heart a-swellin'
Like a tree-toad 'at is sick,
For my spirit's jest a-wellin'
Like a freshit in the crick.

I kin see the chipmunk sneakin'
Slyly 'long the bottom rail,
An' I hear the muffled squeakin'
O'the broodin' mother quail;
An' I feel so rale elated.
Frum the air an' ever'thing,
That I'll be rejuvenated
By the comin' o' the spring.

—*Uncle Remus' Magazine.*

NOTES AND PERSONALS

Rev. J. S. Carden, was in our office today (Monday), and as usual, brought us renewals.

Dr. D. A. Long changes his address from Lake Alfred Florida, to Burlington, N. C.

The Christian church people of Burlington have landed about $20,000 for their new church building.

Rev. M. L. Winston, Creedmoor, North Carolina, called to see us last Friday. He is young in spirit and active in body and mind.

We had the pleasure of seeing Rev. R. L. Williamson and wife on last Sunday. They seem to be well contented in their new field of labor.

One pastor tells us that he raised $18.50 on last Sunday for the Orphanage—this being an Easter offering. We leave it to Brother Johnston to make the report.

We acknowledge receipt of the following invitation: "The Psiphelian Literary Society of Elon College invites you to be present at its Annual Entertainment Saturday, April seventh, nineteen hundred seventeen, eight o'clock, College Auditorium."

Last Sunday we were in company with Prof. T. H. Franks, of Asheville, N. C., a graduate of Elon College. Prof. Franks has chosen well his life's work and the success that has attended his nine years of teaching warrant this statement.

Brother O. J. Cockes, Elberon, Virginia, was the first to send us $2.00 for his subscription after we announced that THE SUN would go to $2.00 the year on June 1, unless the list reached 3,000. We are grateful for such kind consideration.

There can be no more worthier appeal made to the Church than will be made on next Sunday for the Christian Orphanage. Let your contribution be liberal and thus made glad the hearts of others who are less fortunate than you have been.

The Sun's Editor enjoyed a trip on last Sunday to Catawba Springs in Wake County. We went for Brother J. Lee Johnson who is assisting Rev. J. F. Morgan at Norfolk, Va., in a revival meeting. The weather was ideal. Brother John Murray muled us to the church from the station and Brother J. Milton Banks' son motored us back, and between these two rides we had the pleasure of speaking to a splendid congregation. We told the people that it was custom to preach and then talk, and at times talk and then preach. However, we changed the order on this trip and talked and then *talked*, and since thirty minutes is our maximum, we decided that we had talked *and* talked and *then talked* when we discovered that we had held the people for thirty-five minutes. The church has every indication of being in a prosperous condition and it goes without saying that the people love their pastor. To all whom it was our pleasure to meet, we remember you kindly and hope to see you again.

NEW SUBSCRIPTIONS FOR MARCH

E. S. Norfleet, Holland, Va.	5
B. F. Black, Holland, Va.	2
Rev. J. Lee Johnson, Holly Springs, N. C.	1
Mr. David McClenny, Suffolk, Va.	1
W. D. Wall, Ruffin, N. C.	1
J. F. Apple, Elon College, N. C.	1
W. D. Harward, Dendron, Va.	1
J. E. Franks, Cary, N. C.	1
Chas. D. Johnston, Elon College, N. C.	1
Rev. A. B. Yarborough, Godwin, N. C.	1
C. E. Newman, Virgilina, Va.	1
J. I. Joyner, Ettricks, Va.	1
Mrs.Mrs. L. H. Brantley, Ivor, Va.	1
Miss Lizzie Johnson, Harrisonburg, Va.	1
Rev. J. W. Hoffman, Everett, Pa.	1
Rev. A. W. Andes, Harrisonburg, Va.	1
J. A. Kimball, Manson N. C.	1
Friends	4
Total	26

ADDITIONAL REPORT ON SPECIAL OFFER

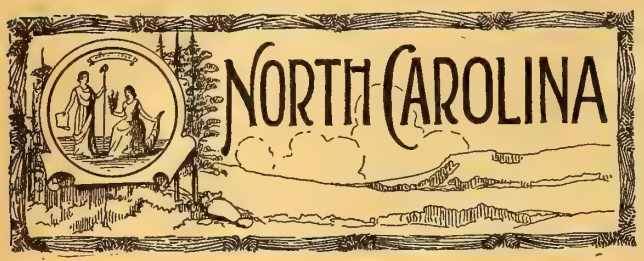
The following sent us twenty-five subscriptions after we made out report in our issue of March 21.

B. F. Black, Holland Va.	6
C. W. Carter, Wadley, Ala.	4
Mrs. C. H. Rowlanu, Franklin, Va.	2
T. J. Green, Ramseur, N. C.	1
Total	13

The Elon Cooperative Store Company has purchased C. A. Hughes' stock of goods and will open up for business next week. Mr. H. H. Kimrey, a man of several years experience in the mercantile business and recently of the sales force of the Barker-Jennings Hardware Company, is the elected manager. The purpose of the new organization is to supply the town and surrounding community with their needs on a cooperative basis. The plan is a feasable one and should meet with success.

ENGLISH PRACTICE OF "LIFTING."

An English custom at Easter, in the country districts, and one which still prevails, is the practice of "lifting" on Easter Monday and Tuesday. In purely a spirit of game and fun, two strong men join hands across each other's wrists, and having thus formed a saddle, from the assembled crowd lift one man after another three times into the air. This custom is supposed to have been intended originally to signify the joy of Christians in the resurrection.—*Selected.*



GREENSBORO

On February the 25 we received four members into church fellowship, and on March 25 the right hand of fellowship was given to eight more. Soul-winning is a joyous work. The outlook for our work is hopeful. Our Sunday school and Christian Endeavor Society each is doing good work. The prayer-meeting is well attended. Rev. J. G. Truitt, who was in the city attending the Student Volunteer Convention, preached for us on March 11. His sermon was well received.

Dr. Francis E. Clark's visit to Greensboro, and his address at the opera house on March 21, under the auspices of the Christian Endeavor Union of the city, was a great treat and uplift to all who had the opportunity of meeting and hearing him. The audience was large and very attentive. Dr. Clark in his own inimitable way, took his audience, in his address, on a journey to many lands and peoples, and introduced Christian Endeavorers to their many friends across the sea, and on islands in mid ocean. He closed with words of good cheer and strong hope. "Tomorrow will be brighter than today. Some time the war clouds shall roll away; and the Prince of Peace shall rule supreme on land and sea. God speed the day."

We are busy getting ready for Easter services. The "Knights Templars" of the city will attend our church that day in a body. We are pleased to have them worship with us.

Brothers Fuller, Truitt, Apple, Fleming, Patton, and Ballard have attended our services recently. We are always glad to have our brethren of the ministry worship with us. Strangers, visitors, laymen, and ministers passing through or stopping over in Greensboro are cordially invited to attend our church. A cordial welcome and a home-like church await all who come.

P. H. Fleming.

ROADS

This subject may seem a rather commonplace one, but when we consider the fact that all of us are travelers it is found to be a subject worthy of the consideration of all regardless of his or her station in life.

When we think of roads ordinarily it is of good and bad roads or macadam or sand-clay roads. But the roads to which we now refer are the roads of life. Along the great highway of life, which has one terminal in the City of Life and the other in the City of Destruction, we find many branch roads which lead, eventually, to one or the other of these cities, and they are known to us by many names and each has its opposite. It is impossible to find the road that leads in only one direction. The road that leads to success also leads to failure; the one to honor also to lowliness. The roads of life are like the poles of a magnet, the one is positive and the other negative. Both are essential to a complete circuit, as are both ends of any road. In traveling any road of life there are mile-posts that indicate in which direction we are going, whether our progress is negative or positive. We may be five miles from success and ten miles from failure, or vice versa, but if we read the sign boards along the way we can not be ignorant of the direction in whicch we are traveling, for man is endowed with the power of choosing his course, and as a result of this power is held responsible for the course which he pursues.

The roads of success and honor are the roads that are vital to the life of every individual. The half of these roads that lead to success and honor are oftentimes hilly and rough, but the farther we travel toward these goals the smoother the way becomes and the more joyous it is to travel over it, while on the other hand, the beginning of the roads to failure and dishonor are always smooth and inviting, and for a time there are attractions that lure us along the way, but when we have travelled on these roads until we are weary and foot-sore we have not the courage to retrace our steps and strive to gain the heights at the other end of the road, for in fact, we are too weak from our downward journey to put forth much effort, and all too often we are willing to continue the journey along the way we have started. When we are at the mid-point between the two destinations is it not best to choose the roads that lead onward and upward while we are strong and have the courage and vitality that such a journey requires?

If the person who is in the morning of life would reach a position of vantage from which to view the evening and sunset of his life, he must begin his journey along a positive road. No young person can afford to experiment as to which road of life he will follow, for to delay the choice of the right course is dangerous and often proves fatal. The morning of life is very precious and determines very largely where we will be found when the twilight shadows fall. Truly "a glorious old age is the result of a well-spent youth!"

Ira R. Gunn.

Elon College.

NOTE OF THANKS

It is with a heart full of joy that we take this means to thank each and every person who has made it possible for us, the Christian church of Mebane, to be able to worship our Great Creator in our own little church or Sunday school room. We would like very much to see and thank each donor personally, so we take this means to thank each and every one who has helped us in the cause for our Master and for the cause of Christ. With a joyful heart we extend to each donor our most sincere thanks.

J. O. Fowler.

FROM THE FIELD

The fourth Sunday in February was a day of glad hearts at Mebane Christian church. It was the first preaching service in the new Sunday school rooms. The day was ideal, the congregation was large for a small

church, the Sunday school was interesting, the music inspiring and the collection above our expectations.

The Sunday school room is a substantial brick building 20 x 30 feet, with a basement of the same dimensions. The walls are not plastered yet. We are waiting for the walls to season before the plastering is put on. We are thankful to all who have in any way helped in this work. But to God belongs all the praise. We are expecting those who have unpaid pledges to pay as soon as possible. We are needing every cent.

The members and friends of Mebane Christian church have shown themselves to be an enthusiastic working band of brethren and sisters.

W. G. CLEMENTS.

NOTICE

There will be District Meeting at Brown's Chapel Saturday, April 28, beginning at 11 a. m. The following churches are in the district: Ether, Shady Grove, Shiloh, Antioch (R) Pleasant Grove, Bennett, Pleasant Ridge, Spoon's Chapel, and Brown's Chapel. Regular program will be arranged at the meeting. Sunday school at 10 a. m., Sunday. Mass meeting. Missionary meeting at 2 p. m., Sunday. Churches are invited to send as many delegates as they have representatives in Conference. I hope that every church in the district will be represented. Come brethren, and let us make this a great meeting.

G. R. UNDERWOOD,
Asheboro. Leader.

A DANGEROUS TREND

It seems the fashion nowadays to own as Christians those who deny the very foundations of Christianity. It is a very popular notion that, provided people are moral, amiable, benevolent, charitable, and philanthropic, it is of very small consequence what they believe. Life is better than creed or dogma, we are told. All this sounds very plausible; but the reader may rest assured that the direct tendency of all this manner of speech and line of argument is to get rid of the Bible, rid of hte Holy Ghost, rid of Christ, rid of God. Let him bear this in mind and seek to keep close to the precious Word of God. Let him treasure that Word in his heart and give himself more and more to the prayerful study of it.—*Exchange.*

EASTER'S VICTORY

The Victory fo Easter, is the victory of every faithful effort, of every loving deed, of every patient sacrifice of every gallant stroke for the right. They do not die, these precious things, even though they fall to the ground. Like the bulbs, the roots, the seeds, they are kept safe, to arise and bloom and beautify resurrection bodies, when the Hallejuah of the Easter Angel throws open the gates of Spring.—*Exchange.*

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President ..... Franklin, Va.
Mrs. A. T. Banks, Vice-President ..... Henderson, N. C.
Mrs W. H. Carroll, Secretary ..... Burlington, N C.
Mrs. W. T. Walters, Treasurer ..... Winchester, Va.
Mrs. W. A. Harper, Corresponding Sect'y .. Elon College, N. C.
Mrs. Mamie Holland Leathers, Supt. Y. P. Soc. .. Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes .. Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll ... Greensboro, N. C.

OUR WOMEN AND THE CHAUTAUQUA

There is to be an unusual treat for our women at the coming Chautauqua—Mrs. Alice V. Morrill, President of the A. C. C. Woman's Foreign Board is to be present and give five addresses on missions. This means five golden opportunities for our women to hear and be taught by a woman who is giving of her best interests and energies to the cause of missions in our home field. Why cannot our societies begin planning now to send a representative to the Chautauqua who will return and invigorate the whole society life? Indeed this is a privilege that our women ought to avail themselves of and we trust that there will be a large number who will do so. Be sure whatever subjects Mrs. Morrill may discuss will be intensely interesting and most helpful to our women. Anyway begin to plan to hear her and we bespeak a treat for all who do.

INDIA AND HER FUTURE

"The future of India will not be in the hands of the high-caste Hindu, but in the hands of the low caste and the outcaste." This is not quoted from any missionary, though it represents the belief of most of them. The sentence appeared in a publication of the Arya Somaj, a high-caste organization which aims at a revival of a purer type of Hinduism. Despite all persecution, the Indian low castes and outcastes are turning to Christianity literally by the thousand. So great has this trend become that the leaders of Hindu thought are thoroughly alarmed. The Arya Somaj, which is much more anti-Christian than is the Brahmo Somaj, has begun missionary work among the masses of these people, and is in dead earnest about it.

The challenge of opportunity is before the Church. The low caste and outcaste do hold in their hands the future of India. They are looking to Christianity for intellectual and spiritual freedom. Whether India is to be won soon for the Master will depend upon how fully Christianity can meet the opportunity presented by the movement of these people toward the Church of Christ.—*Exchange.*

"Go ye. . . . Lo, I am with you." It is the Church that goes that He is with. We must not put asunder what God has joined together.—*Missionary Review of the World.*

FROM OVER THE SEAS

THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

In the year 1900 a general conference of all missionaries in Japan met in Tokyo. This conference created "A Standing Committee of Co-operating Christian Missions" which soon developed into the present "Conference of Federal Missions in Japan."

One of the very first acts of this "Co-operating Committee" was the appointment of a "Committee on Publications." One of the first acts of this "Committee on Publications" was to prepare "A Descriptive Catalogue of Existing Christian Literature in the Japanese Language." From this time on a committee on Christian Literature became permanent until it later developed into the present "Christian Literature Society of Japan," its one function being the creation and dissemination of Christian literature in the vernacular.

This Society is auxiliary to the "Conference of Federal Missions," its membership being made up from the various missions co-operating in the Conference, which missions also sudsidize the Society and make its work possible.

Thus the Society becomes a "Clearing House" for Christian literature for the various missions, and what was formerly done by the different missions without any co-operative plan, hence with much waste of energy and funds, is now more and more coming to be done in a scientific manner under a unified plan of all Missions. By this unification of methods and funds a much more complete work has become possible—as, for instance—the publishing of an exhaustive treatise on the Life of Christ, or on church history—either of which was too costly a task for any one Mission to undertake, but both of which have been accomplished by the Society.

Another valuable result from the work of the Society has been the systematic study of the needs of the field, especially in copeing with the existing non-Christian and anti-Christian literature, and creating a successful antidote.

Although the Society is yet in its extreme youth, several new and valuable works, written by Japanese through original research, and from the Japanese Christian standpoint, have been published, and a translation into Japanese of the small number of the leading Christian and Theological works from the English has also been accomplished.

Two American missionaries have been secured to devote their whole attention to this work, and have associated with themselves five Japanese.

During 1916 the Society circulated books to the number of 265,000 copies, covering 21,796,567 pages, created twenty-four new tracts on timely subjects, and circulated 2,113,000 copies of them, covering 15,304,000 pages.

Our own mission co-operates financially in this work, and makes considerable use of the Society's literature.

Probably no more far reaching step has been taken by the missionary body in Japan than the creating of this Society and making its work possible, and it is not possible to prophesy the full extent of its usefulness to the Christian cause in the Orient.

E. K. McCord.

Sendai, Japan.

EASTER HYMN

Christ is risen! Christ is risen!
He hath burst His bonds in twain;
Christ is risen! Christ is risen!
Alleluia! Swell the strain!
For our gain He suffered loss
For divine decree.
He hath died upon the cross,
But our God is He.
Christ is risen! Christ is risen!
He hath burst His bonds in twain;
Christ is risen! Christ is risen!
Alleluia! swell the strain!

See, the chains of death are broken;
Earth below and heaven above
Joy in each amazing token
Of His rising, Lord of love;
He forever more shall reign
By the Father's side,
Till He come to earth again,
Comes to claim His bride.
Christ is risen! Christ is risen!
He hath burst His bonds in twain!
Christ is risen! Christ is risen!
Alleluia! swell the strain!

Glorious angels downward thronging
Hail the Lord of all skies;
Heaven, with joy and holy longing
For the Word incarnate, cries,
"Christ is risen! Earth, rejoice!
Gleam, ye starry train!
All creation, find a voice:
He o'er all shall reign."
Christ is risen! Christ is risen!
He hath burst His bonds in twain;
Christ is risen! Christ is risen,
O'er the universe to reign.

—*A. T. Gurney.*

EASTER

The Saviour's resurrection from the dead is the memorable event commemorated on Easter Day. The word Easter comes from the Anglo-Saxon word "Ostre," means "rising."

Three great facts are made certain by the Saviour's resurrection. (1) The act of the Lord's divinity; for while others were raised from the dead, Christ arose by His own inherent power. (2) The immortality of the soul, which before the Saviour's resurrection was only

a matter of speculation. (3) The truth of all that Christ claimed in regard to Himself, for his resurrection from the dead placed the seal of God's approval on all that He ever said or did.

Easter is the queen of Christian festivals, to be observed always as a day of holy rejoicing. The celebration of Easter Day has the authority of Christ's own Apostles, I Cor. 5:7-8.

Easter Day always occurs on the first Sunday after the full moon which comes on or after March 21; and if the full moon happens on a Sunday, Easter Day is the Sunday after. It can therefore never occur earlier than March 22, nor later than April 25.—*Selected.*

EASTER IN THE WOODS

They are risen! They are risen!
All the buried flowers at last,
From their dark and reary prison,
In the cold earth frozen fast.
They are stirring, they are waking,
Through the gray moss they are breaking,
Through the withered grasses sere,
Through the dead leaves of last year.

Yes, it is a tale of wonder,
Old and yet a sweet surprise,
Every year repeated under
April sunshine and blue skies.
This is Nature's Easter story,
Told in her cathedals hoary,
When the Easter morning smiles
Down the long, gray forest aisles.

—*Helen T. Eliot.*

WHAT THE SEASON MEANS TO US

The real lesson that we ought to get out of this Easter season is not simply the fact of life beyond death, but rather the possiblity and the beauty of living the risen life while we are yet in the body. If, after the strains of Easter music have died away, and the fragrance of the lilies has gone from the church, we pass on to live the same old lives, seeking the things that are below more zealously than the things that are above, what has Easter profited us? In what way does the fact of Christ's resurrection make its power felt in the molding of our character and the forming of our life plans? If, having passed through the events of the Passion week, and experiencing in thougnt the glory of the resurrection morning, we do not attune our lives to a diviner key, and bring more of heaven into our everyday pursuits, are we not worse rather than better for these experiences?—*Exchange.*

There are multitudes of people who engage in reform crusades with the sincere desire to lessen evil, but to the standard thus raised there immediately rallies a host of Kill-Joys with no other purpose than to impose their gloomy wills upon their neighbors. They should be judged in contempt of the Court of Mirth and warranted for high treason to hte Dominion of Happiness.—*Walter Surrey.*

THE CROSS

Blest they who seek,
While in their youth,
With spirit meek,
The way of truth;
To them the sacred Scriptures now display
Christ as the only true and living way.
His precious blood on Calvary was given
To make them heirs of endless bliss in heaven;
And e'en on earth the child of God can trace
The glorious blessings of his Savior's grace.
For them He bore
His Father's frown;
For them He wore
The thorney Crown;
Nailed to the Cross,
Endured its pain,
That His life's loss
Might be their gain.
Then haste to choose
That better part,
Nor dare refuse
The Lord thy heart,
Lest He declare,
"I knew you not,"
Should be your lot.
Now look to Jesus, who on Calvary died,
And trust on Him alone who there was crucified.

—*Author Unknown.*

The Philadelphia Press points out the fact that we go to war in April, and gives us the following historical dates: Revolutionary War, April 19, 1775; Mexican War, April 24, 1846; Civil War, April 12, 1861; Spanish-American War, April 21, 1898—and Germany April (?), 1917.

Watch yor label and renew promptly.

Better renew your subscription now while the paper is only $1.50.

The Christian Sun

Goes to $2.00 on June 1, 1917 unless we reach a circulation of 3,000

We have this week *2,335*

Number needed *665*

THE EASTER ANGELS

God hath sent His angels
To the earth again,
Bringing joyful tidings
To the sons of men.

They who first at Christmas
Thronged the heavenly way,
Now beside the tomb door
Sit on Easter day.

Angels sing his triumph,
As you sing his birth,
"Christ the Lord is risen,
Peace, good will on earth."

God has still his angels
Helping at his word,
All his faithful children,
Like their faithful Lord.

Soothing them in sorrow,
Arming them in strife,
Opening wide the tomb doors
Leading into life.

Father, send thine angels
Unto us we pray;
Leave us not to wander
All along our way.

Let them guard and guide us,
Wheresoe'er we be
Till our resurrection
Bring us home to thee.

—Phillips Brooks.

EASTER JOY IS CHRISTIAN

Cruel critics may insist that the name "Easter" is if pagan origin; but be that as it may, the "joy" which comes with the day of Resurrection is purely Christian.

The Harvest Home and Thanksgiving day festivals may be enjoyed and honored by all who have faith in a Supreme Being, or Creator, but Christmas and Easter point directly back to the World's Iedeemer, the God-man—Christ Jesus.

Easter is the queen of church feasts. It commemorates the greatest of all victories—the triumph of life over death.

"If," writes St. Paul, "Christ be not risen, then is our preaching vain, and your faith also is vain."

A bird cage is only a mass of gilded wire, silent and useless so long as empty.

By and by, when the feathered songster lives within it, and the thrilling, rippling music issues from its little throat, the purpose of the cage becomes apparent.

So men must be mere animals in our sight, do we not discern the Holy Spirit dwelling within each human breast.

Man is finite, but there is an infinite in him which longs for immortality, for God and heaven.

Our hearts refuse to give up their dead forever. Broken-hearted, faint and lonely, yet, at the grave's edge, the memory of the good who have loved us gives us courage out of our sorrow and tears to defy death to divide us forever. Our minds will not believe that when this life is over there is nothing beyond.

The spark of divinity which in each of us whispers that somehow, somewhere, sometime, we shall be ourselves again and be reunited with our beloved ones.

The Easter bells tell their full story only to those who know the way to the cemetery, and who often kneel by the green mound and place garlands on the pure white marble.

"He lives!" "They live!" sing the chimes from many steeples.

The "he" means always Jesus. The "they" means the faces you and I mourn so deeply today.

Take comfort. When our hearts tell us of future reunion in Christ is more than confirmed by holy church and Holy Writ.

The rest of paradise, the felicity of heaven, will more than compensate for all pain of the present.

Parent and child, husband and wife, brother and sister, friend and friend, will clasp hands once more, never to be torn asunder.

The church in her hmyn teaches:

"When we at death must part,
Not like the World's our pain
But one in Christ, and one in heart
We part to meet again."

The old Testament, speaking by the Patriarch Job, sings: "I know that my Redeemer liveth, and that he shall stand at the latter day upon tne earth. And though after my skin worms destroy this body, yet in my uesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."

The New Testament, speaking with authority by the mouth of our blessed Lord, says: "I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die."—*James Henry Darlington, in Easter Joys.*

STOP, LOOK AND LISTEN!

Sometime ago we noticed that our friend Enoch Hal wanted a back seat in THE SUN for a weekly note (as he said he was a back-seat fellow) since he was running over with a few things that he wanted to speak out in the meeting. We wonder what has happened to him, since he has not occupied his seat for the last two weeks. Has he run out, Is he dead? We shall be glad to hear from him again. TWO SUBSCRIBERS.

The reason the dog and the horse are counted as worthy friends is because they have never been known to tell what they have seen and heard.—*The New Age.*

OUR YOUNG PEOPLE AND MISSIONS

As the mission of the Church is to make Jesus known and to herald the glad tidings of the Gospel to all the world, and as our young people are to constitute the Church of the near future, and as the Church must become more missionary in order to meet her obligations and to use well her opportunities we are brought face to face with the necessity of missionary information and vision for those who are to take the lead in this great work.

Where is there a place that furnishes a better opportunity for teaching missions than in the Sunday school? If it is true as Mr. George H. Tull says, that: "In the hands of Sunday school superintendents and teachers lie the real solution of hte missionary problems," then what prayer and consecration and vision there should be on the part of these officers that the instruction may be given which is necessary for the highest intellectual and spiritual development of those who attend its sessions.

I find upon inquiry that very few of our schools have any systematic teaching of missions. This may be done, I believe, when those who have the priviledge nad responsibility take the matter to heart, make it a subject of earnest prayer and seek the guidance of the Holy Spirit. Secure a copy of "Missionary Methods for Sunday School Workers," by George H. Tull, also a copy of "Five Missionary Minutes," by the same author. Read missionary literature, keep posted of what is taking place on mission fields, be filled with information and inspiration and there will be a growing delight in seeking to bring the vision before others. Let us try it.

W. D. HARWARD,
Dendron. Supt. Department of
Mission E. Va. S. S. Con.

HOLLAND LETTER

"The worst weather on roads for 20 years" is the verdict of all in this section. Our people in the country have not been enabled to get to church. Yet the finances of the church have not been hurt. The envelope system solves the problem. Quarterly conferences have been well attended. The Sunday schools have held their own. Now that spring seems in sight, we hope to launch out for greater things.

The second Sunday in April is to be a big day for Holland church. Special offering for the Orphanage and a general rally.

Holy Neck is to have Brother Johnston of the Orphanage, in the near future. Cypress Chapel is to have Mrs. Fred Bullock the fourth Sunday in April. Mrs. Bullock spent the day with Holland church the third Sunday in March.

Cypress Chapel last Sunday (25th March) did the pounding act in a way and manner characteristic of that good people. Just before the sermon Brother Rountree, the superintendent of the Sunday school, asked permission to make an announcement. Said he: "We have decided to pound our preacher and his good wife, and the little Blacks as well; all who have come prepared will place their parcels in the car of our pastor." When we were ready to depart we found our car packed full, and were handed money by three of the members and also by a friend. Flour, hams, sugar, canned fruit, coffee, potatoes and all the rest that makes a pounding of more than passing interest were unloaded by our grateful hands and hearts when we arrived at the parsonage.

In behalf of my family, and for myself, I desire to thank this good people for their expression of their appreciation of their pastor's efforts to serve.

B. F. BLACK.

ALL SPEAK OF RESURRECTION

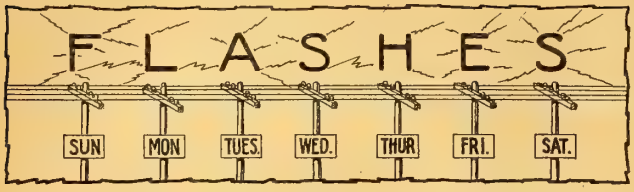
Poets and philosophers had mourned pathetically over the inequality of nature in this, that while other things had another life in store, yet man, who appeared like the lord of creation himself, seemed to have no resurrection. But now, after Christ had been indeed found to have risen from the grave, to them who obtained for the first time any glimpse of the truth, it must indeed have been like a "new creation," "Old things passed away, and all things become new."

. . . . It is the spring of the year. "Rise up, and come away. For, lo the winter is past, the rain is over and gone; the flowers appear on earth; the time of singing is come." And what is spring after winter but nature speaking of the resurrection of her Lord? It is the season when day is lengthening and mastering the night; light is overcoming darkness, and life springing out of apparent death; as in the returning presence of him who is very life and very light, and maketh all things new. And all this is as the earnest of that great morning wherein it is said, "we shall be like him." "When I awake up after thy likeness, I shall be satisfied with it."—*Exchange.*

"BLESSING THE FOOD" IN POLAND

Poland and her Easter feasts are heralded widely. "Blessing the food" at Easter time is fully as ancient a custom and is more familiar. It is now spoken of as purely a Slavic feature. In the houses of the prosperous, before the war, the tables fairly groaned with viands for the Easter dinner that followed close upon many days of very abstemious fasting. Before the meal was prepared in any household, great or small, the food was brought in baskets to the churches, where priests sprinkled it with holy water, and gave it their blessing. A lamb cooked whole formed the centerpiece of the table, as much as a goose in Germany or a turkey in the United States at a Christmas dinner.—*Exchange.*

In all things throughout the world the man who looks for the crooked will see the crooked, and the man who looks for the straight will see the straight.—*Ruskin.*



March 25: The war department issues orders to make ready and available all the man power of the nation. Under personal direction of President Wilson the military authorities clear the way for the organization of an army of a million of men immediately upon action of Congress.

March 26: Sergeant J. R. McConnell of Carthage, N. C. an aviator in the French army, was killed in air battle today.

March 27: The message President Wilson will deliver to congress next week will not be prepared until just before it is to be read. Berlin is filled with rumors that Germany has offered a separate peace to Russia.

March 28: As a result of their sacrifice and service Lloyd George boldly advocates votes for women in England at the close of the war.

March 29: Papers announces that it is almost the unanimous opinion of the country that a real crisis of war is at hand.

March 30: United States Leather Company's plant at Old Fort, N. C., destroyed by fire—loss one million dollars.

WHAT MEASLES HAS MEANT TO STATE

Something of what the present epidemic of measles has meant to the State is given out by the State Board of Health in its latest bulletin. According to the death certificates entered for the month of January, or as many as were received before February 10, one hundred and twenty-six babies died from measles in North Carolina during that month. And yet, as the Board calls attention to the fact, this disease had not reached so large an epidemic proportion in January as it did later in February and March, consequently the number of deaths from measles for the month of February and March is expected to greatly exceed that of January. The counties reporting the greatest number of deaths from Measles during January were Iredell and Montgomery, having 12 each; Wilson 11; McDowell, 8; Johnston, 6; Catawba, Durham and Mitchell, 5 each; and Forsyth, Guilford, Lenoir and Wayne, 4 each.

THE SOUTHERN RAILWAY PREFERS COLLEGE MEN

Opportunity for ambitious young Southern men, university graduates preferred, to secure training which will fit them for responsible positions in the Freigth Traffic Department of the Southern Railway System is offered through the apprentice squad which the Southern has organized in its general freight office at Atlanta. The squad is now composed of eleven young men and, as it will be kept up to this number, openings for new members will develop as present members are promoted to other positions. Authorities of leading Southern universities have been asked to recommend deserving young graduates who may be listed for places on this squad but applications of young men who have only completed high school courses but are otherwise acceptable also will be given consideration. At the start members of the squad are paid $40.00 per month. After six months' service the pay of those who progress has been satisfactory will be raised to $50.00 per month. After that promotion will come to them as they make themselves capable of filling vacancies occurring in positions ahead of them, all such promotions being made on the basis of demonstrated fitness and ability.

There is nothing definite to state about the situation of our country as we close our forms this (Tuesday) morning. Congress met in extra session yesterday and President Wilson delivered his message, which asked Congress to declare that a state of war exists. The chief executive also calls for 500,000 men to support the government by their readiness for service. While President Wilson was delivering his message the news came that the American ship Aztec with 39 Americans on board had been sunk by a German submarine. This meant much to the gravity of the President's message and every indication is that the die will be cast today or tomorrow that war exists between this country and Germany. But as favorable as the outlook is for war, let us hope truly hope and pray that blood shed will not be.

CAUGHT THE POST

Pat was walking along the road, when, hearing a whir, he looked back, and Saw Larrying flying fast and furious on a bicycle.

"Hid wait a minute!" shouted Pat. "I want to spake to you."

"I can't. I'm in a hurry. I want to catch the post," cried Larry, flying by.

Suddenly the bicycle swerved, and crashed into a telegraph pole on the roadside, and Larry and the bike lay in a helpless tangle. As Pat came on, Larry was extracting himself from the wire puzzle.

"Begorra!" said Pat with a grin, "I see you caught thepost."—*Selected.*

MAIL EVERY TEN YEARS

Tristan Da Cunha is a part of a lonely group of islands in the South Atlantic Ocean. In 1817 is was occupied by a company of British artillery, who were keeping an eye on Napoleon at Saint Helena, which is just a little south. Recently London advertised that mail would be sent to Tristan da Cunha. It is the first mail in ten years. It goes by whaler to South Georgia and from there by sailing ship. The entire population numbers 80, and is said to be the most primitive race speaking English.—*The Classmate.*

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

Dr. Amick Honored

Dr. Thomas C. Amick, Elon's efficient teacher of Mathematics, is to teach his favorite branch of learning in the former A. and M. College at Raleigh during the summer school there this summer. He will do it well.

C E

High School Commencements

As in former years, the Elon faculty members are scheduled to officiate as speakers for a large number of high school commencements. These opportunities tax the faculty (and perhaps also the folks who listen), but they are fine avenues of introduction to the general public.

C E

Easter at the College

Next week, Easter week, is to be a gala one, weather or no weather, new toga or no new toga. On Thursday evening the Freshman-Sophomore debate occurs. The "splanifiers" are to be Messrs. M. L. Gray and P. E. Lindley for the Freshmen and Messrs. H. S. Hardcastle and W. C. King, for the Sophomores. The debate is as to whether Congress was right in passing the immigration illiteracy test bill over President Wilson's veto.

Friday representatives from fifty or more high schools will visit the College for the annual recitation and Declaimers' Contest. The Junior class will be the entertainment Committee. The Senior class will act as judges in the preliminary contest. The faculty will select the winners from the final contest. This is one of the year's most enjoyable occasions.

Saturday evening the "glorious girls" our own Psiphelians will gladden every heart in their annual celebration, program which is as follows:

Piano Solo . . . . . Jennie Willis Atkinson
Essay . . . . . Mary Randolph
Humorous . . . . . Curtis Beam and Co.
Reading . . . . . Celestia Gulley
Vocal Solo . . . . . Alberta Boone

DEBATE

RESOLVED—That our school system should be so revised as to necessitate curricula accrediting and requiring more of the useful arts.

Affirmative: Bettie Taylor, Pearl Teter.

Negative: Mamie Pickard, Alma Bowden.

President—Susie Riddick. *Secretary*—Lucile Johnston.

Marshals

Annie Raper (*Chief*), Elise Caddell, Eva Aldridge, Hattie Bazemore.

C E

Dr. Atkinson on a Vacation

The College pastor is in Eastern Virginia for the next few days, resting after the strenuous revival season. He deserves the rest and his people will rejoice with him in its pleasantness. The college pulpit was supplied Sunday by Drs. J. F. McCulloch, Greensboro, and J. U. Newman of the Faculty.

C E

A GREAT RELIGIOUS CELEBRATION
A Message From The Federal Council

Of the many important dates in the reform movements of the sixteenth century, the most notable is October 31, 1517, the day when Martin Luther nailed his ninety-five these on the door of the Castle Church at Wittenberg, for discussion next day by the university students. How this discussion, aided by the recently invented art of printing, quickly spread over Germany and beyond, fanning into flame the smouldering fires of freedom, is well known history. About this day may well center the thought and activity incident to the celebration of the Four Hundredth Anniversary of the beginning of the Reformation.

The anniversary affords opportunity for a review of the great historical events of the sixteenth century. In all subsequent progress the cardinal principles of the Reformation have been the leavening factors, and this time of stress and strain especially makes its solemn appeal for a universal experience of that which was the essence of the movement—justification by faith, and the resultant privilege and responsibility of the individual soul before God. The supreme authority of the Scriptures, the right of private judgment, and such consequent benefits as popular education and religious civil liberty, have by reason of this great movement, become the cornerstones of the American nation.

But the opportunity of this Jubilee year is not only to value again these treasures of our civilization, but also to cause enlarged vision and to give new impetus to old activities. It is fitting that we praise the reformer heroes of the sixteenth century but it is more fitting that we speak of their principles ,tracing the influence of these in the progress of four hundred years and applying them anew. The spirit and aim that should dominate the Quadricentennial observance may be summed up in a sentence: "To Celebrate the Reformation of the Sixteenth Century and to Hasten the Transformation of the Twentieth."

In the light of the foregoing facts and principles we urge upon all Evangelical Churches and Christian agencies a recognition of this great Reformation festival. All are rooted in a great historic past marked by strenous life and martyr deaths, by noble faiths and heroic achievements, and are the fruits of sixteenth century thought and devotion. Fitting gratitude suggests that those hero churchmen of the past, and the great movement they inaugurated be recalled and celebrated with due dignity and effectiveness.

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:

After a long rainy season the weather has cleared up and the sunshine brings to us new life, new energy and great resolutions to do greater things. Our farmer boys are very busy now planting potatoes, making garden, and breaking ground for our crop.

Our aim is to raise lots of things to eat this year and we are going to make our best efforts to succeed in this line.

Easter is almost here and we are looking forward with bright anticipations for all the churches to have a part in our Easter offering. I truly hope that each church will raise, at least, the amount asked for and all over that amount they feel able to give.

I am very much encouraged in this undertaking as I have many encouraging letters from different Sunday schools stating that they would be glad to raise the amount asked for.

Let the superintendent and secretary of each Sunday school act as a committee to look after this offering. We are very anxious that each school shall have a part in this work.

Our Orphanage people have about all recovered from the measles, whooping cough and mumps and we trust we will be normal again in another week.

Our friends still remember us very kindly. We have received the following since our last report:

One box from two friends containing dresses for the children.

Also one pretty ress from Miss Mabel Eatons Class, Lakemont, N. Y., for Maggie Lennard. (This should have been reported several weeks ago but was overlooked.)

CHAS. D. JOHNSTON,
Superintendent.

Report for April 4, 1917

Brought forward		$1070.61
Childrens Offerings		
Vernie C. Langston, Auburn, N. C.	.10	
Monthly Sunday School Offerings		
Henderson Sunday school, N. C.	$ 8.70	
New Lebanon Sunday school, Va.	2.85	
Wakefield Sunday school, Va.	1.00	
Antioch Sunday school, Va.	2.00	
First Christian Sunday school, Greensboro January and February	10.00	
Old Zion Sunday school, Va.	1.00	
New Hope Sunday school, Va.	1.00	
Rose Hill Sunday school, Columbus, Ga.	2.45	
Wadley Sunday school, Wadley, lAa.	1.28	
Morrisville Sunday school, N. C.	2.00	
Wake Chapel Sunday school, N. C.	5.00	
Popes Chapel Sunday school, N. C.	1.50	
Mt. Carmel Sunday school, Va.	4.40	
Mt. Carmel Sunday school, Va., Class 6	1.00	
Memorial Christian Temple Sunday school, Norfolk, Va.	5.75	
Ebenezer Sunday school, N. C.	2.15	
G. C. Gray, Suffolk, Va. R. F. D. No. 3, Name of school not given)	11.15	63.23
Special Easter Offerings		
Aunt Quilley's Band		
Aunt Quilley	$ .77	
Special Offerings (Easter)		
J. E. Latham	$ 2.00	
Miss Jessie Godley	10.00	
Ladies' Aid Society, Finesville, N. J., Christian Church	2.00	
Pocahontas Guano Co., Lynchburg, Va.	5.00	19.00
Total for the week		$ 83.10
Grand total		$1,153.71

A LETTER

Auburn, N. C., March 26, 1917.

Dear Uncle Charlie:

I want to join the band of cousins. I want to help work for the little orphan children. I go to school and my teachers name is Miss Gentry. I like her fine. Enclosed you will find ten cents.

I am your friend,

VERNIE C. LANGSTON.

Glad to have you join. I appreciate the help of the little cousins. Write often.

"UNCLE CHARLIE."

We Bow to All in Grateful Appreciation for what you may do for us next Sunday.

The Children of the Orphanage.

THE ORGAN-MAN

The breath of flow'rs is in the air;
I hear a strain of music sweet;
And on the pavement pitapat
I hear the sound of little feet.

The organ-man is standing there;
His merry monkey ressed in red
Is running all about the lawn
And standing on his funny head.

The little children list'ning stand;
The organ-man grind music out;
The monkey picks the nickels up,
And all the children laugh and shout.

The organ-man draws on the chain,
The monkey doffs his hat so gay
And jumps upon the organ top,
And off they go upon their way.

—*Selected.*

A BATH WHICH TAKES A WEEK

All elephants used for show purposes are given baths at regular intervals, but the elephants in the London Zoo are bathed with especial thoroughness. With each of the big fellows, the operation takes nearly a week, and costs about one hundred dollars. It takes three men to do the work.

First of all, the elephant is thoroughly scoured with soap and water. It usually takes one hundred and fifty pounds of soap to cover his immense body with lather. Special attention is given to the ears.

The hose is then turned on, and the soap removed. When the skin has dried, the men take heavy sandpaper and get down to real scrubbing. This is the part of the operation hardest for the keepers and for the elephants themselves.

Finally there is a rubdown with olive oil. The last treatment leaves the skin supple and glistening.—*Slected.*

THE BOY WITH A QUEER NAME

Little "I Will" was a very small boy with the sweetest face any one could wish to see, and under his white blouse, with its big sailor collar, beat the sweetest little heart that ever grew.

Of course "I Will" had another name. His "really truly" name he would have told you was Louis, but those who knew him thought that "I Will" suited him better.

"Dear," mother would say, "will you run upstairs and get me the scissors? You will find them on the sewing machine."

"I will, I will," would sing out the pleasant little voice. And in a twinkling the scissors would be put in mother's hand.

Or father would say, "Louis, gather up your toys; it is almost supper time."

"I will," would come the smiling answer.

Dear little "I Will" He is a big boy now—big enogh to study Latin and all sorts of other things—but the sunshine of his merry baby ways has never faded from his mother's heart.

Wouldn't it be pleasant if there were a little "I Will" in each home?—*Sunbeams.*

"IT CAN BE DONE"

Yes, that habit of chewing or smoking or dipping, or the use of tobacco in any way can be overcome. That habit of smoking can be omitted—and in fact any habit that may have been formed in youth, can be omitted in after years if desired. Generally, we can do things that we wish to do—so why not lay aside all bads habits?

S. W. CADDELL.

"IT CAN BE DONE"

Somebody said that it couldn't be done,
But he, with a chuckle, replied
That maybe it couldn't, but he would be one
Who wouldn't say so till he'd tried
So he buckled right in, with the trace of a grin
On his face—if he worried he hid it;
He started to sing as he tackled the thing
That couldn't be done—and he did it.

Somebody scoffed, "Oh, you'll never do that—
At least, no one has ever done it."
But he took off his coat, and he took of his hat,
And the first thing we knew he'd begun it.
With the lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done—and he did it.

There are thousands to tell you it cannot be done,
There are thousands to prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That "cannot be done"—and you'll do it.

—From *The Medical Herald* (Author unknown).

The VANDERBILT HOTEL
THIRTY FOURTH STREET EAST AT PARK AVENUE
NEW YORK CITY

AN HOTEL DESIGNED TO APPEAL
TO THE CONSERVATIVE

THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED

SUNDAY SCHOOL LESSON, APRIL 8.

By A. L. Hook

Jesus Raises Lazarus from the Dead.
John 11:17-44.

Golden Text: Jesus said unto her, I am the resurrection, and the life.—John 11:25.

Word had been sent to Jesus that one of his close friends was on his death bed. Christ did not go at once to the bed side of the sick man. If he had gone probably we would not have this striking lesson to study today. He waited until the time was ripe so He could accomplish the most good in the lives of His personal friends and also to teach His enemies a great truth and all generations to come of the greatness and power that God had bestowed in His Son. The hearts of Martha and Mary were made glad when they saw Jesus coming. It was a comfort to them in the time of bereavement. They believed in Him and knew that He would console them in some way. Jesus tested Martha's faith and told her that her brother should rise from the dead. Martha understood that he should rise on the day of resurrection but Jesus made known to her that he would even come forth in the flesh again. This was unexpected and greater than she could even hope for. Jesus always gives us more than we ask or hope. Martha's hope was for a reunion sometime in the future. A reunion for eternal life. Dear reader do you have that hope? A hope that the future holds a resurrection for all who have the faith that Martha possessed? "Whosoever liveth and believeth on me shall never die." Christ has cleared the way and we need not be concerned as long as we live the life that He wants us to live. Many have diversified opinions as to the nature of the life to come. The Bible if clear and comforting on this point. Of course all the details are not given our anticipation and hopes would be altered if they were.

When Jesus went to the tomb of Lazarus he called with a loud voice so all could understand and Lazarus came forth. Likewise when we are dead in sin remember htat Jesus calls loud and often for the man to rise and come forth. Don't forget that the Spirit will not always strive with man. "Christ, the Life-giver, wants all to live and those willing to hear hear the His voice and obey shall live.

"Christ was ready to give life to others at the cost of His own.

"Life for the body is an easy gift for him that gives life to the spirit."

"The mourner's truset sympathy and comfort come from Him that has the keys of death.

"Union with Christ in this life is the sure pledge of life with Him beyond the grave."

C. E. TOPIC, APRIL 8.

By A. L. Hook

The Significance of Easter. I Cor. 15:50-58

The Scripture:

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. . . . . Death is swallowed up in victory, O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. . . . Therefore, my beloved brthren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is nothing in vain in the Lord.—*I Cor.* 15:50-58.

Death is one of the new things that comes to evry one alike. Rich and poor, weak and strong, cultured and illiterate, it is something that we ought to spend a few moments in meditation about. Since it is inevitable we ought to realize in a partial degree what it means. If more people would consider this problem and understand that the time was sure to come then so many hearts would not be broken as completely as they are when a dear relative or friend is called beyond. There is great consolation in knowing that we have an opportunity to meet again, the scripture says not in the same flesh and blood but our friends and loved ones we shall know. Easter means new life and ought to mean even more than Christmas. Christ showed us how to live and then brought about the greatest climax and demonstrated how to die. Nature teaches us a lesson. "Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in springtime." The resurrection state is the culmination of glorified humanity; is the change of the earthly for the heavenly; is the putting off of flesh and blood, and the putting on of the spiritual body. The body of the resurrection is the body with which the spirit is clothed for its celestial life."

For answer in the meeting from C. E.

Why do many men fear death?

How can we conquer the fear of death?

How do we know that Christ rose from the dead?

How does Christ's resurrection prove our immortality?

What is the message of Easter to you?

Why did the apostles emphasize Christ's resurrection in their preaching?

What is the power of His resurrection?

In what ways is our immortality a comfort to us?

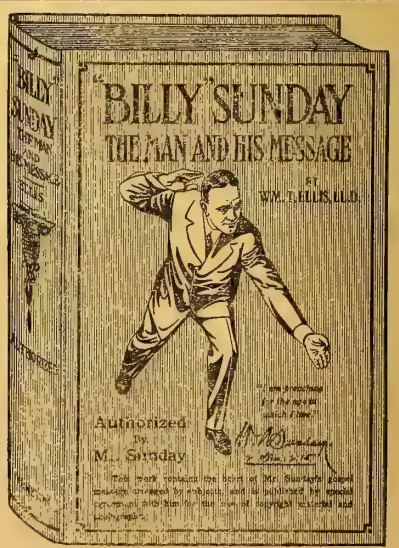
How can we get ready for the endless life?

How is our Christian Endeavor work a preparation for eternity?

What do you see in the world that is inconsistent with our immortality?

Bible referencess

Luke 20:36; John 6:50; 8:51; 11:26; Rom. 2:7; I Cor. 15:53; 2 Cor. 5:1; I Thess. 4:7; 2 Tim. 1:10; Acts 2:24; 3:15; 4:33; 10:40; Rom. 1:4; Ezk. 37:10; Luke 15:24; Rom. 8:11; Eph. 2:1; 6; Col. 2:3; 3:1; Dan. 12:2



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MARRIAGES

MANSON-FARRELL

Miss Olivia Mae Farrell and Mr. George Claiborne Manson were married at the home of the bride's parents, Mr. and Mrs. B. F. Farrell, Norfolk, Va., March second by the writer, their pastor. Mr. Manson is Assistant Superintendent and teacher in the Memorial Christian Temple, also Financial Secretary of the church and a member of the Official Board. Mrs. Manson is Sunday school pianist and teacher, and both are members of the choir. The home was filled to overflowing with guests and they have the hearty good wishes of a host of friends and their associates in the church. They are royal workers in the church in all its departments. They attended the inauguration of the President and returned to Norfolk to make their home.

WARREN H. DENISJN

OWENS-HAYES

At the residence of the bride's parents, Rev. W. N. Hayes and Mary Ann Hayes, March 15, 1917, J. P. Owens and Miss Annie Hayes were happily united in holy wedlock, by the writer. May long life and much peace be their happy lot.

H. A. ALBRIGHT

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LAST WORDS OF CHRISTIANS

I am nearly home.—*Mrs. Caty Anna Zook Myers.*

It's almost morning now.—*Rev. S. P. Richardson.*

Jesus is coming for me.—*Mary A. Smith.*

All is bright, so bright.—*Horace G. Smith.*

How beautiful it is to be with God.—*Frances Willard.*

O what a blessed hope is ours.—*J. G. Smith.*

No more fighting, no more fighting.—*Charles Kingsley.*

I am sweeping through the gate.—*Alfred Cookman.*

Tell them I die happy in Jesus.—*John Arthur Lyth.*

I am not dying, but only going to a brighter home.—*Frank Smith.*

Tell the boys the anchor holds.—*Divinity Student.*

How bright the room, how full of angels.—*Martha McCracken.*

Eternity rolls up before me like a sea of glory.—*Margaret Prior.*

The chariot has come and I am ready to step in.—*Jordan Antle.*

O how beautiful the opening heavens around me shine.—*Philip Heck.*

The sun is setting: mine is rising, I go from this bed to a crown.—*S. B. Bangs.*

I wish I had the power of writing. I would describe how pleasant it is to die.—*Dr. Cullen.*

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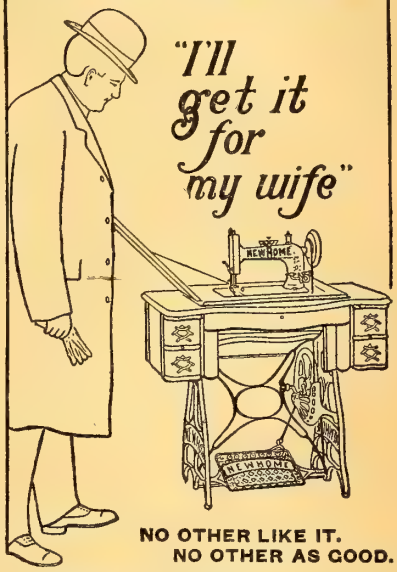

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"ENOCH HAL "LICKS" S. S. SUPTS.

I have been thinking for a long time just what relation the Sunday school superintendent had to his school. Somehow I cannot place him. Our superintendent "calls" the school to order. He says "Let us sing a piece." The "piece" is sung and then he reads the lesson and next from his official throne is "classes take your places."

But what becomes of this chief in the Sunday school after the classes have taken "their places?" Our superintendent walks about the church yard, gossips just a little with those standing around the door, and does all he can to keep himself busy. But he works harder trying to keep himself busy than he would be in some class listening to the lesson.

Then again most of the Sunday school superintendents that I have seen are not teachers. And just here I ask the question, Can a man successfully manage a Sunday school that cannot teach a class? Can he?

All Sunday school superintendents are not alike. I am speaking of a certain class of them. How many of our superintendents ever plan any original exercise for their schools? How many times does the opening exercises pass through your mind during the week, Mr. superintendent? Don't run your school on the same old plan all the time. Get something new into it. Don't let the folks know what is coming. Stop scolding people for not coming to your Sunday school—*give them something to come for.*

ENOCH HAL.

A LITTLE FUN

Mrs. O'Flanagan: "Come here, ye obsinate young Irish raskil, an' put yer hat on! Shure, if ye hadn't got one ye'd always be wearing' it ye're that contrary!"

"I've been reading an article on electricity, John," said the wife as she laid down a copy of a technical magazine which she had been perusing. "And it appears before long we'll be able to get pretty nearly everything we want just by touching a button." "It will never pay here," growled the husband. "You would nver be able to get anything in that way." "Why not, John?" "Because nothing on earth would ever make you touch a button. Look at my shirt!"

EXAMINATION GEMS

Epidermis is what keeps yopr skin on.

The torrid zone is caused by the friction of the equator, which runs round the earth in the middle.

Longitude and latitude are imaginary lines on the earth which show you which way you are going.

The days are shorter in winter because cold contracts.

A Mr. Newton invented gravity with the aid of an apple.

There was no such man as Hamlet. He lived in Denmark.

A curve is a straight line that has been bent.

The climate is caused by hot and cold weather.

The pagans were a contented race until the Christians came among them.

A boy who is amphibious can use all of his hands.

Gold was discovered in California before any one knew it was there.

Mars is the name of a star so far off it would take a million years to walk there in an express train.

A miracle is anything that some one does that can't be done.—*Exchange.*

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REV. CHAS. J. JONES, D. D.

Who, in 1894, under the direction of the Eastern Virginia Conference, erected and dedicated the Memorial Temple, Norfolk, Virginia, to commemorate the reuniting of the Christians, North and South. Dr. Jones died August, 1906.

Vol. LXIX } ELON COLLEGE, N. C. WEDNESDAY, APRIL 11, 1917 { No. 14

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Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

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IN ADVANCE

Entered as second-class matter at the post office at Elon College, North Carolina, under the Act of March 3, 1870.

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE UNITY OF TWO CHURCHES

For some years we have been noticing with interest the unity that exists between the Methodist Protestant Church and the Christian Church. So near are the Churches in their method of work and doctrine that many have suggested that they unite. Some of the strongest ministers and laymen of both Churches have advocated this. The territories of the two denominations do not conflict. Even here in North Carolina where both Churches have work, the Christian Church is in one section of the State and the Methodist Protestant Church in another.

By request, and with our own freedom, we take pleasure in presenting to the Church an outline of the Government and Principles of the Methodist Protestant Church. For lack of space we do not compare our Government and Principles, but will do this next week. Keep this week's issue and compare with that we shall have to say next week.

Under the heading of *publications* in the following by Dr. Lewis, it should be stated that the Methodist Protestant Herald, Greensboro, N. C., serves the Church in North Carolina.

THE METHODIST PROTESTANT CHURCH IN OUTLINE

T. H. LEWIS, D. D.

Elementary Principles

(1) A Christian Church is a society of believers in Jesus Christ, and is of divine institution.

(2) Christ is the only Head of the Church; and the Word of God the only rule of faith and practice.

(3) No person who loves the Lord Jesus Christ, and obeys the Gospel of God our Saviour, ought to be deprived of church membership.

(4) Every man has an inalienable right to private judgment in matters of religion; and an equal right to express his opinion in any way which will not violate the laws of God or the rights of his fellow-men.

(5) Church trials should be conducted on Gospel principles only; and no minister or member should be excommunicated except for immorality, the propagation of non-Christian doctrines, or for the neglect of duties enjoined by the Word of God.

(6) The pastoral or ministerial office and duties are of Divine appointment; and all elders in the church of God are equal; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.

(7) The church has the right to form and enforce such rules and regulations only as are in accordance with the Holy Scriptures, and may be necessary or have a tendency to carry into effect the great system of practical Christianity.

(8) Whatever power may be necessary to the formation of rules and regulations, is inherent in the ministers and members of the church; but so much of the power may be delegated, from time to time, upon a plan of representation, as they may judge necessary and proper.

(9) It is the duty of all ministers and members of the church to maintain godliness, and to oppose all moral evil.

(10) It is obligatory on ministers of the Gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory on its members to esteem ministers highly for their work's sake, and to render them a righteous compensation for their labors.

(11) The church ought to secure to all her official bodies the necessary authority for the purposes of good government; but she has no right to create any distinct or independent sovereignties.

Organization

The organization begins with the local church and develops upwards in one or more local churches constituting a quarterly conference; then the quarterly conferences of a given territory into an annual conference, and finally all the annual conferences into the General Conference, which meets every four years, and has supreme legislative power within the constitution.

The General Conference, composed of an equal number of ministers and laymen, cannot interfere with the local administration of any annual conference, unless some law of the church is contravened. Its officers are a president and secretary, whose term continues until their successors are elected, but they have no other power in the interim than to receive and convey communications.

The annual conference is composed of all the itinerant ministers and of a layman elected from each church. This body elects a president annually and the other usual officers. It has control over all matters effecting the local administration, provides for the general interests by assessments on the churches, inquires into character of its ministers, elects them to orders, appoints them annually to the charges through a committee whose report is subject to appeal, and appoints the president either to travel through the churches or to take charge of a church as other ministers.

The quarterly conference is the organization for the control and conduct of the affairs of the local church. It is composed of the trustees, stewards, class-leaders, Sunday school superintendents and presidents of Christian Endeavor Societies, all elected by the church membership, and of all ministers and preachers connected with the church. It is constituted by annual elections in the local churches.

The characteristic features of the Methodist Protestant Church are two:

(1) The mutual rights of the ministry and laity. Equal representation in the Annual and General Conferences. "One is your master, even Christ, and all ye are brethren."

(2) But one order of the ministry. "All elders of the church of God are equal.

From "Methodist Protestant Principles."

THE PRESENT STATE OF THE CHURCH

Statistics are rather dull to most folks, but they are valuable, nevertheless, since they tell a story which can be told in no other way. The Methodist Protestant Church has now been in existence for eighty-nine years. She is still small "among the thousands of Judah," but she has done the work of a church of Jesus Christ, and has a history which is honorable and consistent. Every movement of Methodism since its organization has been in the direction of her principles and polity, and there are many more Methodist Protestants in the world today than are written down upon her ecclesiastical registers.

The present state of the church, as revealed in the report to the last General Conference, are written down, in the facts and statistics which follow:

Extent of Territory

There are listed twenty-nine annual conferences, with work in the following states: Alabama, Arkansas, Colorado, Texas, New York, New Jersey, Pennsylvania, ware, Marylandcvmbgkq vbgkqjj vbgkq vbgk vbg vbg Georgia, Florida, Louisiana, Mississippi, Indiana, Illinois, South Carolina, Oklahoma, Tennessee, Delaware, Maryland, Virginia, West Virginia, Washington, District of Columbia, Connecticut, Vermont, Kentucky, Michigan, Ohio. There are, in addition to these, missions at ten other points, five of which are colored, and two in foreign fields.

Missions

The church has its principal missions in Japan, both the regular board and the woman's board having large holdings there. In addition the woman's board has a work in Kalgan, China, which is full of promise and the Louisiana and Mississippi Conferences have a mission in India, which has been offered to the church. The value of property in Japan is $96,000, and in China, $9,000. They expended in mission work during the last quadrennium $194,000.

The Board of Missions has two married missionaries, and 37 native preachers, and evangelists, 17 organized churches, 53 chapel organizations and mission appointments, and 12 parsonages. The churches have 1,646 members, 66 Sabbath schools, with 4,175 scholars, and 9 Christian Endeavor Societies. It has a college at Nagoya with 461 students.

The Woman's Board has 6 women missionaries, 3 girls' schools, and 3 kindergartens in Japan, and 6 in China, with one dispensary. The women are doing fine work, especially among the women and children.

The Home Mission Board is doing a great work in establishing new churches in needy communities, and assisting weak churches. Some 27 churches, in different parts of the country are being assisted, and many that have been so assisted in the past are now self-supporting. The income of the Board for last quadrennium was $65,000.

The Woman's Home Missionary Society is donig a very necessary work among the mountain people of the South.

Charities

The Maryland Conference has a Home for the Aged, at Westminster, and the Board of Education has one, lately established, at West Lafayette, Ohio. There is an Orphanage at High Point, N. C., established by the North Carolina Conference, and taken over by the General Conference. In Baltimore our church in conjunction with the other two Methodisms is fostering a Methodist Hospital, with a board of control composed of men selected from the three denominations.

Educational Institutions

The church has under her jurisdiction five educational institutions. We have a college at Westminster, Maryland, with a large student roll, and property valued at $450,000, and an endowment of $100,000. The college is now engaged in a campaign to celebrate its fiftieth anniversary by adding $50,000 to its endowment fund. At the same place is situated a theological seminary, with some forty students preparing for the ministry of the church, having a property worth $30,000. Adrian College is situated as Adrian, Michigan, holding property valued at $226,000. A college at Tehuacana, Texas, is still young, but is flourishing, and having an accumulated asset of $102,000. In Kansas City, Kansas, is situated the Kansas City University, which is jointly by our church and the United Brethren, with property valued at several hundred thousand dollars.

Membership, and Finance

The latest statistics in membership and finance are as follows: Members, 195,000; itinerant ministers, 1,-45; church buildings, 2,300; parsonages, 707; Sabbath Schools, 2,290, with 172,000 scholars. The church paid in pastors' salaries the last quadrennium $2,190,000, and raised for all purposes $4,865,000. The entire property held by the church is valued at $10,000,000.

Publications

The church has a Board of Publications, with two church papers, published at Baltimore, and Pittsburgh, under the supervision of two Book Directories, situated at the same points. In Baltimore is a very successful Book Store, and at Pittsburgh they have a very valuable property belonging to the church. The Baltimore paper is The Methodist Protestant, and the Pittsburgh paper is the Methodist Recorder. The Methodist Protestant is the oldest Methodist paper in America, having been in continuous publication since 1821.

The church has its own Sunday school literature, publishing nine periodicals and two weekly papers, "The Morning Guide," and "Our Children."

Boards

The church carries on her activities through a number of Boards, as follows: Boards of Home and Foreign Missions, Board of Publication, Board of Education, Board of Young People's Work. The Young People's Board has charge of the Sunday Schools and Christian Endeavor Societies, the last named having a membership of 21,000.

Forward Movement

The Methodist Protestant Church is now engaged in a Forward Movement which has for its objective the raising of one million dollars for the General Interests and a 25 per cent. increase in membership. While only in its incipiency the movement is strirring the church to renewed activity, and the future of the church was never brighter. United in heart and hand there is no reason why the Methodist Protestant Church may not achieve victories greater than those recorded ni the Book of the Past.

THE MAN AND THE HOUR

By William T. Ellis, in "Billy Sunday; the Man and His "Message."

That he is God's tool is the first and last word about Billy Sunday. He is a "phenomenon" only as God is forever doing phenomenal things, and upsetting men's best laid plans. He is simply a tool of God. For a special work he is a special instrument. God called, and he answered. All the many owlish attempts to "explain" Billy Sunday on Psychological and sociological grounds fall flat when they ignore the fact that he is merely a handy man for the Lord's present use.

God is still, as ever, confounding all human wisdom by snatching the condemned baby of a Hebrew slave out of Egypt's river to become a nation's deliverer; by calling a shepherd boy from his sheep to be Israel's greatest warrior and king; and by sending his only-begotten Son to earth by way of a manger and training him in a workingman's home and a village carpenter shop. "My ways are not your ways," is a remark of God, which he seems very fond of repeating and illustrating.

There is no other explanation of Billy Sunday needed, or possible, than that he is God's man sent in God's time. And if God chooses the weak and foolish things of earth to confound the mighty, is not that but another one f his inscrutable ways of showing that he is God?

Why are we so confident that Billy Sunday is the Lord's own man, when so many learned critics have declared the contrary? Simply because he has led more persons to make a public confession of discipleship of Jesus Christ than any other man for a century past. Making Christians is, from all angles, the greatest work in the world. Approximately two hundred and fifty thousand persons, in hte past twenty-five years, have taken Sunday's hand in token that henceforth their lives belong to the Saviour.

That amazing statement is too big to be grasped at once. It requires thinking over. The huge total of dry figures needs to be broken up into its component parts of living human beings. Tens of thousands of those men were husbands—hundreds of whom had been separated from their wives and children by sin. Now in reunited homes, whole families bless the memory of the man of God who gave them back husbands and fathers. Other tens of thousands were sons, over many of whom parents had long prayed and agonized. It would be hard to convince these mothers, whose sons have been driven back to clean living, and to Christian service, that there is anything seriously wrong with Mr. Sunday's language, methods or theology. Business men who find that a Sunday revival means the payment up of the bad bills of old customers are ready to approve on this evidence a man whose work restores integrity in commercial relations.

Every conceivable type of humanity is included in that total of a quarter of a million of Sunday's converts. The college professor, the prosperous business man, the eminent politician, the farmer, the lawyer, the editor, the doctor, the author, the athlete, the "man about town," the criminal, the college student, working man, the school boy and girl; the whole gamut of life is covered by the stream of humanity that has "hit the sawdust trail—a phrase which has chilled to the marrow of every theological seminary in the land. But the trail leads home to the Father's house.

The despair of the present-day church is the modern urban center. Our generation has not seen a real city shaken by the Gospel until Billy Sunday went to Pittsburgh. That he did it is the unanimous report of press and preachers and business men. Literally, the whole city was stirred to its most sluggish depths by the Sunday campaign. No baseball series or political campaign ever moved a community to deeply. Everywhere one went the talk was of Billy Sunday and his meetings. From the bell-boys in the hotels to the millionaires in the Duquesne Clubs, from the workmen in the mills and the girls in the store, to the women in exclusive gatherings, Sunday was the staple conversation.

Day by day, all the newspapers in the city gave whole pages to the Sunday meetings. The sermons were reported entire. No other topic ever had received such full attention for so long a time at the hands of the press as the Sunday campaign. These issues of the papers were subscribed for by persons in all parts of the land. Men and women were converted who never heard the sound of the evangelist's voice. This series of Pittsburgh meetings, more than anything else in his experience, impressed the power of Sunday upon the metropolitan centers of the nation at large; the country folk had long before heard of him.

Any tabulation of Mr. Sunday's influence must give a high place to the fact that he has made good press "copy"; he has put religion on the front pages of the dailies; and has made it a present issue with the millions. Under modern conditions, no man can hope to evangelize America who has not also access to the columns of the newspapers. Within the memory of living men, no other man or agency has brought religion so powerfully and consecutively into the press as William Sunday, whom some of his scholarly critics have called "illiterate."

All of which proves the popular interest in vital, contemporaneous religion. Men's ears are dulled by the "shop talk" of the pulpit. They are weary of the worn platitudes of professional piety. Nobody cares for the lanuage of Canaan, in which many ministers, with reverence for the dead ast, have tried to enswathe the living truths of the Gospel, as if they were mummies. In the colloquial of the common people, Jesus first proclaimed his Gospel, and "the common people heard him gladly," although many of the learned and aristocratic ecclesiastics of his day were scandalized by his free and popular way of putting things, by his "common" stories, and by his disregard for the precedence of the schools. Whatever else may be said about Billy Sunday's much-discussed forms of speech, this point is clear, and denied by nobody: he makes himself and his message clearly understood by all classes of people. However much one may disagree with him, nobody fails to catch his meaning. He harnesses the common words of the street up to the chariot of divine truth. Every-day folk, the uncritical, unscholarly crowd of us, find no fault with the fact that Sunday uses the same sort of terms that we do. In fresh, vigorous, gripping style, he makes his message unmistakable.

The highest joy of all is the joy of a life so consecrated to service that there is left no thought of self; a self-sacrifice so complete that self does not know that it is sacrificed.—*Lyman Abbott.*

"DOING OUR BIT"

Rev. F. G. Coffin, D. D., Albany, N. Y.

As these lines are written the public has just read for the first time the text of the President's message on the German-American situation in the morning papers. We read with conflicting emotions. Human life is a thing so precious that we are appalled by anything which may involve into a threat against it. Yet, as the Man of Galilee taught, there are principles and convictions for which it should be willingly sacrificed. If it is not possible for the cup to pass without drinking there is no alternative.

The message of the President in its simplicity, loftiness of conception and freedom from a narrow nationalism has already marked for it an unrivalled immortality among documents of state. He has appealed only to the highest within us. There is no voicing of national hatreds, or demands for revenge. Instead, the message expresses an indubitable warmth of feeling for the people of the empire against which it is directed. It is a denunciation of Hohenzollern autocratic barbarism. However necessary, or unnecessary, we may regard was as an arbitrament of international difficulties, certainly none can criticize the motives which are now claimed in justification.

The basis of the appeal is but the expansion of a principle for which our nation has stood regardless of cost from the beginning, viz. the inherent rights of men. A century and a half ago we demanded the God-given rights of every colonist and the Revolution resulted. A half-century ago the application had broadened and the Civil war was in the interest of the rights of the alien black withing the country. Two decades since in the Spanish-American war we fought in defense of the rights of feeble people in the Western hemisphere. Today, by an extension of the same principle, we are called to arms for the inherent rights of every nation of the world against piracy upon the seas and the enslavement of any people by a superior physicial force anywhere in the world.

A discussion of whether war was avoidable, or a criticism of ante-war events, is neither appropriate nor profitable at this time. However radically we may oppose or indorse the step taken, there are issues incomparably paramount to debate for Christian just now. The situation is upon us whether we will it or not. Let us be concerned with our fundamental question whether we will "do our bit" for the Lord Christ in the present crisis. To Him must always belong our first and highest layalty. Through that we will render to Him a maximum of service no matter what the circumstances, or how they came to be.

Conditions of war will emphasize the need and furnish the opportunity for doing a number of things which must not be neglected. For several of these the church ought to feel a distinct and almost exclusive responsibility.

1. The church must faithfully keep the ideals of brotherhood and Christian obliations before the world. She must not compromise to pettiness and prejudice. In these times of stress impulses are abnormal, feelings untrustworthy and passions threatening. Action under such circumstances is not seasoned with wisdom and kindliness. The church must keep her altar-fires of love burning brightly. She must be an example of self control and a cementing influence in the state and community. One ultimate result of the war, though it may now seem paradoxical, will be a closer world brotherhood. More and more the autocracies which have developed narrow nationalistic feelings are crumbling, revealing the unities of the people of the world. When this monarchial debris the unities of the people of the world. When this monarchial debris is cleared away the foundations of the world brotherhood will be seen. The church must even now shape her policies and practices to lead in this coming movement. When it arrives the people of the world will feel that they have come nearer together either because of the church, or in spite of it. The church's attitude now will determine the verdict then.

With the coming together in a common cause our Christianity must nullify the efforts of the jingoists of two nations, Japan and America, to stir up war between them. Adjustments of difficulties fair to both must be effected while common interests unite them.

2. We must not for one minute forget the imminence of spiritual opportunity thrust upon us by these new conditions. The proximity of death and the constant presence of danger make the consequences so great even if there be but a temporary neglect of duty. Boys in Sunday school today may be soldiers tomorrow. Young men to whom we may speak now may in a few days be at the eternal accounting. For aght we know we may be using the last favorable opportunity available. The prodigal sacrifice of life will temper men into thoughtfulness and drive their attention to spiritual things. Recent religious conventions held in the countries at war have been marked by a depth of consecration and purposefulness absent before.

In this case connection with an opportunity is afforded to turn the attention of men from a selfish money-making program to a holier purpose. While some are offering their all as a willing sacrifice the church ought not to suffer a selfishness which exploits the government, or robs the people of food, to go unrebuked. Patriotism has application to industrial conditions as well as to the battlefield. Women should learn how unseemly is extravagant finery and religious purposelessness. With what undiminishing ardor the church should urge men to learn and be guided by the will of God.

3. Christian forces should make the boldest strike for reform which they have made in this generation. The purification of the surroundings of the camps for our soldiers will be found a worthy work. Unified religious forces should plan for evangelistic efforts , reading rooms, coffee houses, and whatever else may produce counter effects to bad influences usually found at military camps.

What an opportunity to secure national prohibition as a necessary war measure. Christians should be on the alert to discover and report to the war epartment every infraction for which John Barleycorn is responsible. If an alien crank fired by liquor commits some depredation against the welfare of the community it should be immediately reported. We will have ample opportunity to show that the great arch-traitor and most damnable spy in revealing American secrets is Mr. John Barleycorn. Other nations under the stress of belligerency have found his execution a necessity in the interest of order, discipline and efficiency. It is the duty of Chris-

tians Americans to show civil, naval and military America that it is equally necessary here, unless we will be content with the second best. I believe that this can come as a war measure, and, having once been established, the returning days of peace will not change it.

If this war can save to us the hundred thousand lives murdered through drink, we can more complacently pay a battlefield toll of the same number to accomplish it. What mother would not rather be the parent of a departed joy than of a living sorrow? National prohi bition could not be established under conditions more favorable for its enforcement than in this way. It will be far superior to any system of state constabulary which has ever been advocated for the purpose. It would have the whole army and navy on duty in its enforcement.

How much God's children ought to be in prayer during these days! How great the need for Divine guidance! How essential that we do not allow any hatred or national pride to interrupt the working of His will in us! If ever American Christians gave themselves in unstinted, intelligent service to Christ, it is now. Let every one "do his bit" for God.

OUR SUNDAY SCHOOL WORK

The coming of spring and the April sunshine brings the opening of the various Sunday schools throughout the country which went into winter quarters after the Christmas trees and treats. Nothing hinders the progress of the Sunday schools more than this one thing. In some places it is done because it is a custom, in others for the lack of a busy, energetic leader.

It is true a winter as the past one renders it impossible for the small children and the old people to attend regularly. Experience has taught that the few who can attend and on the pretty Sundays to be planning for work when summer comes and the many things that will be done, will keep the school alive and the slow process of reviving and re-organizing in the spring can be avoided. Just a few boys and girls in the primary class will spread the news to those who do not attend and can not attend if something is being planned for summer. The children will keep the school alive in the summer if the older people will just be faithful in the work for the few short winter months.

What are you offering to your school for attraction or enthusiasm outside of the regular routine? This question is direct to the officers and teachers. If you expect to keep the child you must keep him busy, so it is with grown ups. If you can think of nothing new outside of regular children's exercises, write to some school that you know of that has had exercises. Accounts of such exercises are given in The Sun from time to time. Or the Editor will be glad to supply you with addresses from which material on any church exercise can be obtained. Don't think your school will grow alone—*help it grow.*

As we go to press the National crisis seems to be here. Our government has opened warfare with Germany. Congress is busy considering plans to carry out the measure of the President. Men are being called for and conscription is likely to come. Cuba has declared war upon Germany and will aid the United States, while Austria has servered diplomatic relations with our nation.

HOLLAND LETTER

The first Sunday in April was a busy one. Preaching at Holy Neck at 11 A. M. A splendid Sunday school made 25 miles of so called "impassable roads." At 3 P. M. preached at Damascus with Deacon J. R. Hinton His many friends will sympathize with him in the loss of his left eye. A queer accident as you may judge. On the fourth Sunday night in November, on his return from church, about sunset, he lead his horse into the stable as usual, a chicken roosting on the feed box was frightened and flew in his face, strinking Brother Hinton in the eye with its wing.

On Monday morning I was told to stop at Bro. Job Hofler's, on my way home, I did, after dinner. I was informed that my car was rather small, in comparison with the generosity of Damascus people I agree, admit and confess. To my delight and surprise a pounding had been placed or rather packed in the "Tin Lizzie." Space will not permit enumeration. But, Brother Editor, think of twelve cans of good fruit and four nice hams, "nuff sed," for item one and two.

To this dear people, we, the Black family, desire to express in this public way our sincere thanks, and hope to prove worthy of such tokens of love and respect. God bless you. The day also added sixteen selection for the seed.

B. F. Black.

COOPERATION

The time has passed when all the religious work and the upbuilding of the Church is left in the hands of the preacher and by the assistance of the Sunday school superintendent, or one or two could have any kind of success unless the respective heads of same could have the hearty cooperation of the workers or producers in what kind of business or enterprise it may be. The most successful are the ones that practice cooperation and depend upon all concerned to produce or get results. The Church of Jesus Christ will accomplish the greatest amount of good or produce more for the Kingdom of God if all laymen would cooperate and share each part of the burden of the church with the minister. The laymen who take part with their ministers are the churches that are producing great work for the kingdom and if not the greatest. No man neither lives or dies to himself and it can be said further that no mna works by himself; and in order for our churches to produce great work, the ministers must have work and strength of all their members or laymen in their churches. Prayers and honest work are the true producers for the Lord Jesus Christ and his Church.

Walter C. Rawles

Suffolk.

HENDERSON

The work here is holding its own not withstandnig we have had an unusual hard winter for church going and an epidemic of measles and whooping cough. Now the spring is opening and the measles and whooping cough are diminishing and we hope to get new life in all phases of the work.

We have received one member the last quarter on profession of faith. Several new members have been added to the Sunday school. All the auxiliary societies are doing good work.

The First Sunday in February we introduced the talent plan in the church for the purpose of paying off the indebtedness of the church. We have let out forty six talents (dollars) this far. These are to be used till the first of next November. Then we will call for the talent and that which has been made will be applied on the indebtedness. Some have already made two and three other talents with one. We hope by this means to pay off the entire indebtedness which is $500.00.

We have begun a plan to build a parsonage on the church lot. Our plan is this, I have to pay rent as it is so I have secured the money on mortgage to build and let the rent pay for it. The rent will pay the interest and the residue to be applied on the principal, the interest to decrease as the principal is reduced. Thus after a few years the church will have a parsonage. We hope the church and friends will contribute from time to time thus paying for it the sooner. We hope to begin the work this month. We feel these plans will work out much good for the church in days to come. We take courage and press on. Pray for us, brethren.

A. T. Banks.

BURLINGTON

Considerable progress is being made on the building proposition. The twenty men appointed to make the canvass for funds have done their work and all are rejoicing in the success attained. The congregation pledged a total of $20,592.00. This will not cover the cost of the new church which the congregation proposes to erect. It is estimated that it will probably cost $30,000.00.

An architect has been engaged and plans practically decided upon. The building committee is going forward with the work as rapidly as possible. While the architect draws the plans the parsonage will be moved and the site made ready for the builders.

The Sunday school reached high water mark last Sunday (April 1). The Orphanage collection was $15.00. There were a number of new scholars. The school is greatly in need of better equipment for work. It needs the equipment to be secured in the new building.

The Missionary Societies of the church gave the "Voices of the Women" on the evening of March 29. It was a great success. The offering amounted to over $40.00 including what was received from the mite boxes.

J. W. Harrell.

NOTICE TO PASTORS OF EASTERN NORTH CAROLINA CONFERENCE

At a recent meeting of the Executive Committee of above named Conference a motion was passed to ask all ministers who have work with us, to hold at an early date a special Mission Rally Day at each church. Let the pastor preach a missionary sermon and have some one besides, if possible to deliver an address on missions. Give opportunity for an offerin and endeavor to raise in cash or pledges the full amount, or more, that you are expected to raise for the year.

Please do this early that the funds will be no hand before the close of the Conference year.

This request is made with the hope that the interest may be deepened. That every individual church member may be given an opportunity to donate, and that no church will fail to raise, at least, the amount of their apportionment.

J. E. Franks.

PERSONAL MENTION

We desire to make inquiry about Dr. Staley and the Suffolk Letter.

$1.50 will renew your subscription now—it may take $2.00 after June 1.

Rev. J. W. Patton, Greensboro, N. C., was a caller last week. Brother Patton has a representative for The Christian Sun in all his churches—and they represent it too.

Rev. B. F. Black and Rev. J. E. Franks are racing in the work of securing new subscriptions. Their work began March first, and at this writing Black has 33 and Franks 31.

The Christian Sun

Goes to $2.00 on June 1, 1917 unless we reach a circulation of 3,000

We have this week *2,348*

Number needed *652*

SEASIDE CHAUTAUQUA SUNDAY APRIL 15

One of the important institutions of the Christian Church is the School of Methods, its Seaside Chautauqua. It is a badly needed institution for we must train our leaders at just such places; it is a place to meet our denominational leaders; it is there that we et a greater vision of service; it is there that we deepen our spiritual life; the messages are just those we need; one combines a short recreation with delightful study of bible, methods, training classes.

Some of our far seeing men and women have invested much time, thought, money, sutdy, preparation, that this might be a great center for our people. where fellowship, discussion, counsel, unhurried conferences, free from business perplexities and committee work and reports, might be had.

Sunday April 15

The Chautauqua management has designated that day as a day when all our people are requested to ive emphasis to the value of the Chautauqua to our brotherhood from every section. Every minister is asked to speak a word for it from his pulpit on that day, every Sunday school superintendent is urged to show the importance of his workers and leaders attending, our editors are asked to write editorials on the value of the institution, our Christian Endeavor workers are requested to stress the value of the work to young people who are fitting themselves for leadership, every members of the General Executive Committee is asked to make occasion to endorse and urge the importance of being present this year and to suggest ways by which churches and schools may have several representatives present, our college presidents will have a splendid opportunity to speak to the student bodies and urge them to plan their program so as to reap the Chautauqua benefits. Those who have been at any or all of the three sessions so far held will be glad of the opportunity to help those who have not been present to deeide to atten this year.

We most respectfully but earnestly request our Chautauqua friends to tell of the opportunity offered on Sunday April 15.

WARREN H. DENISON, President.

WHAT IS WAR?

War is the most reckless and prodigal waste of time, property, life, of the happiness of families, and the prosperity of the nations the world has ever known.

It is the destroyer of commerce, the hot-bed of vice, the nursery of intemperance, the school of profaneness, the violator of the Sabbath, the promoter of cruelty, the pander of lust, the ruin of morality, the despiser of the decalogue, the contemner of God, the wholesale butcher of men, the antagonist of the Gospel, the grief of angels, the joy of devils!

It has done more to make the world one vast Golgotha, to unpeople earth and people hell than any other form of sin under which earth has ever groaned and suffered and over which angels ever wept.—*Selected.*

Boys, did you ever think that all cheating and trickery and falsehoods are really forms of hatred? Well, they are.—*Selected.*

THE UPPER ROOM

Another opportunity, if you trust Jesus Christ as your Savior, to acknowledge your faith in Him and come in obedience to His Table. If this implied a profession of our worthiness or satisfaction in our moral attainments who of us would dare to confess and commune? But it is an act of gratitude to our Savior, of loyalty to our Master. We have given ourselves to Him; what else can we do but acknowledge Him, and unite with His church in worship and work? We trust Him, for there is no other Savior. We want to be like Him, for this is the aim of our salvation. We try to please Him and serve Him, for else He says: "Why call ye me Lord, and do not the things that I say?" "This do in remembrance of me." If we are His followers we have nothing to do but obey. We are not what we ought to be, we forget our Lord, we deny Him, we dishonor Him, but we repent, confess, and try to conquer our sins, and He forgives and welcomes us. We must go to Him. "To whom shall we go?" Who else can help us? The communion is to remind us of our Savior's love, to re-awaken ours to Him, to re-establish our loyalty to repair our wasted moral tissue, and nourish our spiritual life by true heavenly meat and drink.

If, as a Christian, you hesitate to come to communion, "Repent, confess, thou shalt be loosed to all." "He is faithful and just to forgive us our sins." The Savior expects you to come.

If you have never confessed Christ, but trust in your heart as your Savior and are resolved to be true to Him, come in loyal obedience, however unworthy you feel. It is right. It will help you. It will help us.

"According to thy gracious word,
In deep humility,
This will I do, my dying Lord,
I will remember Thee."

—*M. D. Babcock.*

SPORTS

The craze for sport or amusement is certainly threatening our civilization. We claim the right to be amused. "To be amused," that is emphatic. We are not prepared to provide simple and passing means for recreation and amusement. We rather demand that these be furnished for us. We will pay for them if we can; but if we cannot pay, they must be given. No, we would not be regarded as undervaluing the true worth of sport and recreation. They have a value and have been provided for by our Creator. But amusement, if it runs wild and prepossesses human souls, will crush out the most important interests and choke the most precious virtues of the soul. In the past it has corrupted the Church and ruined the nations. It threatens evil to the present generation.—*Presbyterian.*

HOW TO GET THEM

Mr. Moody's answer to the question so often discussed, "How shall we reach the masses?" was brief but apt—"Go after them." If you want fish—o after fish. This is the Bible method. "Follow me," says Jesus, "and I will make you fishers of men." The practice of the old simpleton fishing in a pail of water is a simile of some preachers' efforts at reaching the masses—*Ram's Horn.*

THE BLIND GIRL'S GIFT

A blind girl came to her pastor and gave him a dollar for missions. Astonished at the large sum, the minister said to her: "You are a poor, blind girl; is it possible that you can spare so much as this for missions?"

"True," she said, "I am blind, but not so poor as you think; and I can prove that I can spare this money better than those that see."

The minister wanted to hear it proved.

"I am a basket-maker," answered the girl, "and as I am blind, I can make my baskets just as easily in the dark as with the light. Other girls have, during last winter spent more than a dollar for light. I have no such expense, and so have brouht this money for the poor heathen and missionaries.—*Selected.*

A SHEPHERD BOY'S PRAYER

A little lad was keeping his sheep one Sunday morning. The bells were ringing for church, and the people were going over the fields, when the little fellow began to think that he, too, would like to pray to God. But what could he say? for he had never learned any prayer. So he knelt down and commenced the alphabet —A, B, C, and so on to Z. A gentleman happened to be passinf on the other side of the hedge, heard the lad's voice, and, looking through the bushes, saw the little fellow kneeling with folded hands and closed eyes, saying, "A. B. C."

"What are you doing, my little man?"

The lad looked up. "Please sir, I was praying."

"But what were you saying your letters for?"

"Why, I didn't know any prayer, only I felt that I wanted God to take care of me, and help me to take care of the sheep. So I thought if I said all I knew, he would put it together and spell all I want."

"Bless your heart, my little man! He will, he will, he will. When the heart speaks right, the lips can't say wrong."—*The Sunday Hour.*

This is the time for business men to invoice their stock of trade. So all Christians should take time to invoice their stock of love with which to bless God and man. Ascertain the increase or decrease, gain or loss, progress or retrogression. We should determine our standing before God and man.—*Exchange.*

It is a bad thing for young people to have too much leisure. Better keep busy. Remember that an idle brain is the devil's workshop."—*Exchange.*

A wise old German once said: "I like to give villingly; ven I gives villingly it enjoys me much, I gives again."—*Journal and Messenger.*

Woman's Board of Missions of the Southern Christian Convention

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OUR CRADLE ROLL WORK

As Cradle Roll Superintendent of the Southern Christian Convention, I wish to call attention to the fact that the time is approaching—the month of June—when Mission Cradle Roll workers should be observing this phase of the work. I am hoping that every Conference superintendent of Missionary Cradle Rolls has already been thinking and planning for the little ones and that the month of June will be a great event in the lives of our little folks showing marked progress in the work. If you do not know where to obtain the needed literature, write Mrs. Emma S. Powers, 33 Gordon Avenue, Dayton, Ohio, and explain what you want and I am sure you will receive the help necessary for a good program.

But, I hear some one say, "Babies are such tiny things to work for; if I had an office where I could work for older people, I would accomplish more." Do you stop to think that your office is two-fold, for it includes both mother and baby? Do you stop to think how busy the mother is? She has so many duties she never would have time to sit down and plan just how her baby might help that other baby across the sea and it is for this reason Cradle Roll Superintendents have been appointed to help mother find baby's place in the great plan. To be of real service to mother, this Cradle Roll Superintendent must love baby almost as much as mother does, and she must love that other baby, too, although its skin is dark, and she must study its needs and how she can help it most. She must keep in close touch with all the Cradle Roll literature and carry these helps and bright messages to the mother. She must see that each baby has a Mite Box for mother to drop the thank-offering in and then each baby gets one of those lovely pink certificates, which can be framed, and there's a place to trace baby's hand on this certificate, which is such a sweet idea.

The dues are only fifteen cents a year until baby is six years old. Is not this a small sum for the *other baby* when compared to the many lovely things our babies enjoy?

Make this June Rally Day worth while, when all the mothers come together for a helpful and social time. And then report. I wonder if you ever hear that word report? Local superintendents report to their Conference superintendents and they report to me.

As Mission workers let us be prompt in ministry to the child. It is an expensive and unpardonable policy to neglect the lives of these little ones left to our care. May we only be just beginning a larger and better service for the King who said, "Suffer the little children to come unto me."

MRS. J. W. PATTON.

EAST VIRGINIA Y. P. SPECIAL

Mention has been made heretofore in these columns of the fact that the Young People's and Willing Workers Missionary Societies of Eastern Virginia Conference have undertaken the support of a native pastor for Santa Isabel, Porto Rico. For some reason, unknown to me, the Santa Isabel field has always seemed to appeal to our Young People and by their request the money which they have raised for foreign missions has been used for that field. But never until this year have we dared undertake anything so big as to have a missionary pastor all our own. No doubt we would not have undertaken so large a task now but for the fact that the Girls' Missionary Society of Suffolk, Va., have undertaken to raise $300.00 or one half of the whole amount we have pledged. Now Young People and Willing Workers Superintendents, we want to know what you are going to do about this splendid undertaking. Some have already signified the amount which they will give. Cannot each society set some goal toward which they will work in helping us to reach the desired amount? We always work harder if we have some definite aim in view; then too, it gives the Conference officers some assurance to know that you are willing to assume some definite responsibility in this undertaking. The Suffolk Girls have already sent to our Conference Treasurer $150.00 one half of their pledge. How much has your society sent? Do not be content with little things, but give some time and thought to planning and doing something really worth while.

The Santa Isabel field is one that is truly "white unto the harvest." Since Miss Mishler left Porto Rico several years ago, the work has been kept alive by a woman, Donna Delfina, with what help the workers from the other fields could give. Our pledge is making it possible for a native pastor to be placed there who can do aggressive work and give his whole time to establishing a permanent and helpful church center. Dr. Morrill and Mr. Barrett are both delighted with our plan and assure us that just as soon as it is possible to find a suitable man he will be placed on the field. Miss Williams has promised to keep us in touch with our "Foreign Pastor" by a monthly letter, copies of which will be sent to each society for use in their meetings.

Meanwhile, let us all be very busy getting our money ready so that there may be no lack on our part. Then, too, let us be very much in prayer that the right man may be found to take charge of the Santa Isabel field very soon.

MRS. W. H. DENISON.

INSIDE AND OUTSIDE CROWDS

"No," said David Donaldson with decision, I won't go into the Church. You're all right yourself, Fred. If Church members were all like you, it would be different. But I can't stand the hypocrites you've got in with you. Look across the stree; there goes Dr. Jamison —a long-faced, praying scoundrel, and every one knows it. I'd rather stay on the outside than associate with such men."

At the next corner his companion turned. "Let's go down Fort Street," he suggested.

David drew back. "What for?" he ejaculated. "That's not an agreeable walk, if you ask me."

"O, just a little way. We've plenty of time."

In silence they walked two or three blocks. Then they came to the worst place in all the hideous length of Fort Street. A drunken woman staggered from a crumbling shed marked "Saloon." Two men were brawling loudly on the corner. Little children playing marbles were fighting and swearing as the game went on. A coarse-voiced man was beating a decreipt horse because it could not pull its heavy load.

The young men walked silently along, and their faces showed the disgust they felt. At last Fred waved his hand toward the street, abounding with its unclean life. "Dave," he said, "I like you; you're a good fellow. If every one outside the Church were like you, I might stay out myself. Perhaps I could be as good a Christian out as in. But I can't stand the rest of your bunch. Look at those men and women, those children. Dave, I haven't much use for your outside set. They are low; they are indecent; they are—inhuman. You are all right, but I can't stand that part of your crowd."

David turned upon his friend in anger. Was he to be thrown in with that riffraff? Then he paused. After all, was his friend Fred, a genuine, sincere Christian, to be counted in with the hypocrites inside the Church? He laid his hand on his friend's arm and smiled. "Your point is well taken, old chap," he said. "If you put it that way in spite of your hypocrites you people inside the Church have got the best of us outside. I'll go with you next Sunday."—*The YoYuth's Companion.*

THE SON OF MAN

He left the Father's bosom and his throne
And took our life of mortal woe instead.
Home, love, dominion, all here his in heaven;
On earth he had not where to lay his head.

He saw the sun, whose torch of light and heat
His breath had kindled, in the west grow dim,
A thousand lamps flashed out for homeward feet,
Not one was trimmed or candle set for him.

And, while unseen, the keys of death and hell
And life and glory at his girdle hung,
No lowly latch for Master knew him well,
No door for his tired footsteps inward swung.

That never soul redeemed should vagrant go
Unhoused through the hereafter, rest denied,
That all who would the Father's house might know,
A stranger, pilgrim, Jesus lived and died.

Without the walls that spurned his love as dross,
'Mid faithless scorn and alien pity hurled,
He suffered, outcast, that his sheltering cross
Might be the rooftree of a homeless world.

—*British Weekly.*

ADVANCING THE CHRISTIAN SUN TO $2.00

[Under this heading we shall publish each week those who have sent us $2.00 for The Sun instead of $1.50.)

O. J. Cockes ..... Elberon, Va.
Miss Pattie Hazlip ..... Walnut Cove, N. C.

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

EASTER ON THE HILL

Freshman-Sophomore Debate

For many seasons the Freshman and Sophomore classes have battled in wordy contest on Thursday evening preceding Easter. The debate this season was up to the usual standard and, while a unamious decision was attained by the Sophomores, that by no reason suggests that they had a walk-over event. Every inch of the ground was "hotly" contested and both sides could rejoice in a worthy occasion.

The Freshmen defended the Congress in passing the literacy immigration test over the President's veto. The Sophomores pleaded that the President was right and urged humanitarion reasons for admitting illiterate, but otherwise desirable immigrants. Humanitarinism is America's strong point, and so the Sophies won. The debaters were for the Freshmen, Messrs. W. L. Gray and P. E. Lindley and for the Sophomores, Messrs. H. S. Hardcastle and W. C. King.

The High School Contest

Eight years ago the College initiated a contest in declamation for high school boys. The first year nine came. Three years ago the plan was enlarged to provide for contemporaneous contest for high school girls in recitation. This year thirty-six high schools were represented and sixty-six bright, buoyant, hopeful young men and women came. It was a gala occasion.

The Junior class, forty-six strong, was the committee on entertainment. That work was well done. The Senior class, thirty-one in number, cared for the four preliminary contests, weeding the sixty-six down to ten. That they did their part well nobody would question in view of the fine final program on Good Friday evening.

The final judges were of the reciters: Misses Urquhart, Davidson and Dodge of the Faculty; and of the declaimers: Drs. Amick, Randolph, and Newman, also of the Faculty.

The College Band, hte Male Quartette, and the Glee Club contributed excellent seasoning to a good program of literary "eats."

The final program was as follows:

College Band.
Miss Gertrude Wheeler—Ariska, Elon Graded School.
Mr. Everette Lewis Holladay—My Country, My Mother, My God, Pomona High School.
Miss Helen Boren—That Old Sweetheart of Mine, Pomona High School.
Mr. Roy Francis—The Path of History, Waynesville High School.
Bruddah Brown—College Male Quartette.
Miss Willie Costner—Ole Mistis, Lincolnton High School.
Mr. R. O. Stone—The New South, Churchland High School.
Women—College Male Quartette.
Miss Veatrice Trantham—The Gypsy Flower Girl, Biltmore High School.
Mr. Hubert Wilson—The Curse of Regulus, East Durham Central and High School.
Miss Overton Sears—Lewis Rand, Apex Graded School.
Mr. Baxter Aldred—The University, The Training Camp of the Future, Farmer Public High School.
Topical Song—College Glee Club.

The medals were awarded to Miss Willie Costner of Lincolnton and Mr. Roy Francis of Waynesville.

Psiphelian Celebration

On Saturday evening the Psiphelians celebrated royally. The Society's members occupied reserved seats in the front, every one of them attired in spotless white and bedecked with flowers gay. Twelve sat on the stage and in turn contributed their part to the crowning event of Easter, the Psiphelian clebration. Every number was delightfully rendered and appreciatively received.

The most unique number was a summoning of the spirits of distinguished Elonites by Miss Curtis Beam and Company—a sort of spiritistic seance. Every spirit when summoned replied in the distinctively characteristic view from behind an improvised screen. Peals of laughter punctuated every characterization, or eccentricities, idissyncrosies, pet sayings, etc., were reproduced.

But every other number deserved equal praise and reached a high point of excellency—a characteristic of "our girlies." The full program was:

Piano Solo—Song of the Sea (Ware, Jennie Willis Atkinson.
Essay—Holidays and Holy Days, Mary Randolph.
Humorous—Curtis Beam and Company.

Debate

Query: Resolved, That our School System should be revised so as to necessitate curricula accrediting and requiring more of the useful arts.
Affirmative: Bettie Taylor, (N. C.), Pearl Teter, (N. C.).
Negative: Mamie Pickard, (N. C.), Alma Bowden, (Va.).
Reading—Sweet Girl Graduate (Phelps), Celestia Gulley.
'Way Down South (Homer).....
Oh Happy Swallow (Whelpley).....
..... Alberta Boone.
President, Susie Riddick; Secretary, Lucile Johnston.
Marshals: Annie Raper, Chief; Elise Caddell, Eva Aldridge, Mary Hicks, Hattie Bapemore.

The debate was decided unanimously in favor of the negative, though that must not be taken to mean a walk-over. Judges in debates here now vote without consultation and so there is no opportunity to give a two to one decision "just to help the feelings of the defeated." The writer was one of the judges and hardly knew which way to vote. All agreed that it was a great debate.

Easter a Busy Season at Elon

We cannot write up in detail the other events. On Saturday preceding Prof. F. F. Myrick gave a faculty lecture on "English As a Tool." On Tuesday Prof. E. Oscar Randolph lectured (with lantern illustrations) on "Sand Dunes." On that same evening the Executive Board of Trustees met. On Wednesday the local dramatic talent gave a two-hour play, in four acts, entitled Dora Thorne.

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S NOTE

Dear Friends:—

The Superintendent gives his space this week for the letters of "Aunt Quilley's Band" and I trust you will read each one as all of them breathe a sweet spirit and a kindly feeling for the little orphan children. We appreciate each letter and trust many will fall in line. I feel sure you will be the better by helping a worthy cause like this. I trust I can report to you in my next letter that we raised the Thousand Dollars as an Easter Offering. Let us raise it and rejoice together.

CHAS. D. JOHNSTON, Superintendent.

Brought forward		$1,153.71
Children's Offerings		
J. Howard Holland, Holland, Va.	$ .10	.10
Margie Booker's Association		
Miss Willie May Hedgepeth	$ 1.00	1.00
Monthly Sunday School Offering		
Amelia Sunday school, N. C.	$ 2.65	
Timber Ridge Sunday school, Va.	1.31	
Liberty Springs Sunday school, Va.	4.00	
Graham Sunday school, Graham, N. C. January, February and March	3.00	
Beulah Sunday school, Wadley, Ala.	.68	
Third Christian Church Sunday school, Norfolk, Va.	2.50	
Durham Sunday school, N. C.	5.00	
Liberty Sunday school, Va.	3.00	
Big Oak Sunday school, N. C.	4.45	
Patterson Grove Sunday school, N. C.	1.00	
First Christian Sunday school, Norfolk, Va.	7.35	
Berea Sunday school, Va.	2.00	
Pleasant Hill Sunday school, N. C.	2.00	
Apples Chapel Sunday school	1.00	
Spoons Chapel Sunday school, N. C.	1.10	
Burlington Sunday school, N. C., March and April	27.15	
Six Forks Sunday school, N. C.	1.00	69.20
Aunt Quilley's Band		
Mr. and Mrs. Amos R. Lassiter, Suffolk, Va.	$ 1.33	
Grandma and Grandpa Jones, Mebane, N. C.	1.16	
Mrs. S. E. Pearson, Tifton, Ga.	1.00	
Mrs. Sallie P. Marshall	1.00	
Jonie Marshall	1.00	
Mrs. W. T. Ford	1.00	
Mamie Alphin	.56	
Aunt Martha, Sanford, N. C.	.25	
Aunt Mary, Sanford, N. C.	.26	
Mr. & Mrs. O. S. Boyd and family	1.40	8.96
Special Easter Offering		
Longs Chapel, N. C.	$ 6.08	
Jessie Massey	5.00	
Rev. M. L. Winston, Creedmoor, N. C.	1.00	
F. M. Carlton, Durham, N. C.	10.00	
Junius Parker, New York City	50.00	
Mrs. Margaret Wilkins	1.00	
Mrs. J. H. Massey, Durham, N. C.	1.00	
Mrs. Kate E. Thompson	1.00	
Liberty Sunday school, Va.	2.50	
Pleasant Grove church, N. C.	6.25	
Pleasant Hill Sunday school and church, N. C.	18.35	
Central Loan and Trust Company	10.00	
John M. Cook	1.00	
L. M. Veazy, Tifton, Ga.	1.00	
Walker Pearson, Tifton, Ga.	1.00	115.19
Mrs. Kate E. Thompson	$ 2.00	
Dr. G. S. Watson	.80	
Ladies Aid Society, Pleasant Grove church, Virginia	15.00	17.80
Total for the week		$ 212.25
Grand Total		$1,365.96

Winston-Salem, N. C., April 3, 1917.

Dear Uncle Charlie:

I want to join Aunt Quilley's band, and I enclose one dollar. I am seventy-three years old in July next, but will send the dollar. I am known as grandma, Sallie Matt. Hope you will be successful in raising the amount you need for the orphans. I also enclose two dollars for my daughters, Jonie Marshall and Mrs. W. T. Ford.

MRS. SALLIE P. MARSHALL.

Suffolk, Va., March 31, 1917.

Dear Uncle Charley:

We want to join Aunt Quilley's band. We will be one hundred and thirty-three years old our next birthdays, so please find enclosed check for $1.33.

Yours truly,

MR. AND MRS. AMOS LASSITER.

Mebane, N. C., March 30, 1917.

Dear Uncle Charlie:

THE SUN came yesterday and I saw "Aunt Quilley's" letter and we want to join her band. Hope every old person that sees her letter will join. We are 59 and 57 years old. Enclosed find $1.16.

GRANDMA AND GRANDPA JONES.

News Ferry, Va., April 1, 1917.

My dear Uncle Charley:

Seeing "Aunt Quilley's" letter in the last week's SUN, we decided that would be a good plan for us to follow to send our Easter offering. So please find enclosed one penny for each year of our ages respectively: Father 46, Mother 40, John 15, Bessie 12, Carter 10, James 8, Kathryn 5, Emeline 3. Total 139.

We think it a fine plan and hope many more will follow it, so you will be able to raise the desired amount.

With love from all of us for you and the orphanage family.

MR. AND MRS. O. S. BOYD AND FAMILY.

Holland, Va., April 2, 1917

Dear Uncle Charles:

April is here, and it is time for my letter and dime Enclosed you will find my dime, also one from siste' Mary Nell; she used to write for me when I was too small to write, so now I think she expects me to write for her, for I believe she thinks she is most too large to write to the children's corner, but she didn't want me to tell you so. I hope I will see at Holy Neck third Sunday in April, our superintendent told us he was expecting you. Much love to you and all the cousins,

Your little friend,

J. HOWARD HOLLAND.

Sanford, N. C., April 4, 1917.

Uncle Charley: I want to join the Aunt Quiley Band, but I am 25 years old. If you let the boys know how old I am they will call me an old maid and you know when a girl is put down as an old maid she is almost out of business, but as the war is coming on and if it takes my fellow off I will just put on my old calico bonnet, and quit the whole thing. Here is my check for 25 cents.

AUNT MARTHA.

Tifton, Ga., April 2, 1917.

Dear Uncle Charley:

Here I am for April. I hope to see more letters from the little cousins. Come on boys and girls let us help the orphans that have no mama and papa to love and care for them. Our dimes will help, and we will always feel better after we have done a good deed. Uncle Charley I hope after all the Easter offerings come in you will reach the one thousand dollar mark. Enclosed you will find my dime for April. Also you will check for two dollars—one from L. M. Veazy and one from Walker Pearson, Easter offering.

With best wishes to you and the cousins,

Your niece,

MARIE VEAZY.

Sunbury, N. C., March 31, 1917

Dear Uncle Charley:

I will commence my letter with three cheers for Aunt Quiley. I think she has suggested a grand plan for Easter in helping the orphans, so let us all come and rally with her and every member of the Christian Church over 12 years old send our pennies for every of our age and I am sure we will raise a good sum of money for the poor little orphans. Enclosed you will find mine—56 cents. There are not many of you in any poorer circumstances than myself but we can deny ourselves of the use of one pennies a year I am sure I can for once if not more . Am hoping lots of our friends will join with us the Aunt Quilley Band. With best wishes for all.

MAMIE ALPHIN.

Tifton. Ga.

Uncle Charley: Here comes another old lady, but not near as old as Aunt Quilley. I was very glad to see her piece and know we older people can have a band for the orphanage. I hope there will be a great many that will respond to the Easter offering. I had done planned to send one dollar as an Easter offering. I am not one hundred years old though if I were to send as many pennies as I am years old it would not be quite 50 cents. However, I am glad we have the Aunt Quilley Band. There is nothing that stirs my sympathy more than orphan children. With good wishes to you all.

MRS. S. E. PEARSONS.

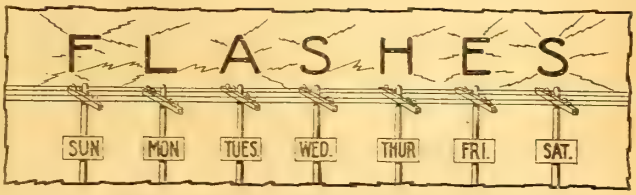
Sanford, N. C., April 4, 1917.

Dear Uncle Charley: I want to jion the Aunt Quilley Band, but how shall I do? I am 26 years old, but every lady around here thinks I am 18, but if you will not give me away I will send you a check for 26 cents, as I want to help a little in the Easter offering for little children need all they can get. You are engaged in a glorious work and every lady ought to help you. When I get older I will send you a larger check.

Hurrah for Aunt Quilley's Band.

I am yours,

AUNT MARY.



April 1: The Farmers' Union gets down to business in the matter of prices on fertilizer by taking out corporation papers at Raleigh for a $500,000 plant to be built at the capitol city.

April 2: Six Germans were convicted in New York today on a charge of conspiracy. Jeannette Rankin, of Montana, the first woman to Congress, took her seat today.

April 3: Ministers of Charlotte take decided stand for the Bible in public schools. Fraternities from many sections of the country sent willingness of their support to the Government.

April 4: The German government debates the question as to whether the address of President Wilson should be published or not. Much opposition to it.

April 5: The war resolution passes the Senate by a majority of 82 to 6.

April 6: The full power of the country is today launched against Germany. President Wilson signs the war measure that "sicks" us onto the war dogs of Europe.

April 7: William Jennings Bryan wires Mr. Wilson as follows: "Please enroll me as a private whenever I am needed."

The VANDERBILT HOTEL
THIRTY FOURTH STREET EAST AT PARK AVENUE
NEW YORK CITY
AN HOTEL DESIGNED TO APPEAL TO THE CONSERVATIVE
THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED

OBITUARIES

MARTZ

Miss Hannah C. O. Martz was born September 26, 1862, and died March 11, 1917, aged 54 years, 5 months, and 13 days. In this death Bethlehem Christian church loses a faithful and efficient member, the home of Mrs. Lydia A. Martz loses a loving daughter, and the community loses a true friend and a noble example of Christian womanhood.

A very large gathering of friends attended the funeral services at the home on Sunday afternoon, March 11, showing the marked esteem in which Miss Hannah was held by people for many miles around, many of whom had been at some time under her instruction in the public schools of Rockingham County. She is survived by her mother and two sisters. While her death is lamented we weep not as those without hope, for we believe she is safe at home with Jesus.

A. W. ANDES.

CARTER

Mrs. Valeria Jane Carter, daughter of John Wesley and Lucy Dave Tuck, was born June 29, 1842, died in Virgilina January 19, 1917. Age 74 years, six months and twenty days. In 1862 she was married to William P. Carter, who survives her together with three children, six grand children and five great-grandchildren.

When young Sister Carter united with Union Christian church and was a faithful member till death. For two years she had been a great sufferer. She bore her affliction with Christian grace till the summons came to enter into rest. Much sympathy goes out to the family and especially to the loving husband who was so very faithful to his companion.

C. E. NEWMAN.

March 28.

BYNAKER

Lillie Virginia Bynaker, daughter of the late Daniel Bynaker, was born April 29, 1906, and died February 16, 1917, at the age of 10 years 9 months, and 17 days. Lilie is survived by four brothers and five sisters and her mother. Her father was buried January 28 and she February 17. Burial services and interment at Woods Chapel near the Bynaker home.

A. W. ANDES.

BRAY

Miss Margarette Emma Bray, age about 35 years, daughter of Robert and Elizabeth Bray, deceased, of Person County, N. C., died at the home of her sister in Roxboro, N. C. on Saturday March 17, 1917, and was buried at the old home in Person County on the following day. The funeral was conducted by the writer. She was converted when about 20 years of age and united with Lebanon Christian church where she remained until death. She is survived by one brother and five sisters. Her health had declined for two years and for several months before death her sufferings increased. On the morning her soul entered into rest, she told those about her she was happy and both willing and ready to go.

RESOLUTIONS OF RESPECT

Whereas, death removed from amongst the living on March 14, 1917, Mrs. Isabella Smith, the widow of J. M. Smith, and

Whereas her example of Christian patience and well doing, and her sweet spirit of love and service shown to all, and her loyalty to Bethlehem Ladies' Aid Society won for her a tender regard in her affections of all its members. Therefore

Resolved, that in her death the society has sustained a great loss and while we shall miss her presence we will cherish her memory,

Resolved that a copy of these resolutions be tendered the Burlington papers, The Christian Sun and the family.

In behalf of the Ladies' Aid Society,

MRS. F. R. SHEPHARD,
MRS. A. T. GILLLIAM,
MRS. J. W. HOLT.

MRS. WM. H. HOLT

After many months of intense suffering Mrs. W. H. Holt passed away at her home here a few minutes after 12 o'clock Friday night. The funeral was conducted Sunday afternoon at 2:30 o'clock from New Providence Christian church by Dr. T. M. McConnell of Graham, and Dr. W. S. Long, of Chapel Hill, and the interment was in New Providence cemetery. Mrs. Holt was the daughter of the late Joseph Anderson Long and Elizabeth Long. She is survived by her husband and one brother, Mr. Jacob S. Long of California.

Mrs. Holt was a most excellent Christian woman any was held in high esteem by a large circle of friends and relatives. The funeral was attended by a large congregation.

Among those present from a distance were Mrs. J. Sam Albright, daughter, Mr. Will I Holt, son, and Misses Swannie Albright and Nina Woods, grand-daughters of Mr. Holt.—Alamance Gleaner.

HORN

Mollie Apt Horn was born March 19, 1862, died December 14, 1916. Her parents were David and Mary C. Apt deceased. On March 19, 1882, she married Max Horn, who survives her together with three sisters and one brother, Mrs. G. B. Moore of Barnie Texas, Mrs. Alfred Hayes of Virgilina, Va., Mrs. E. C. Tuck of Virgilina, Va., and T. W. Apt of South Boston, Va. For fourteen years Mrs. Horn had taught in the Virgilina public school. To her it is due more than to anyone else that the school has grown from a one teacher school to five teachers and two large buildings. Early in life she united with Union Christian church, but later when presiding in Danville transferred to the Presbyterian church with her husband.

She was intelligent, energetic, strong in her devotion to her family and friends, hospitable in her home and exceedingly generous hearted. Her life counted for something. Her death is a great loss to family and community.

"Blessed are the dead which die in the Lord . . . . . they rest from their labors and their works do follow them."

C. E. NEWMAN.

March 28.

BYNAKER

Joseph C. E. Bynaker was born June 14, 1889 and died February 21, 1917, as the result of a bicycle and motorcycle accident that day. He died in a few hours after the accident without regaining consciousness. His age was 27 years, 8 months, and 7 days. He was the son of Daniel Bynaker who was buried January 28, and the brother of Lillie who was buried February 17, thus making the third death in the home in less than four weeks. Burial services at Woods Chapel February 22, 1917. Be ready, for in such an hour as ye think not the son of man cometh.

A. W. ANDES.

BRITTLE

Charles Edwin Brittle was born September 22, 1842, in Sussex county, Va., and died at the home of his son, R. T. Brittle, in Surry county, Va., March 22, 1917, aged 74 years and six months. As a volunteer he joined the 41st Virginia Regiment in 1861, and served until December 13, 1862, when he was wounded in his right arm in the battle of Fredricksburg.

In 1864 he was united in marriage to Miss Rebecca Ann Branch. To this union was born eleven children, seven of whom are still living: Chas. A. Brittle, Mrs. Eugenia C. Wood, Mrs. Lelia F. Watson, R. T. Brittle, G. C. Brittle, Mrs. B. H. Graves and Mrs. G. W. Carr. His wife preceded him n death by about 30 years. Besides the relatives mentioned he leaves to mourn their loss one sister, Mrs. Charlotte A. Pittman, and one half sister Mrs. Cornelia Gay. He made a profession of religion and joined Burton's Grove church soon after its organization and was at one time secretary of the Sunday school. The Lord bless the bereaved ones.

His body was laid away in the old family burying ground near Burton's Grove March 23. Burial services by the writer.

W. D. HARWARD.

SUNDAY SCHOOL LESSON, APRIL 15

BY A. L. HOOK

Jesus the Good Shepherd.—John 10:1-18.

Golden Text: I am the good Shepherd, the good shepherd layeth down his life for the sheep.—John 10:11.

All the rulers of the past before the time of Jesus ruled with a dignified spirit and an iron will. The great masses were talked to in terms they could not comprenend. Jesus came to give light to the world. He came to show all people how to live the single straightforward, influential life. He discussed freely things of

this life and the life beyond. The parable Jesus used all who heard could readily understand the illustrations He used. If He was talking to lawyers He illustrated His discourse with the law or some phase of it.

While talking to farmers Oe would speaking of sowing and reaping. To fisherman the nets were mentioned. Jesus had been teaching and preaching that He was the light of the world. He on this visit to Jerusalem had restored sight to the blind man and now He is telling them of the good shepherd. He explains how the sheep know and follow their shepherd. how the good shepherd takes care of his flock, protects and shelters them. When it is necessary the shepherd gives his life that the flock may have life more abundantly.

Jesus has given His life for us. We have the privilege of a larger life because He loved and lived for us.

He is the best shepherd. He supplies all our needs. He is able and willing to protect us in time of danger and temptation, to deliver us from th eholds of sin and recommend us at the throne of grace.

"Division has too frequently characterized the work of the undershepherd, whereas his work should be to bring together a loving union of brotherly fellowship."

"False shepherds come as robbers, who seek to plunder, or as strangers, who know not Jesus. The hireling shepherd keeps the flock for gain and runs away when he sees danger. Christ, the Good Shepherd, calls each sheep by its own name. It is a fact most comforting to know that each true follower has his own place in the Master's heart."

CHRISTIAN ENDEAVOR TOPIC

Sunday, April 15

The Lord's Day the Best Day

(Neh. 13: 15 22.)

LEONARD B. SMITH

There is a growing tendency to destroy the Lord's Day as a day of rest. Under the pretense of supplying the necessary conveniences of life one branch of secular industry after another is making inroads upon the Lord's Day. In this manner thousands of men and women are employed on this holy day who ought to be enjoying a needed rest, to say nothing of the needed spiritual uplift of this day observed in worship.

Christians who make it necessary for others to work merely to accommodate them in things not absolutely necessary, are more guilty of desecrating the Lord's Day than rae they who work to accommodate them. The writer has a member of his church employed as a rug clerk. Every Lord's Day a number of people attend the church opposite the store, and leave prescriptions to be filled by him while they are enjoying worship in the house of God. Hardly would investigation reveal the necessity of having these prescriptions fillled at this particular time every Lord's Day.

There are hundreds of drivers of milk wagons who could have a needed rest on the Lord's Day if they did not have to deliver milk to so many thousands of professing Christians. Barring cases of sickness, there is no occasion for having to make a man deliver milk to your door every Sunday morning. A Saturday night supply will keep fresh enough for Sunday, and should it fail, a day without milk is better than to be a partner to an open violation of the Sabbath.

Those who are endeavoring quite successfully to turn the American Lord's Day into a Continental or open Sunday, are using the pretense of trying to enable the poor man to have this day for recreation. But as a matter of fact every step in the direction of an open Sunday means merely adding another work day to the poor man's six. So the working man who favors the open Sunday, for whatever purpose, is merely taking spite out on himself.

Pleasure on the Lord's Day

God commanded rest and holiness for this day, but not secular pleasure. Rest and holiness were more essential for this day than were pleasure. Isaiah commanded against "doing thine own pleasure on my holy day." In spite of this there are many religious people who unscrupulously use the Sabbath as the one pleasure day of seven. The reason for this is because the hours of of the week are busily filled with secular duties. It is strange that so many will more securely safeguard the hours of secular duties from the intrusion of pleasures than they will the hours of God's holy day.

Sunday visiting. Sunday car-rides, Sunday auto parties, are among the modern curses that are hindering the progress of the church of God. There are people who would be shocked and astonished at the suggestion of a parlor game or other pleasure on the Lord's Day, who will load automobiles, or take the cars on this holy day with absolutely no other purpose in view than to spend its sacred hours in reckless pleasure. Sometimes they ask hte question, "What time de we have other than the Lord's Day for such things?" Well, because you are willing to rob your own six days for nothing but work, is that a justifiable excuse to take the Lord's Day for what belongs to hte week?

There are Gentiles who condemn the Jews for their openstores on the Lord's Day who will go out their back alleys and buy provisions on Sunday mornings. They will also stop at a soda fountain on the way from church, or mount a chair at a street corner to have their shoes shined. Let us be consistent, nad re fuse to buy or sell, or spend our money secularly on God's Holy Day before we attempt to rebuke others for desecration of our Lord's Day.

The Lord's Day is the best day. Therefore it is appropriate to do only the best things on this day. Our Lord declared "It is lawful to de well on the Sabbath." To make this the best day it must be marked by an unselfish ministry to others, and a day of single service to Christ."—*Reprinted from the Methodist Protestant.*

YOU CAN SAVE MONEY IN BUYING A PIANO

Write for a copy of the Christian Sun Piano Club's catalogue of Pianos and Player-Pianos. It will explain how the Club has already saved its members hundreds of thousands of dollars, and how it provides such an easy plan of payment and instruments of such excellent quality that every member of the Club is "perfectly delighted."

The Club insures perfect satisfaction to every member, so that dissatisfaction is impossible. Everybody must be pleased. Then, too, the Club price is so much lower than you would have to pay for a good piano if you were to purchase it independently. By placing your order through the Club of one hundred buyers you are responsible only for your own purchase yet you get the benefit of the big saving in price which results from the whole transaction.

You will never know how easy it is to buy a fine piano until you have investigated the Club's proposition. We have a catalogue for you, write for it today. Address the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.

A BIT OF HUMOR

Teacher: "Now you have in front of you the north, on your right the east, and on your left the west. What have you behind you?"

Small boy: "A patch on my pants. I told mother you'd see it!"

A school teacher recently asked her pupils to write a sentence illustrating the use of the word "heroes." Little Willie handed in the following sentence:

"A man sat down on a chair; there was a tack on the chair. He rose."

A celebrated vocalist was in a motor car accident one day. A paper after recording the accident, added: "We are happy to state that he was able to appear the following evening in three pieces."—*Exchange.*

"I've been looking for my husband for the last two hours," said an agitated woman to a calm one.

"Don't get excited, madam," replied the latter. "I've been looking for a husband for the last twenty-five years."

"See that man? Well, sir, he landed in this country with bare feet, and now he has millions."

"My word! He must be a regular centipede."

"How much vas dose collars?"
"Two for a quarter."
"How much for vun?"
"Fifteen cents."
"Giff me de odder vun."

Pat and Mike were watching some bricklayers at work one day and Pat asked:

"Say, Mike, what is it that holds the bricks together?"

"Sre," said Mike, "that's aisy. It's the mortar."

"Never a bit of it," said Pat. "That kapes them apart."

A young Swede appeared at the county judge's office and asked for a license.

"What kind of a license?" asked the judge. "A hunting license?"

"No," was the answer. "Aye tank aye bane hunting long enough. Aye want a marriage license."—*The New York Freeman's Journal.*

The teacher was telling her pupils the story of Red Riding Hood. After describing the woods and iwld animals that flourished therein, she added: "Suddenly Red Riding Hood heard a great noise. She turned about and what do you suppose she saw standing there, gazing at her and showing all his sharp, white teeth?" "Teddy Roosevelt!" volunteered, one of the boys.—*E. M. M.*, Cleveland, Ohio.

The Sergeant: "Look here before you're served out with your uniform, you'd better slip down to the washhouses and get a bath."

The Recruit: "Wot? ! come 'ere to be a soldier—not a bloomin' mermaid!"

The fair young creature was becoming very impatient and nally exclaimed:

"Mercy! We have waited thirty minutes. We'll miss the opera waiting for that mother of mine."

"Hours, I should say," he replied, none too sweetly.

"Ours!" she cried rapturously. "Oh, Will, this is so unexpected." And she fell upon his neck.

Mickey Finn came home with a report from the school physician that he had adenoids and would Mrs. Finn have them attended to at once.

"Ad'noids; what's thim?" she asked.

"They're things in your head, maw what has to be took out," replied her son.

"He's another," saids Mrs. Finn with much earnestness, "an' what's more I can prove it. Don't I fine comb your head every Saturday night and it's never a ad'noid kin I find?"

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THE CHRISTIAN SUN

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REV. FRANK MASON NORTH, D.D.
President Federal Council of the Churches of Christ in America

Vol. LXIX } ELON COLLEGE, N. C. WEDNESDAY, APRIL 18, 1917 { No. 15

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

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IN ADVANCE

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OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

Editorial

THE UNITY OF TWO CHURCHES

Last week we published an article under this same heading and gave an outline of the Methodist Protestant Church. As we said last week we are giving below a brief outline of the principles, government and work of the Christian Church.

Many very encouraging letters and words have reached us about the message last week and we trust that the publishing of these two outlines of these denominational interests will be of some benefit to the cause of Christ.

Let us say in passing that our own publishing business located at Elon College, has within the last six months, done about the same amount of work for the Methodist Protestant people of North Carolina as it has done for members of our Church However this does not take into consideration the publishing of The Christian Sun.

THE CHRISTIAN CHURCH

The Christian Church may be composed of any or all who constitute the body, of which Christ is the Head.

The Christian Church is opposed to contentions and schisms in the body. Envying, strife and divisions are hurtful to the church, and antagonistic to the teachings and spirit of our holy religion.

One of the great purposes of this church is to propogate the fruits of the Spirit, and to cultivate brotherly love.

The church holds to all those essential doctrines of evangelistical Christianity, by which the church universal has been established, and maintained. It does not antagonise other denominations, but seeks their co-operation in extending the benefits and comforts of our common religion to all mankind.

The purpose of this church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to the Lamb of God who taketh away the sin of the world.

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the church.

This church requires no compromise of faith on the part of any child of God in order to communion or fellowship: here denominational distinctions cease to exist and Christian love binds the brotherhood together

The purpose of this church will be consummated in the conversion of the world, and the union of all Christians.

Principles of the Church

The nature of the church, as set forth, requires that the prniciples of the church be general, rather than particular, yet comprehensive, embracing all those truths, facts, and doctrines which are indisputably revealed, and allowing each individual to form his own opinion upon minor points according to the best light and evidence before him.

The Scriptures contain an abundance of indisputable truth quite sufficient for the moral guidance and spiritual enlightenment of man, and well adapted to the comprehension of all. We may, therefore, dispense with all those doctrines and tenets which set the brethren at variance and take the following cardinal principles as the ground-work of organization:

(1) The Lord Jesus Christ is the only Head of the church.

(2) Christian is a sufficient name for the church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

The church should avoid all debates and disputations, especially of a public character, which tend to create strife, enmity or division among the followers of Christ, and should not employ means of doubtly propriety, but should use those spiritual weapons which are mightly, through God, to the pulling down of strongholds.

Organization of a Church

1. In the organization of a church, a regularly ordained minister of the gospel shall preside.

2. Those wishing to unite with the church shall first enter into the following agreement:

We, whose names are hereunto annexed, members, as we trust, of the body of Christ, having exercised repentance toward God and faith toward our Lord Jesus Christ, being desirous of associating ourselves together as a church, agree to be governed by the following principles.

(a) The Lord Jesus Christ is the only head of the church.

(b) Christian is a sufficient name for the church.

(c) The Holy Bible is a sufficient rule of faith and practice.

(d) Christian character is a sufficient test of fellowship and of church membership.

(e) The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

3. Those who have signed the above agreement should then proceed to elect or choose a Secretary and a

Treasurer, and should choose or appoint other officers or committees, as may be necessary. They should also elect two, or more, of their number, to be ordained Deacons of the church. Respecting the election of Deacons time should be had for consultation, reflection and prayer that the choice may fall upon those best suited to the office.

4. After a church has been organized, members may be received from any Christian church or other evangelical denomination, by letter, or other evidence showing their full connection therewith, or by exercising repentance and faith.

5. No one, if under charge of immoral conduct, shall be received from any other church, until charge be removed, or satisfactory evidence given of reformation.

Duties of the Church

1. Every church shall procure, if possible, a regular pastor to minister to it in holy things, and to take the oversight of its spiritual interests.

2. The church should faithfully regard the teachings and moral injunctions of them that have the rule over it.

3. The church should labor to satisfy fully the temporal wants of its pastor by stated payments, so that he may be free from worldly care and anxiety, and give his undivided attention to the work of the ministry.

4. It shall be the duty of every church, as early as practicable after its organization, to unite with the conference in whose bounds it may be located, and to comply with all reqests of the conference to which it may belong.

5. Every church should have at least four sacramental meetings during the year, and four conferences for the transaction of business, in which all the members in regular standing should participate.

6. The church should observe the ordinances and maintain gospel worship in its purity and simplicty.

7. It should administer impartially the government of the church.

8. It should endeavor to promote holiness, not only in action, but in all manner of conversation.

Membership

We have in the United states a little over 106,000 members, with a total of 1,350 ministers.

Territory

Our work is divided into two conventions, and then into conferences by groups We have twelve of these conference groups embracing more than fifty conferences. Eight of these are in the South and cover the following territory: North Carolina (but none of the Western part of the State where the Methodist church is strong), Virginia, Georgia, Alabama, part of West Virginia and Delaware; also a part of Pennsylvania, Ohio, New York, Maine, Tennesee, Indiana, Illinois, Maryland, New Jersey, Missouri, are the principle states of the hurch in the North and West.

Educational Institutions

The Church has under its control the following educational institutions: Christian Biblical Institute, Defiance, Ohio, Defiance College, Defiance, Ohio, Elon College, Elon College, N. C., Jireh College, Jireh, Wyoming, Kansas Christian College, Lincoln, Kansas, Palmer College, Albany, Missouri, Starkey Seminary, Lakemont, New York, Toronto Bible and English Institute, Toronto, Ont., Union Christian College, Merom, Ind., Weaubleau Christian College, Weaubleau, Mo.

Charities

The Church has an orphanage located at Elon College, N. C., which is under the direction of the Southern Christian Convention. The Church also has an aged ministers' home located in the state of New York.

Publications

The following publications are issued by the Christian Chprch: The Herald of Gospel Liberty, The Christian Sun, the Christian Vanguard, The Christian Missionary, The Missionary Herald and Christian Star (colored) and a number of Sunday school papers. Of course these do not include the booklets and Sunday school literature.

Boards

The Church carries on its work through boards and Conferences. We have a Board of Home Missions, a Board of Foreign Mission, Board of Publications in each convention, Board of Education, Board of Sunday schools, Board of Christian Endeavor, and a number of minor boards.

OUR FOREIGN MISSIONS IN A NUTSHELL

By Rev. M. T. Morrill, D. D.

The foreign missionary work of the Christians was begun in 1887, when Rev. and Mrs. D. F. Jones went to Japan from North Carolina, and located at Ishinomaki. Within six months they gathered a church there, and soon after erected a small chapel and parsonage. Their first convert was Toshio Ohta, a splendid young man who became an excellent interpreter. The Joneses visited other towns, employed several Japanese evangelists, and prepared the way for our whole northern or Sendai field.

Compelled to move to Tokyo in 1888, they began to work there at once, and organized a church of seventeen members in February, 1889, which is now called our Azabu or Mamiana Cho (Street) church. This was the nucleus of the southern or Tokyo field.

In 1905 Rev. and Mrs. E. C. Fry located at Utzunomiya, opening preaching stations there and in towns near by. This was a very difficult field, but they were able to report a church organization in 1907. This was the beginning of our middle or Uzonomiya field. A girls' school was opened in that city in 1907 by our Mission, with Mrs. Fry as principal; later, when the Board was compelled to abandon the project, Mrs. Fry continued it on her own responsibility,, and now has property adequately meeting the government requirements for school purposes, with forty pupils and seven teachers.

Missionaries now on the field are: Rev. and Mrs. A. D. Woodworth and Rev. and Mrs. C. P. Garman, Tokyo; Rev. and Mrs. E. C. Fry, Utzonomiya; Rev. and Mrs. E. K. McCord, Sendai. Miss Alice True, Amesbury, Mass., is at home on furlough.

Others who have been connected with the Japan mission: Rev. and Mrs. H. J. Rhodes, resigned in 1892; Miss Christine Penrod, resigned in 1907.

The present status of the work (October, 1916) is as follows: Ordained pastors, 1'; unordained, 2; Bible women, 4; stations with missionary residence, 4; outstations, 15; organized churches, 14; total members, 1,065; Sunday schools, 34, enrollment, 3,047.

Mission homes in Tokyo, Utzunomiya, and Sendai. Chapels in Tokyo, Oji, Utzunomiya, Sendai, Ichinoseki, Wakuya, and Ishinomaki. Total property valuation, about $23,000. (Continued on page six)

DARE SCHOOL TEACHERS REMAIN NEUTRAL REGARDING LIQUOR TRAFFIC

By M. V. O'Shea, Professor of Education, University of Wisconsin

The Dry people say: "The saloon is inimical to human welfare. It is a detriment to the people of our state in their bodies, in their minds, and in their morals. Many individuals who are ruined by alcohol do not have strength of will enough to leave it alone. Therefore the community should come to their rescue and make it impossible for them to secure it."

The Wet people say: "It is none of the state's business whether an individual drinks or does not drink. The state must keep its hands off from an individual's private life. If a man wants to drink himself to Hades it is his own affair."

What attitude will the school men of this state take toward this conflict? Will they remain neutral? Is it any of their business whether or not the saloon continues to wreck the bodies, minds, and morals of people? Every school man in this state knows that the school could do better work than they do if there were no saloons. Every teacher realizes the necessity of trying to build up resistance in the young man to the seductions of the saloon. This being the case, we ask again—have the school people of this state any vital interest in the question of whether the state will become dry or remain wet?

We say that every teacher in this state has a very vital interest in this question, and that it is his business to take a stand on the subject. He can remain neutral only because he is a coward. In his classroom he teaches the evils of alcohol, but his influence is often precisely nothing because of the temptations which surround his pupils outside of school.

We have to deal with this mainly as a sociological and not as a classroom problem. We can teach pupils the evils of alcohol with all the energy and skill we can command; but so long as they are bombarded with alluring suggestions outside of the classroom we can accomplish but very little. We have to get the evil where it is principally manifested. That is to say, we ought to abolish the saloon. A teacher who does not make his voice felt for this movement outside of the schoolroom as well as within is a neutral factor so far as the evil of alcohol is concerned.

The children are the principal sufferers from alcohol in American life today. They inherit the nervous instability which alcoholism develops, and they suffer because of the cruelties and neglect of parents who forget their parenthood when rum fastens its tentacles upon them.

We are aware of the difficulties which teachers will encounter in some communities if they come out into the open to fight alcohol. Occasionally one hears of a teacher who has lost his position because he has expressed himself against the saloon. But we have never yet heard of any community that would dismiss all its teachers if they, as a body, took a stand on the Dry and Wet question. A teacher working alone runs a chance of being decapitated if he attacks the vested interest behind the saloon. But standing together teachers can make hemselves fel for temperance and not suffer disaster in reputation or in their profession.

WAR IS ESSENTIALLY EVIL

(Rev. J. W. Diggle, D. D., in The Hibbert Journal.)

All war is indeed essentially anti-Christian. For if Christianity means anything at all, it means brotherhood and love. War, on the other hand, is the negation of brotherhood and the destruction of love. By no possibility can Christianity and war be harmonized. They are diametrically opposed to each other. Their origins and springs are fundamentally contrarient.

The root of Christianity is love. Its fruit is also love. Where love is not, Christ is not. But war is not born of love. War is always born, on one side or both, of envy, greed, covetousness of possessions, or lust of power.

You may Christianize, through the help of God, the results of war; but neither God nor man can Christianize war itself. War is the doing of the devil and a fruit of the flesh; and the fact that good often springs out of it does not make it good, any more than the fact that the sacrifice on Calvary brought in the redemption of the world acquits the Sanhedrin of the ecclesiastical murder. The hands that slew the Christ were wicked hands, although His slaying was the source of our salvation. And war is none the less essentially devilish because it frequently brings to light the heroism, the valor, the nobility of self-sacrifice, of those engaged ii it, and the splendid patience and uncomplaining endurance of those who suffer and are bereaved by its carnalities and brutalities, its barbarities, atrocities, and iniquities.

THE OLD HOME'S WORK

By William T. Ellis, LL. D.

Author of "Billy Sunday and His Message," etc.

The bank-president's face seemed blank and bored as he deftly dismissed a business caller. Then his eye caught the next in turn, a friend who had returned from a visit to the banker's old home. At once his face broke into beaming smiles, and he settled himself in his chair for a chat, heedless of the waiting line of clerks with documents to be signed and of men with "deals" to discuss.

Skill in the art of listening is a first requirement in a banker; and this man, who is the head of an institution known throughout the nation, is an adept at it; but on this occasion the springs of speech were loosed. He did most of the talking and his friend did the listening. The old homestead in New England was the theme, and the visitor's praise thereof had made its owner's eyes glisten.

"You can hardly understand what that old farm means to me," so ran the banker's tale, "because eight generation of my family have lived in it. For more than two hundred and fifty years my forefathers have wrestled with that soil and grown high ideals thereon. My earliest ancestor was the original Quaker settler in those parts, and he suffered sorely for his prnciples. And we've all been members of the Society of Friends ever since, even to this day. The principles of that first American grandfather seem now to be in the soil as well as in the blood."

Looking beyond the growing line of callers in the outer office, without seeing them, the banker's eyes became meditative, as he continued: "When I left the old home and came to this big city, somehow that homestead

had a steadying effect upon me. I felt quiet and sure, for I knew that always there was the old home waiting to welcome me back. So the city never put me into a panic.

"And when, as I grew into larger responsibilities, and the temptation to deviate from the straight line of Quaker principles would confront me, I would say to myself: 'No, I won't do it. If I can't succeed here in a way worthy of my faimly name and traditions, I can at least go back to the old farm, and do what better men have done before me, wrest a simple living from the soil.' I know how to wear cowhide boots and do every form of farm work, and it has seemed as if the old place always stood there as a refuge from the snares of a business man's temptations. It has represented to me the trials and standards that are best worth living for.

"Now every summer I take my family back to the unchanged old home, with its memorial stone ot the first Quaker, which stands at the back of the pasture; and I hope the place will do for my son what it has done for me—give him a firm hold on the eternal values that are sometimes befogged by the grime and dust and smoke of a modern city, and that stand out clear and supreme in the clear air of the homestead of our forefathers."

By this time the impatient callers, to be seen through the open door of the private office, had grown to a throng; and the conscience-smitten visitor took his departure, although the banker showed a disposition to talk further. The friend had received his lesson in relative values, and he went forth from the financier's sanctum with more elation than is felt by many men who leave the same spot bearing promises of loans of hundreds of thousands of dollars.

"I SHALL YET PRAISE HIM."

Ps. 42: 5, 11

By Anne Johnson Flint

I shall yet praise Him—though blossoms have withered,
Empty the fold is and barren the field,
All the fair promise of harvest has vanished,
Fig-tree and olive have failed in their yield.

I shall yet praise Him—though the mist shrouds me,
Though through the darkness there shineth no star,
Though long delayed be the world of His counsel,
And to all seeming He hideth afar.

I shall yet praise Him for victory given;
Though fierce the sifting, His prayer cannot fail;
Till the fourth watch He may leave me in darkness;
Then clouds shall lift and the light shall prevail.

I shall yet praise Him who knoweth my pathway,
For all His leading through desert and sea,
For the sure promise that standeth forever,
For all His purpose fulfilled unto me.

I shall yet praise Him—mute mouth filled with laughter,
Silent lips opened and tongue used to song;
Surely praise waiteth; joy, sown for my reaping,
Cometh to harvest, though lingering long.

Clifton Springs, N. Y.

PRAYER MEETING VS. THE MOVIES

Pleasures of which people say that they see nothing wrong in them may yet prove very harmful to the spiritual life. A gentleman of our acquaintance tells how he recently attended prayer meeting in his church and after the meeting went to a moving-picture theater to see a widely advertised and instructive series of pictures. There were about thirty-five at the prayer meeting and over a thousand at the theater. He was surprised to note the presence at the theater of many fellow members of his own church. This led him to look around for other familiar faces, and he recognized many more whom he was able to identify as belonging to one or another of the various churches of his city. He himself had always maintained that the movies afforded much instruction and innocent pleasure, but on that prayer meeting night he saw that this particular form of indulgence becomes a habit which creates a drift away from the Church and leads to widespread religious indifference. It is the seemingly harmless things of the world which constitute such a peril to the Church and to the Christian life. We need not stay to ask: "Are we doing wrong?" We have but to question, "Whither is their drift, and whither do they tend?" to establish the fact that thousands of Christian people would rather attend a moving-picture show than a prayer meeting. Whatever might be said for or against moving pictures, it is clear that there is very much wrong with professing Christians who thus put God and the interests of their souls and the value of their example for others in a subordinate place. The empty seats in the prayer meetings and at our Sabbath services tell a tale which is the condemnation of those who would occupy them, but who constantly absent themselves for the enjoyment of other pleasure which make a mockery of their religious professions.—*Christian Intelligence.*

IN THE HEART

We sometimes hear people say: "I have had you in my heart." It is a dearer place than the mind and means that they have not only thought, but have affection for us. So I love to think that Jesus, our Friend, has us not only in his thought, but in his heart. He holds us there to caress us and to wish all manner of tender blessings upon us. He will not only always think about us, but he will always love us. It is for the people who are in our hearts that we do things. We are fertile in planning surprises for them, because they are always with us in the deep-down place where we live and love. Jesus is just so with those who are in his heart. He is always planning sweet surprises of grace for them. All he asks in return is that we shall keep him in our heart and love him and plan daily surprises in love's loyalty. —*Exchange.*

While we are contending for our liberty, we should be very cautious not to violate the rights of our conscious in others, ever considering that God alone is the judge of the hearts of men, and to Him alone are they answerable.—*George Washington.*

(Continued from page three)

In 1901 Rev. H. J. Rhodes, who had been missionary in Japan, and Rev. and Mrs. D. P. Barrett went to Porto Rico to open a mission for the Christians. They located at Ponce, on the south side of the island, occupying several towns, until their field extended about 30 miles along the sothern coast, and included about 75,000 people, Salinas on the east being made a missionary residence.

Mr. Rhodes returned home in 1902, and the same year Rev. T. E. White and Rev. Miss Jennie Mishler were sent to the field. Day school work was abandoned, and the whole effort was put into evangelization. Miss Mishler finally located in Santa Isabel, and Mr. White in Salinas.

Missionaries now on the field: Rev. and Mrs. D. P. Barrett and Miss Olive G. Williams, located in Ponce.

The present status of the work (October, 1916) is as follows: Ordained pastors, 2; unordained, 1; Bible women, 1; station with missionary residence, 1; outstations, 10; organized churches, 5; total members, 273; Sunday-schools, 8; enrollment, 649.

Chapels or houses for worship are located in Ponce, Canas, Arus, Manzanilla, Playita, Santa Isabel, Salinas, Las Mareas. Total property valuation, about $17,000.

For the year ending September 30, 1916, our foreign receipts were: Special funds, $1,870.67; regular funds, $20,090.68; borrowed, $2,000; total, $23,961.35. Our expenditures were: for foreign work and repayment of loans, $19,963.51; for administration, $2,22.47; for deficit and other purposes, $1,802.37.

REV. JAMES O'KELLY

Two articles have recently appeared in The Christian Sun respecting the resting place of this great man. Dr. W. T. Herndon says in his article that his father willed the cemetery where O'Kelly is buried, to the O'Kelly heirs. I feel sure that Brothern Herndon did not will the cemetery to any one but simply made an exception of the cemetery. There are other relatives of O'Kelly as nearly related to him as Dr. Herndon. Dr. York's wife of Mebane is as near. Will York's wife, a daughter of Rev. T. J. Fowler is as near and all of Jefferson, O'Kelly children are as near and they are scattered about in Tennessee, Mississippi, and possibly other states. It might be well to investigate closely before an effort is made to take up the remains of O'Kelly. There was trouble at Burlington a few years ago respecting taking remains of a dead body. My wife's aunt was Jefferson O'Kelly's first wife.

W. G. CLEMENTS

Morrisville.

THE MIKADO'S TITLE

The ruler of Japan really should be called ten-o, not mikado. The latter means "royal gate" and is a title somewhat similar to sublime porte, which is used indifferently to mean the Turkish Sultan, his government or the country itself. Ten-o means "heaven's highest," a title surpassing all the most grandiloquent European efforts. The original Japanese equivalent for ten-o is soumelamikoto, but the former is universally used, perhaps on account of its brevity.—*Clipping.*

NOTES AND PERSONALS

Superintendent Chas. D. Johnston, of the Orphanage, was at Holy Neck near Holland, Virginia, on last Sunday and possibly at Holland on Sunday night. At this writing he is still in that section in interest of his work.

Rev. J. Lee Johnson and Rev. P. T. Klapp have for the last ten days been holding a revival meeting at Danville, Va. Rev. L. I. Cox, and Rev. J. F. Morgan have been in a series of meetings at Reidsville, N. C. with Brother J. H. Moring leading in the singing.

We chronicle with sadness that our country is actually in a state of war, long expected by some and unexpected by others. For more than a year we have been on the verge of the great disaster, but hoping all the time that it would be avoided. So far as we can see every possible means was used to prevent war. Our way seems to be that of defending our own interest and the interest of our country. The president has called upon the whole nation to help out in the struggle.

Rev. D. P. Barrett, Ponce, Porto Rico, has sent us a copy of the Government and Principles of the Christian Church printed in the Spanish language. The volume is about the same size as ours. We are impressed with the translation of the title which reads: *Origen principias of Gabierno De La Iglesia Christiana.* Thus we read it: The Origin, Principles and Government of the Church Christian.

Last Sunday the Editor and his wife were privileged to be at Wake Chapel for the pastor, Rev. J. Lee Johnson. Miss Toshio Sato, a Japanese student of the College was also with us. She spoke at the Sunday school hour, telling of her country, her life and the work that she has planned to do. She made a fine impression and moved every heart present. At the eleven o'clock hour it was our privilege to speak, and a great privilege it was, for the house was seated beyond its capacity and the attention was good. We were pleasantly cared for in the home of Mr. and Mrs. K. B. Johnson.

We are carrying each week a tally of the circulation of The Christian Sun and expressing what will be the outcome if the circulation does not reach the 3,000 mark. We have only about forty days in which to work and it would take a great pull to raise the amount in that time. But even if we should reach that amount, under present conditions of the country and the extreme high price of paper that many subscribers at $2.00 the year will barely carry the expense. This is a condition over which we have no control, and though our increase in circulation has been a little over two each day since last June, the rise in price of material has been so great there there was not enough to overcome this high tide in price of paper and all printing materials. And this is a pity too, for in every church community there are homes—good homes—that have not their church paper. We want to ask a question of every lover of The Christian Sun. Here it is: Can you say in your prayers, "Lord, I have done everything that I possibly can for The Christian Sun?"

COLUMBUS

The North Highland Christian church of Columbus is in splendid condition. Brother Duke, the pastor, is doing a good work at this point. They are now in the midst of a revival, and much interest is being manifested. This church has the largest C. E. Society of Columbus.

We are planning a special missionary program at Beulah on the fifth Sunday, when we will have all three of the missionary societies represented as well as all the Christian churches in Columbus district. Brother Willingham, the pastor of this church, is doing a good work.

Rose Hill which is still a home mission point, and perhaps will be for a few years yet, is still trying to face the future as optimistically as she can. Bad weather, and sickness hindered us no little this spring, but our Easter program was the most successful we have seen for the past three years. Those who deserve special mention were Mrs. A. A. Terrell, who made a splendid address, Mrs. J. L. Redmond, who read an original paper, an dthe superintendent of the Sunday school, Mr. J. R. Messer, for writing and setting to music an original song: "The Sunday school Smile" which was sung by nine girls and wonderfully praised by the large congregation that was present. We beg a continued interest in your prayers.

B. J. Earp.

HUNTINGTON, INDIANA

Last Sunday, Apirl 8, marked the closing service of one of the most successful revivals the First Christian church at Huntington, (Ind) has ever experienced. Even the first service of the two weeks' meeting was pervaded by a marvelous spiritual atmosphere. The pastor, Rev. L. E. Smith, preached a stirring sermon on "Prevailing Prayer Prevails," at the close of which about 150 persons came forward for reconsecration. The presence of the Holy Spirit was felt in power and, as many predicted then, a great season of spiritual uplift and blessing was in store. From this service to the close, there was no touch of coldness or indifference, and the church now feels that these two weeks were only the beginning of a revival that shall have even greater results during the coming months. Sixty-four new members were received, among whom were several entire families. This makes 208 that have been added to the church since Mr. Smith's coming to Huntington last May, one year ago.

During the meeting Mr. Smith was at his best in his preaching, and was most ably assisted by Prof. Frederick J. Balmond of Greensburg, Pa. He came to us highly recommended as a soloist and musical director, and in no way was he a disappointment. He puts a joy and an appeal into the opening service as few leaders are capable of doing, and his solos are always winning. By the use of "religious medley's" or by repetition of choruses he breaks any sign of approaching indifference and awakens the audience to new life with unusual power. Any church desiring the assistance of an evangelistic singer could not find a more capable, congenial, and cooperative leader. Beside this Mr. Balmond possesses a striking personality, is a fine spiritual, and an efficient personal worker.

On Easter morning all members, who had been received to that time and who could possibly be present, were given a general reception. An impressive scene followed as all present joined hands, forming a great circle around the Assembly and Sunday school rooms, while Mr. Balmond most effectively sang, "Will the Circle be Unbroken"? At the close of the evening service the last invitation had been extended and 12 more members recived into church fellowship, the Lord's Supper was commemorated as a fitting climax to the Holy Easter season and in grateful appreciation of our Father's bless

A Member.

P. S.: Thursday, April 11. Mrs. A. W. Whitelock was taken to the hospital this afternoon and underwent a very serious operation.

FORGETFULNESS OF SELF

Now when we are determined, come what may, to have a pleasant and a happy life, not then, as the reward of that insistence, does God bestow the music of the heart. He gives it when there is forgetfulness of self, and the struggle to be true to what is highest, though the morning break without a glimpse of blue, and the path be through the valley of the shadow. The one sure way to miss the gift of happiness is to rise early and sit up late for it. To be bent at every cost on a good time is the sure harbinger of dreary days. It is when we have the courage to forget all that, and to lift up our hearts to do the will of God, that, like a swallow flashing from the eaves, happiness glances out with sad surprise.—*G. H. Morrison.*

THE MAN WITHOUT A PURPOSE

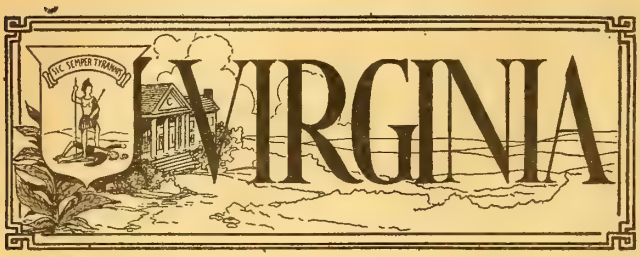
"I haven't any particular purpose," said a young man to Thomas Carlyle who chanced to fall in with him on one of his daily walks. Striking the pavement with his cane, the old philosopher of Chelsea thundered to his young companion: "Then get one—get one quick!" And the same may be said with equal earnestness to many another young man of today.—*Biblical Recorder.*

The Christian Sun

Goes to $2.00 on June 1, 1917 unless we reach a circulation of 3,000

We have this week *2350*

Number needed *650*



ORGANIZED SUNDAY SCHOOL CLASSES

Last fall I addressed a letter to Sunday school Superintendents in Eastern Virginia requesting them to notify me as to the number of organized classes. I regret to say that many superintendents did not respond.

I am glad to report some progress. On February 4, Windsor Sunday school organized its young men's Baraca Class with fourteen members. They are enthusiastic and this is destined to become and strong and influential class. Who will be the next?

J. E. WEST, Supt. of Organized Classes.

IVOR TAKES THE FIRST STEP

The Ivor church has appointed a commitee on pastorate and invited churches in adjacent territory to do likewise, looking to the establishment of a pastorate composed of Ivor and other churches and the location of a pastor at Ivor. Let every member of the churches in that section pray and work for that proposed pastorate.

What are our other churches doing along this line? If there is a single argument against this plan, let us hear from you through The Sun.

The great problem of the Christian Church is the pastorate system with a whole time minister and parsonage for each pastorate, and a minimum salary for the minister of one thousand dollars. Give us this and the membership and contribution of the denomination will double in ten years.

J. E. WEST, Chairman.

ENOCH HAL AND THE S. S. SUPTS

I noticed in last week's issue of The Sun that there was an inquiry on the part of "Two Subscribers" concerning Enoch Hal, as to what happened to him. We read of one Enoch that "he was not for God took him," but we are glad to find that our good friend Enoch Hal is still with us, and we are hoping that he feels as did another, "I think it meet as long as I am in this tabernacle to stir you up." I notice also that in last week's issue that he goes for the Sunday school superintendents under the heading, "Enoch Hal Licks S. S. Supts." Well, I suppose that they were love licks. We hope that the chastening may do good. But in Heb. 12: 11, we read, "Now no chastening for the present seemeth to be joyous but grievous: nevertheless afterward it yieldeth the peacable fruit of righteousness unto them which are exercised thereby."

I am wondering if one or both of the "two subscribers" have the office of superintendent in the Sunday school, and I am wondering, too, how they were "exercised" when they read what Enoch Hal had to say about them. Or if they are superintendents and need to be reminded in the way Enoch puts it to them, may be they are like the man I heard of. He was living far beneath his privilege and his pastor, hoping not to appear to be preaching at the man, endeavored in a sermon to throw some light on the situation. The man gave good attention while the earnest message was being delivered. At the close of the service he said to the pastor, "You certainly did give it to them today. They are my sentiments. That is what I like to hear."

I wonder how many superintendents read Enoch Hal's article in The Sun of April 14, knowing that they had opening their school in the same old way as long as they have had the office, and yet went right on the next Sunday without at least trying to work out a program and bring something new. But if so may be they are saying, "Enoch Hal certainly did give it to them."

W. D. HARWARD.

Dendron.

SUFFOLK LETTER

Preaching every night in addition to numerous other duties has left no time for writing for The Sun; but the campaign has ended with twenty-five new members and more to follow. Some other churches have done more an others less, but the simultaneous campaign for two weeks secured a large attendance, toned up the church life, and reduced worldliness. The services in all the churches sought to awake nthe Christian conscience, to deepen the spiritual life, and to increase activitly among the members, and the church life is on a higher plane. The reaction will not be so great as the reaction that follows a union meeting. Never in the history of Suffolk has there been so many sermons delivered in fifteen days, twelve sermons each Sunday, and six on each week night.

The declaration of war during the evangelistic campaign in so many cities leads the mind to contrast these two great forces in human society. War undertakes to preserve honor by taking human life; religion undertakes to preserve honor by saving human life. They are the opposite poles in the moral world. War is not defensible on religious ground and religion is not defensible on the ground of war; each excludes the other as light and darkness exclude each other. Between the two there is no field for debate. In the last analysis there can be no war in religion and no religion in war. But in the present state of human society the good and the bad are mixed. War is not absolute and religion is not absolute. Nations are not bad enough to war without conscience and not good enough to serve God without hate. The real warfare is between right and wrong, between light and darkness. The present world war is such a war. Apparently it is a war between nations; in reality it is a struggle for freedom; apparently for freedom from tyranny; but in reality for deliverance from the bondage of sin. Leaers do not always interpret the struggles of society nor do they enter into the motives that move nations to action. But one thing must be true, and that is right will be victorious in the end of the war. The races can never be enslaved again, and the world will never

be under the control of Satan. As science gradually gains in dominion over nature, Christianity will gradually gain in dominion over mankind. Earth, sea, and air must yield to scientific research; man, nations, and society must yield to the spirit of God. The world may have to be crucified with Christ, liberty may come through rivers of human blood; rulers may perish in the last struggle; revolutions may set the appressed at liberty; but no matter what it costs o liberate mankind, i will come; for Jesus said: "He hah sent me to proclaim liberty to the captives;" and just as far as Jesus has been received into human society, men and nations are free. But partial application of Christianity gives only partial freedom. Every Christian knows that his own life is free in proportion to his surrender of all to Christ and the control of his life by his Lord. When nations become thoroughly Christian, war will be no more; swords will be beaten into plowshares and spears into pruning hooks; trenches will be converted into furrows, forts into temples, groans into praises, spies into evangelists, and battle cries into hallelujahs.

W. W. STALEY.

FOR SOULS THAT STAND ALONE

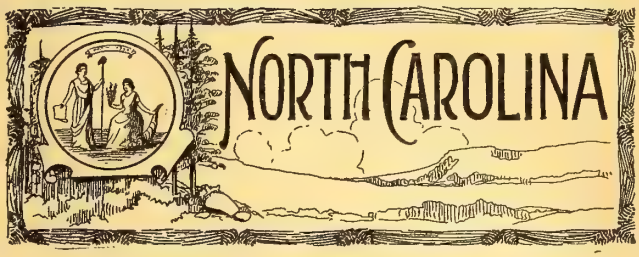
Count me o'er earth's chosen heroes—
They were souls that stood alone,
While the men they agonized for
Hurled the contumelious stone;
Stood serene, and down the future
Saw the golden beam incline
To the side of perfect justice,
Mastered by their faith divine,
By one man's plain truth to manhood
And to God's supreme design.

By the light of burning heretics
Christ's bleeding feet I track,
Toiling up new Calvaries ever
With the cross that turns not back;
And these mounts of anguish number
How each generation learned
One new word in that grand *Credo*
Which in prophet hearts hath burned
Since the first man stood God-conquered,
With his face to heaven upturned.

—*Selected.*

THE MOVIES

It was a confidential little tet-a-tete in the restaurant, and the dear sister was quite enthused: "Why, do you know," said she to the woman across the table, "our pastor is opposed to the movies! and I think unwisely so. I attend them all the time. The picture shows are histrionic and elevating if the plays are correctly interpreted." Then she added: "The most interesting thing I have seen lately was Tillie Moots in her new play, 'My Five Husbands.' There were five reels, and there was no time for ennui during the whole show. The scandal was simply delicious."—*The Western Christian Advocate.*



NOTICE

All who have not paid their pledges made at the last session of the Western North Carolina Conference are requested to send them in at once. Send money to the undersigned who in return will send receipt.

T. E. WHITE, Chairman H. M. C.

NOTICE

Group No. 2, including the following churches: High Point, St. John's, Asheboro, Seagrove, New Center, Christian Union, Union Grove and Pleasant Cross are hereby reminded that the meeting place is Pleasant Cross, time, April 28-29. First session opens at 10 A. M., Saturday.

T. E. WHITE, Leader.

Ramseur.

NOTICE

Group No. 3, of Western North Carolina Conference, comprised of Keyser, Antioch, (c), Mt. Pleasant, Poplar Branch, Grace's Chapel, Zion, Center Grove, Hank's Chapel, churches are to meet according to adjournment of last meeting with Antioch (c) on April 28 and 29th. Delegation same as to Conference. I trust that those in the District who may chance to read this notice will make it a personal matter and see to it that their churches are represened if arrangement has not already been made. Program will be arranged later.

T. J. GREEN, Leader.

Ramseur.

GREENSBORO

We had a delightful Easter service. Dr. W. C. Wicker of Elon College, was with us and preached to good acceptance at both the morning and evening services. The Knights Templars in full uniform worshipped with us at the morning service. The floral decorations of evergreens and flowering plants were beautiful. The music was appropriate and well rendered. The audience was large and very attentive. Revs. Smith, Hook, and Fleming, students at Elon College, were with us in the evening service.

Our Christian Endeavor holds the Banner for another quarter. Their report at the last Christian Endeavor Union meeting was adjudged the best out of eleven societies represented in the City Union. This speaks well for our society.

Mrs. S. A. Caveness, one of our efficient Sunday school teachers, not only teaches her class of girls on Sunday, but she has them meet every other Thursday afternoon, with her or in the home of some member of the class, in

a sewing circle and there teaches them sewing. I got into one of their meetings the other day. It was a pleasant and happy group. They were sewing that afternoon, not for themselves; but for others.

Our Sunday school library continues to grow, and is proving very popular.

I believe there ought to be a general call for united prayer for guidance and deliverance in the crisis through which we are passing. Doubtless the earth never experienced such birth-pangs as it is now passing through. Oh! that men and nations would obey the golden rule: "Whatever ye would that men should do to you, do ye even so to them". Math. 7: 12. I would that men and nations might learn the lesson that Nebuchadnesser did without having to pass through such experiences as he did. Dan. 4.—"The heavens do rule."

P. H. FLEMING.

STATE BOARD OF HEALTH WILL DO LIFE EXTENSION IN ALAMANCE

Beginning the first week in May, the State Board of Health, under the direction of Dr. A. J. Ellington, will begin the work of a life extension campaign in this county which will consist mainly of physical examinations given free to all the citizens of the county between the ages of 25 and 65 years. Dr. Ellington is a specialist in this field of work, having graduated in medicine at Columbia University and received training at the New York City Hospital. He also studied with the Life Extension Institute of New York City, and the New York City Health Department. He has recently completed a similar campaign in Henderson and Vance County, where his work was received and appreciated by the people in the highest terms.

The plan by which Dr. Ellington proposes to do this work is to open offices in three or four towns or convenient places in the county, with all the necessary modern equipment and laboratory facilities for making thorough and scientific physical examinations, including urine examination and blood pressure tests. There will be no operations made or treatments given, but sound practical advice as to habits of living and practices of conditions or diseases. The diseases that will be given special attention and for which the examination will be made will be cancer, tuberculosis, kidney diseases, including Bright's, organic heart diseases, diabetes, apoplexy, and arteriosclerosis or hardening of the arteries. Defects of the mouth, eyes, ears, nose and throat will also be given attention.

The purpose of this feature of health work is to prolong life and make it more useful. Health experts have found that an examination that will detect impairments or the first signs of diseases, at the stage where oncoming disease can be checked or prevented, is the most effective means of prolonging life, particularly at the time when it is most valuable. The chief reason for such work is that mortality in middle life is rapidly increasing. Another reason for this work is that physical defects such as uncorrected vision, efective hearing, or diseases of the mouth or gums are handicapping people by ecreas ng their efficiency as well as their health. Oftentimes by not their physical condition people engage in work that is wholly unsuited and that is detrimental to their health.

Next week Dr. Ellington will send letters to the people giving full details of the work and telling them how to get this examination. Everybody is expected to be on the lookout for these letters.

THE SIGNS OF THE TIMES

On a recent Thursday morning, while this scribe and family were at supper, our church members, townsmen, fellow-students and neighbors of Elon College village and community invaded our home and made our family quite happy. There must have been some two or three hundred—there seemed in our joy to be five hundred or more—thus gathered for the invasion. The sitting room was employed as a depository and the good things for table and larder collected there would have made a heart glad, even in a time when prices were low; but with present prices our gratitude knows no bounds. Uncle Wellons has already written in The Sun about the good occasion but I could not forego a line because my heart would not let me. We appreciated most of all the large number who came with their gifts to show their personal interest in the pastor's pounding. We know now what is meant when it is said the giver as well as the gift is esteemed. The children decided that after all it was not the most unfortunate thing to have a father who is a preacher and the good wife had some care for a husband who is a preacher. It was all a most happy evening, with the abundant gifts, the eloquent and inspiring addresses, the sweet hymn, the appropriate prayer and the happy throng of givers and receivers. The incident will never be forgotten in this household.

In giving to our preachers and to our neighbors to express our gratitude and our liberality the American people have come to give in large abundance. This liberality has for the past several months expressed itself in ship load after ship load of provisions that have gone forth to Belgium and other portions of Europe to help feed the millions there whom war has reduced to need and distress. I notice in today's paper (April 16) that when the civilians had been driven from Lens and community by the Germans the latter seized three months' rations gathered at Lens by the American relief committee. Several times the Germans have seized food and supplies contributed by Americans for those whom German arms have reduced to suffering, thus using themselves that which sweet charity had provided for the dependent and the needy.

But now we shall have to contribute far more; we shall have to add money and our boys to the gifts heretofore sent so as to aid in bringing about that day speedily when peace, sweet peace, shall reign in all the earth. The world conflict between democracy and militarism had to come, it seems, but woe be to that generation to whom it came. Since 1776 men have craved the right to be and to think and to act according to their ideas of justice, truth and morality, and that sentiment has spread through all the nations and must cover the earth as the sands the sea shore. Democracy is fighting its last great battle for freedom and God is preparing His people for liberty through love and life through service.

J. O. ATKINSON.

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

EDUCATIONAL MEETINGS

1. *Collegiate Registrars,* Lexington, Ky., April 25-27. This is our annual gathering for the discussion of College entrance requirements, student records, grading and other topics dear to these college officials.

2. *Commission on Christian Education,* New York City, headquarters of the Federal Council of Churches of Christ in America, May 6, 1917. The Christian Church has three members: Drs. Martyn Summerbell, P. W. McReynolds, and W. A. Harper. The meeting will discuss the relation of the colleges to the World War among other things. May all our men be there!

Marriages of Elonites

April 7—Rev. Joseph W. Fitzgerald, New Hope, N. C. to Miss Ruth Elizabeth Kluttz, West Durham, N. C.

April 14—Mr. Alton Thomas West, Hopewell, Va. to Miss Lucile English Ayler ,Newport News, Va. Mr. West was a former Elon teacher, but is now a business man.

April 18—Mr. Archibald Edward Pye, Detroit, Mich., to Miss Thelma Clymer, Greensboro, N. C.

Long life and full happiness to these promising young people in their new estate!

Our Seaside Chautauqua

Last Sunday was Chautauqua Day in our churches. This organization has wonderful educational possibilities. This is a day, not of hit and miss methods, but of thoroughly scientific programs of work in the churches. It is not a Sunday school Convention, though the various problems of the problem are fully discussed. So also are discussed the every problem you may need solved—and much preaching, and such laughing and praying, and much bathing, and such eating of the rich fruit of the deep sea you never heard of before nor will hear of again except at our Chautauqua.

You will want to come again. "Once a patron always a patron." That is the organization's motto. It will prove trustworthy in your case, I know.

The Blue Conference for College Men.

SOME INSIDE INFORMATION BY PROF. A. M. TRAWICK.

Dear Mr. Man:

Say, Bo, have you ever been to Blue Ridge Summer School? Up in North Carolina, you know, the other side of Asheville, this side of Ridge Crest, just below Brown's Pasture, not far from Spanish Castle. You couldn't miss the way. Take the right hand road after leaving Black Mountain, and keep on taking the right every time you come to the forks of the road, except the last time where you take the road straight ahead. You can ride in a Ford if you have 40 cents, but you can walk if you need to. Hounshell always walks.

There will be others with you. From Old Kaintuck to Mobile Bay, from Virginia Beach to Oxford, Miss., they come and many of them will walk because they want to save their pennies for chocolates and fig newtons. You may send your other shirt and climbing shoes over on the Conference truck, if you want. Bob Denny who has been at Blue Ridge before, left his bundle under Booker Washington cottage, so you need not wonder why he did not bring anything with him.

Hurry up and get to Robert E. Lee Hall before supper. Mr. Wells may not know just how hungry you are, and if you are not prompt Fatty Poteat will get to the table rst. Let me tell you now, so you will never forget it; Fatty was never known to be late at meal time. Another thing you will discover for yourself; the first supper is the best meal you will have for ten days. Be sure to make the best of it. Thereafter it will be a black-strap nd baked beans.

While you are eating, a very important, youngish looking man will call upon you to lay down your knife and listen to him. You might just as well put your knife down right now, for Doc Weatherford is going to make his first speech. You will hear him many, many times, but he always breaks nito this first supper with a speech. He will say: "Men (and in this form of address he does not really mean to exclude Phil Trigg and Roy John—Doc is very polite) "Men," says Doc, looking out toward W. D., Jr., "I have thought again and again and again how I can make this Conference the most tremendously real thing in your lives. I want you to throw yourselves with perfect abandon into every feature of the program—I want you to throw yourselves with perfect abandon into the pool every morning before breakfast." Here Sam Parker jumps upon the table and proposes three long rays for Doc Weatherford and the lid is off.

The real business of the Conference has now begun. The business is divided into three parts: (1) *Yelling* Everybody must yell. Yell every time anything is said, yell every time anything is not said. If you cannot yell, sing. If you cannot sing, do like Fitzgerald does—sing base. Make a noise. Give fifteen rays for Kiser William, Watt Raine, or Martha Washington! Wake 'em up!

(2) *Athletics.* This feature of the Conference consists in walking over to Ray Logate's farm for afternoon tea, playing Rook with the girls in Lee Hall, or in attending Dr. Horne's lecture on sub-conscious epistemology. Some of the bolder spirits go up to Mrs. Hobb's cottage to kill snakes, and a few listen to Ed Cook tell what he is going to do when he becomes a Bishop. Martha Washington goes to the pool for her annual

(Continued on page fourteen)

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:

Our financial report looks very encouraging this week and makes us feel confident that we will raise the $1,000 for the Easter Offering. The churches are coming up nicely in this offering. We have in the Southern Christian Convention 231 churches and 46 churches have responded to this call. With the contributions of friends we have raised on the Easter Offering the sum of $486.97 we still have 185 churches to hear from yet. I want to urge all churches and Sunday schools to send in this offering right away. We want every church to have a part in this offering. It makes this work encouraging when the churches and Sunday schools stand by us so loyally.

We want to visit a Sunday school every Sunday from the first Sunday in May to Thanksgiving and talk to our people about the Orphanage work. If any of the Sunday schools have any special days they would like to have me come and will write me I will be glad to make my arrangements to be present.

We are very much in need of goods to make fifteen middy blouse suits. It will take about six yards to the suit, so if any of our good ladies feel in their hearts that they want to contribute to this worthy need we will appreciate it very much. We always count on the good ladies doing their part and we feel sure the goods for these suits will be sent in.

Our little orphans were very kindly remembered Easter by the good ladies of the Graham Christian church who gave us fifteen dozen eggs for Easter morning.

Our good brother T. E. Brickhouse, of Norfolk, Va., remembered us very kindly and shipped to the children one barrel of choice wine sap apples. They came in good condition and made fifty-one little children happy.

Mrs. Barbara Andes sent to us about 40 pounds of evaporated apples and Mrs. Berta Argenbright six qut. cans of tomatoes, this from Harrisonburg, Va.

We appreciate these donations very much and they bring happiness to our little folks, as well as to the Superintendent and matrons.

CHAS. D. JOHNSTON, Superintendent

Report for April 8,1917.

Brought forward $1365.96

Monthly Sunday School Offerings

Suffolk Sunday school, Va.	$25.00	
Haw River Sunday school, N. C.	1.00	
Chapel Hill Sunday school, N. C.	1.00	
Johnson Grove Sunday school	1.00	
Needham Grove Sunday school, N. C.	1.50	
Richland Christian Sunday school, Ga.	1.50	
Berea Sunday school, Va.	10.00	
Antioch Sunday school, Va.	1.00	
Bethany Sunday school, Va.	2.00	
Holy Neck Sunday school, Va.	2.00	
Windsor Sunday school, Va.	4.40	
Old Zion Sunday school, Va.	1.00	50.40

"Aunt Quilley's Band"

Aunt Lydia	66	
Aunt ———	1.00	
Mr. and Mrs. C. H. Stephenson	1.35	
Mr. & Mrs. W. N. Hunter, Atlanta, Ga.	1.17	4.18

Easter Offerings

Piney Plains Sunday school, N. C.	9.00	
Zion Sunday school, N. C.	2.00	
Christian Chapel Sunday school, N. C.	5.00	
Union Grove Sunday school, N. C.	5.00	
Union Ridge Sunday school, N. C.	7.00	
Union Surry Sunday school, Va.	5.00	
Wentworth Sunday school, N. C.	10.14	
Hanks Chapel Sunday school	10.14	
First Christian Church, Norfolk, Va.	15.00	
Bethlehem Sunday school, Littleton, N. C.	2.00	
Martha's Chapel Sunday school, N. C.	3.50	
Morrisville Sunday school, N. C.	5.75	
Spring Hill Sunday school, Va.	5.25	
Ramseur Christian Sunday school, N. C.	19.05	
Oakland Sunday school, N. C.	5.00	
Mt. Bethel Sunday school & Church, N. C.	5.32	
New Hope Sunday school, N. C.	5.00	
Baraca Class Raleigh Sunday school	10.00	
Hobson Christian Sunday school, Va.	8.50	
New Providence Sunday school, N. C.	6.91	
Amelia Sunday school, N. C.	5.00	
Leaksville Sunday school, Va.	5.25	
Hines Chapel Sunday school, N. C.	10.00	
Kite Sunday school, Ga.	3.00	
Mt. Auburn church, N. C.	12.00	
Ebinizer Sunday school, N. C.	15.00	
Elon College Sunday school, N. C.	20.00	
Salem Chapel Sunday school, N. C.	5.00	
Isle of Wight Sunday school, Va.	10.00	
Catawba Springs Sunday school, N. C.	2.79	
Windsor Sunday school, Va	12.22	
Graces Chapel Sunday school, N. C.	1.00	
Graces Chapel Church, N. C.	3.85	
Graham Christian Church & S. S., N. C.	10.00	
Parks Cross Roads church & S. S., N. C.	5.00	
Ingram church, Va.	5.00	
Lebanon Sunday school, N. C.	15.00	
Antioch Sunday school, Va.	15.00	
Berea Nansemond Sunday school, Va.	15.00	
Shallow Ford Sunday school, N. C.	6.00	
Asheboro Sunday school, N. C.	5.00	

Patterson Grove Sunday school, N. C. ...	5.15	
A Friend, Elon College, N. C.	1.00	
Mr. & Mrs. L. E. Carlton, Kinston, N. C.	5.00	
Miss Annie Staley, Franklington, N. C. .	2.00	
Mrs. Lucy Vanderhoof, Parker, Kans. ..	2.00	
Mrs. Dr. Crawford, Mebane, N. C.	1.00	
Mrs. G. W. Suits	1.00	$343.05
Miscellaneous		
Sale of Calf Hide	3.06	
Sale of Cotton	29.00	32.06
Total for the week.....		$429.69
Grand Total		$1795.65

FAIRY DOT

Such lovely stories as Aunt Emily could tell—stories of fairies and goblins and of little flaxen-haired princesses! And how Dottie Dudley did love to hear them!

"I think, Aunt Emily," said Dot, "that I like best of all the story of the wish fairy. I wish I were a fairy and that I could just grant wishes all day long."

And what do you suppose Aunt Emily did? Made the loveliest crown of shining gold paper and put little blue bows and bells on Dottie's shoes and a sash round her waist and a wand of glistening paper stars in her hand; and little Dottie Dudley was transformed into a sweet little hazel-eyed fairy. Aunt Emily kissed her and sent her off to "Fairy Dell."

"O dear," said grandma, "I wish I could find my glasses!"

And away Fairy Dot flew, upstairs and downstairs, and back came grandma's glasses. Grandma's wish came true.

"O," said little brother John, "I wish some one would help me put my soldiers away."

"And there on the spot
Was Fairy Dot."

Mother wished her flowers were watered, and father wished for his newspaper; Aunt Emily wished for some one to help stir the cake and seed the raising, and Bridget wished she knew what the clock said; Towser looked as though he wanted a drink, and the kitten begged for some milk; and there were wishes everywhere in Fairy Dell. Wasn't it good Fairy Dot was there?—*Bessie C. Clymer, in the Kindergarten Review.*

THE GREAT TRANSITION

"Hello!" said I. "What's that?" And I stooped to pick it up.

"That," replied the boy who happened to be passing through the school yard with me, "is nothing but a lead pencil."

"But it is a whole one," said I, "and with a rubber on the end."

"I know it," said the boy.

"What! Do you mean to tell me that you have seen this here before?"

"Yes." Everybody has seen it."

"All the children in your school have seen this lying here day after day, and not one has picked it up?"

"Of course. What should we pick it up for? There's plenty in the schoolhouse; the town buys 'em."

I had been given a text for a long meditation. Not pick up a whole new lead pencil! And a pencil with a rubber on it!

When I was a boy, we prized even slate pencils. A boy who hooked anybody's slate pencil was baited until he gave it up; but a lead pencil! We fought for lead pencils as the Greeks and Trojans fought for Helen.

BABES IN CHRIST YET TESTIFYING

"I have just returned from a tour over my district," writes James Lyon, of Hisar, India, "and we found four thousand new converts, and five thousand seekers for Christian baptism, but did not baptize one, for the simple reason that we are not able to teach them for lack of workers. Just as fast as our resources allow we are preparing workers from our new converts and also teachers for our village schools. At one of our meetings, the young converts one after another spoke in simple language from the heart, of the forgiveness of their sins. As I heard these babes in Christ lisping their Heavenly Father's name in praise, prayer and testimony, my joy was full. I remarked, 'This is worth the labors and toils of a lifetime, with all of life's crosses and losses and tribulations.' "—*Missionary News.*

HOW HE GOT EVEN

"Getting even" is a hazardous undertaking. A Philadelphia lawsuit, originally involving less than $60, has ended a long course through the courts, with costs aggregating over $13,000. The plaintiff got the $60 sued for, but his lawyer's bill was $1,700. He is $1,640 to the bad, but he has "got even," for the other fellow had a lot more to pay.—*The Christian Herald.*

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MARRIAGES

GORDON-BURTON

Married at 406 Blanchard Avenue, Greensboro, N. C., April 8, 1917, by the writer, Mr. William H. Gordon and Miss Bertha T. Burton. We wish for them a long, happy and prosperous life.

P. H. Fleming.

GALLANT-WATTS

At the residence of the bride's parents on 1204-20 St. Colmbus, Ga. Mr. Clyde Gallant and Miss Ressie Watts were happily united in matrimony. The bride ana groom are two of the most faithful members of the Rose Hill Christian church. The ceremony was performed on Easter Sunday at 3 P. M. by their pastor. May their lives be happy together.

B. J. Earp.

COWARD-CRAVEN

At the residence of the bride's parents in Coleridge Township, April 4, Mr. William M. Coward and Miss Maleta Craven were united in matrimony. The groom is the noly son of Mr. Hugh Coward and the bride is the oldest aughter of Mr. C. H. Craven. They will make their home in the community, and their many friends wish them well.

T. E. White.

SUNDAY SCHOOL LESSON, APRIL 22.

By A. L. Hook

Jesus Anointed at Bethany. John 12: 1-11.

Golden Text: She hath done what she could. Mark 14: 8.

As usual Jesus expected to attend the feast at Jerusalem. He was on His way to Jersalem and since He had such close friends near to the city He decided to rest a few days in seclusion before appearing among the throng that He knew would condemn Him and hang Him on the cross.

The disciples, all were with Him, did not know of the hour so close at hand. They were received loyally. Jesus was the honored guest. Many people came to see Jesus and also Lazarus who Jesus had raised from the grave. Lazaruh had the privilege to sit with Jesus at meat and enjoy His comradeship. He was the sunshine of that home. He is willing to be the sunshine of any home. All who have Him cannot have anything but sunshine.

Mary spared nothing in serving her Lord and Master. She knew His worth and took the greatest pains in making Him welcome and comfortable. Her love was so strong that she anointed Him with the best she had. Are we giving Jesus the best we have? Are we consecrating to the Creator all that we have. In this time of the world crisis we are more emphatically called upon to give our best to the Lord. He can use it to a better advantage than we can with our shortsightedness.

On the other hand think of the reception that the people of Jerusalem were about to give Jesus. What was the result? Think on these things.

"Jesus, like others, no doubt, hungered for real expression of affection. It must have added much to His happiness to have a few friends who truly appreciated Him. Would there not be more happiness at the present time and would people not be happier if kindly acts and loving deeds received better recognition?"

"The world goes wild over the startling products of a clever brain, but it is the good deeds of loving hearts that really enrich the world.

"The cold, calculating business sense of the world can never appreciate the worth of true sentiment, for the worldly Spirit has no conception of genuine self-sacrifice."

CHRISTIAN ENDEAVOR TOPIC

By H. J. Fleming

How Lying Undermines Character

Leviticus 19: 11, 12; Proverbs 6: 16-19

Character to be lasting must be built on the principles of right and justice which have ever made for the betterment of mankind. Nothing must go into the warp and woof of our character. All shady and inferior material must be discarded if we expect to build a character which will leave its impression upon those with whom we come in daily contact. And since one of the fundamental principles of character is purity of purpose it behooves us not to stoop so low as to give way to lies which eventually will undermine it. Now how do lies undermine one's character, in the first place it puts that in our life which is in direct opposition to the main essential of all good character, namely, truth. A man for a while may keep his true life hid, but in the end perhaps at some unguarded moment, he is caught in his wrong doing and his much boasted career is at an end. Among the things mentioned as an abomination to the Lord are lying lips. Now anything which is hated by God should be outlawed by man, for that which God hates is unfit for any man to be guilty of if he expects to win in the fight. At least it is hard to build a character which will stand the test of time and why put into it that which is of no good, the habit of lying. The chief trouble with lies is one brings on another and before we are aware we are moral liers who should be forced to cry no,ean, unclean as we go about the pursuits of our daily toil. In the second place lying undermines character by allowing tares to grow up where wheat should grow thereby permitting good soil to be wasted of that which does no one any good and which is a curse to its owner. The sad part about it is so many seem to think that it is all right to act dishonest in the little things but we must be honest in the large things. As sure as God lives he who is unjust in one small act will be unscrupulous in all his dealings, no matter how he tries to keep from it. In other work dishonest living will bring its reward and lying is dishonest living and the reward is an undermined character with these alongside it, a hypocritical attitude, a lost self-respect, a community district and a frown of disapproval from Him who reigns in the heavens.

I'm very fond of exercise,
I'm getting much too fat—
And I would take some exercise
If it were not for that.

—*Canadian Courier*

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DEPT. OF CHRISTIAN EDUCATION

(Continued from page eleven)

(3) *Stunt Night.* This is the spot light Conference proceedings; the reason why; the irreducible minimum; the sine qua non of the Conference program. On this occasion the faculty, together with Dr. Brown, professor emeritus of Public Speaking, and Will Webb, headmaster of the Department of Wind Jamming, sing the Conference melody: "We've been lecturing to the Bone-heads all the livelong day," and the delegations, including the men from Georgia Tech, join in the antiphonal refrain: "One grasshopper jumped across the other professor's back." Doc Poteat, Fatty's ancestor, stands on his head, Malcolm Guess repeats that thrilling little poem: "Lips that have touched paint shall never touch mine," and the lights go out. It is a great occasion.

Now, Bo, if there is anything else important about the Blue Ridge Conference, I will say it if you will remind me of it. I may have overlooked a few things like the class room work, the platform addresses, the life-work appeals, the financial session, the big men and the friendship the Conference makes possible, but I have given you the gist of it. Write to me if you think you may be able to go, and I will tell you more about it.

Yours for Blue Ridge,
THE COUNT.

SOUTHERN RAILWAY SYSTEM

Special Excursion Fares from Elon College, N. C.

$6.15—Black Mountain or Ridgecrest, N. C., account various Conferences. Tickets on sale May 31, June 1-11-12-13-21-22-27-28, July 5--13-19-20-27-30, August 1-6-10-14-17, limited seventeen (17) days from date of sale.

7.30—Lake Junaluska or Waynesville, N. C., account various Conferences. Tickets on sale July 15-16-17-21-22-23-24-25, August 2-3-4-5-11-12-13-17-18-19, limited seventeen (17) days from date of sale.

Round trip fares from other points on same basis.

J. O. JONES, T. P. A.
RALEIGH, N. C.

THE SOUTHERN SERVES THE SOUTH

Officer: "I want a man to go round and buy some good horses, sergeant. Are you—er—anything of a judge of horseflesh?"

Sergeant: "I dunno, sir. I've never tasted any!"—*London Mail.*

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TO
JACKSONVILLE, ST. PETERSBURG SARABOTA AND TAMPA
MONDAY APRIL 23RD, 1917
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The above fares will apply from all stations from Raleigh to Greensboro, including Henderson, Oxford and Chapel Hill Station, except fares from Henderson and Oxford will be fifty cents higher than shown above.

Tickets to Jacksonville will be limited for seven days, and to other points as shown ten days.

Passengers east of Greensboro will use regular train No. 139 to Greensboro, and special train from Greensboro which will leave there 7:30 P. M., and which will consist of Pullman, Sleeping Car and day coaches to Jacksonville.

For detailed information, sleeping car reservations, etc., ask Southern Ry., agents or address.

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GET YOUR PIANO NOW

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The Christian Sun Piano Clubs invites you to write for the piano cataloge. It will show you how to get the best piano at the lowest possible price on the most convenient terms of payment. It guarantees the quality and durability of your instrument and insures your perfect satisfaction. You cannot fail to be pleased. Thousands of Club members have tested the Club and have given it their heartiest endorsement.

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DEALER WANTED!

FROM ENOCH HAL

Dear Mr. Editor:—I note that "Two Subscribers" are making inquiry about me. They want to know if I am dead or just "run out" of something to say. So far as I know the first is not true, and as for the second, I am not quite ready to stop, though I may be about exhausted. But I take it for granted that "Two Subscribers" are interested in what I have been saying and that is encouragement for me to write again.

In my last letter I had something to say about Sunday school superintendents. None of them have attacked me about it yet, but two or three have about sized me up, or tried to place "Enoch Hal" since I spoke too plain on the subject. They have heard me say things before.

But what about a few of our Sunday school teachers? The good Lord bless some of them. They have to have two pair glasses so they can see the questions in order to ask them. Yes, looking right at the question and reading them out of the book. Think of it! And the whole class sitting right there with their books open, reading the answers. God save the State—no, I mean the Sunday school when no more preparation is made than that. If some men didn't do any more preparation for farming than they did getting ready to teach a Sunday school class, they wouldn't raise—well, I am not going to say it. Yes, I would like to tell you more about this class of so called teachers, but my mind runs off to the fellow who lectures his class from the time he opens it until he is called down by the ringing of the bell, and Mr. Editor, that makes me want to stop writing and go get my buggy whip and whip some sense into the whole bunch. Don't lecture your class the whole period and then fool yourself into thinking that you have done a piece of wonderful teaching. *You have not.*

ENOCH HAL.

SPARKLES

O'shaughnessy: "Whin the war's over it's conscription we'll be havin', I'm thinkin'."

O'Bleary: "Sure, there'll be no conscription; but we'll all of us be forced to be volunteers."—*London Sketch.*

Little Girl: "A loaf, please."

Shopkeeper: "Bread's gone up a ha'penny this morning."

Little Girl: "Well ,ive me one of yesterday's."—*Punch.*

Book-Agent: "Here's a volume crammed with useful information. Chapter one, for instance, tells you how to manage servants."

Housewife: "Don't want it. One can't get help in this town to manage."

Agent: "Then here s another chapter in the book on self-help."—*Boston Transcript.*

"On what do you base your assertion that country people are brighter and more intelligent than city people, Hy?" asked the summer boarder.

"Why, right here in my almanac," replied Farmer Hyperbole Meders, "it says in the cities the population is a lot denser than in the rural districts."—*Judge.*

NOTHING LIKE A DICTIONARY

"Father," said his son, looking up from a book with a puzzled expression on his face, "what is pride?"

"Pride," returned the father, "pride, Why—a—O, srely you know what pride is. A sort of being stuck up ,a kind of—well, proud you know. Just get the dictionary; that's the thing to tell you exactly what it is. There's nohing like a dictionary, Johnny."

"Here it is," sai dthe latter, after an exhausting search. "Pride—being proud."

"Um—yes, that's it," replied the father.

"But——"

"Well, look at 'proud.' That's the way; you have got to hunt these things out, my lad."

"I've got it," answered Johnny. "Pre—pri—pro—why—"

"What does it say?"

" 'Proud—having pride.' "

"Thats it! There you are, as clear as day. I tell you, Johnny, there is nothing like a good dictionary when yo uare young. Ttake care of the binding, my son, as you put it back."—*Tit-Bits.*

A RAIN SONG

Don't you love to lie and listen,
Listen to the rain,
With its little patter, patter,
And its tiny clatter, clatter,
And its silvery spatter, spatter,
On the roof and on the pane?

Yes, I love to lie and listen,
Listen to the rain.
It's like the fairies—Pert and Plucky,
Nip and Thimble-nose and Lucky—
Trip and Nimble-toes and Tucky—
On the roof and on the pane!

That's my dream the while I listen,
Listen to the rain.
I can see them running races,
I can watch their laughing faces

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THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

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IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

Editorial

HOMES AND HEROES
Henry W. Grady

The man who kindles the fire on the hearthstone of an honest and righteous home burns the best incense to liberty. He does not love mankind less who loves his home the most. The germ of the best patriotism is in the love a man has for the home he inhabits, for the soil he tills, for the trees that give him shade, and the hills that stand in his pathway.

The love of home, deep-rooted and abiding; that blurs the eyes of the dying soldier with the vision of the old homestead amid green fields and clustering trees; that follows the busy man through the clamoring world, persistent to put cares aside, and at last draws his tired feet from the highway and leads him through the shady lanes and well-remembered paths, until, amid the scenes of his boyhood, he gathers up the broken threads of his life and owns the soil his conqueror—this—this lodged in the heart of the citizen is the saving principle of our government.

Stand by the flag—it has stood by you.

* * *

The man who is late getting to church leaves first.

* * *

The price of smiles remains the same. Use a few more.

* * *

Love in a man's heart is a safer thing than money in the bank.

* * *

Does God give to your community in proportion to what it does for the church?

There is a vast difference between appreciating the service of a man and appreciating the man.

* * *

The motive of some is either run or ruin. They are not willing to co-operate or follow—their way is the only way.

* * *

Don't put the price of your hired servants so low that they cannot live and then place temptations in their way and expect them to be honest.

* * *

It is bad enough for a man to have his church paper stopped, but worse when he asks for it to be done and doesn't pay up.

* * *

We reach a dangerous place when we are forced to impress our sincerety upon our fellowman by the use of superlatives and adjectives.

* * *

We are not concerned about higher criticism so much as we are bringing the lives of individuals to a place where they can discriminate. It is the one-sided man that is in danger.

* * *

WAR PROHIBITION MEASURES

Governor Carl E. Milliken, of Maine, together with Rev. Frank Mason North and Rev. Charles S. Macfarland, respectively President and General Secretary of the Federal Council of the Churches of Christ in America, sent the following telegram to President Wilson:

"Commission on Temperance of the Federal Council of the Churches of Christ in America, representing thirty leading Protestant denominations having a membership of eighteen millions, in session in New York City, petitions the Presient and Congress of theUnited States to pass a bill for nation-wide prohibition as a war measure, preventing the manufacture and sale of liquor as a means of safety and efficiency, and to conserve the grain and other food products now being wasted in the manufacture of liquor. Under any circumstances it favors the prohibition of the sale of liquor to soldiers and sailors of the army and navy, by such means as may be most effective."

The telegram was also sent to Thomas R. Marshall, President of the Senate; Champ Clark, Speaker of the House; Claude Kitchin, Democratic Floor-Leader; James R. Mann, Republican Floor-Leader; and to Secretaries Newton D. Baker and Josephus Daniels.

Plans for a national campaign of education, dealing specifically with the situation created by the war, were outlined by the Commission and steps were taken to augment teh regular executive force of the Federal Council by securing the services—as associated Secretaries—of the various denominational Temperance Commissions' secretaries.

* * *

A WORTHY ORGANIZATION

Again we call attention to the Ministers' Mutual Benevolent Association recently organized in the Southern Christian Convention. This, it seems to us, is a worthy organiation and should have the support of the entire ministerial list. We note that other denominations have the same helpful organiation.

For the benefit of any who are not familiar with the plan and program of the organiation, we take pleasure in giving it in outline. Here it is:

Purpose

The purpose of the Ministers' Mutual Benevolent Association is to provide for the widows nad orphans of those ministers of the Gospel who become members of the Association so that they may not be left in embarrassing circumstances upon the death of the head of the family. As a rule ministers are the most liberal, most unselfish and most self-sacrificing people connected with the church. They give their time and talents, means and moral support unstintingly for the promotion of the Kingdom; and often make no provision for the relief of their families when they are gone. Very few of them ever accumulate much property; many make meager financial provision for those dependent upon them; and those who provide insurance have no guarantee that litigation may not delay the payment of such benefits until hardship and suffering may result.

For these reasons the Ministers' Mutual Benevolent Association has been organized to provide for the immediate payment of a fund equal to one dollar for each member of the association to the widow or orphans of any minister who is a member of the Association or otherwise irected. When a member dies, notice of his death, signed by the attending physician and officiating minister at the burial, sent to the Secretary-Treasurer of the Association will bring a check by return mail to the beneficiary. This will provide for immediate help for those dependent upon the minister, who may be suddenly and unepectedly called from labor to reward.

Membership

There are two classes of members, viz: participating and non-participating members. Any minister of the Gospel in good standing in his own church may become a participating member of the Association, and in case of his death the beneficiary, named by him, shall participate in the benefits of the Association.

Any layman who wishes to assist the widows and orphans of deceased ministers may become a non-participating member of the Association by paying the required membership fee and keeping his dues paid in the same manner as does the ministerial member, but he shall not participate in the benefits of the Association nor shall calls be made for payment of dues upon the death of such member.

Membership Fee

Ministers and benevolent laymen may become members of the Association by paying $1.20, an amount equal to double dues, which shall be known as a membership fee. Of this fee, two dollars shall be deposited as a reserve fund for the immediate payment of a benefit claim in case of the death of any ministerial member of the Association. In case of two deaths near the same date, the reserve fund would be sufficient for immediate payment of both claims.

Dues

After the payment of the membership fee, each member will be notified by card of the death of any membr, at which time the name and address of the deceased member will be given, the total amount paid beneficiaries will be stated, and the amount paid to the last beneficiary will be named. When such notice is received by the surviving members, each member will send to the Secretary-Treasurer $1.10 as dues. One dollar of such dues will be used to replace the amount paid out of the reserve fund to the beneficiary of the deceased member. The other part of the fees and dues will be used in conducting the business of the Association.

Benefits

Upon the notice of the death of any minister who is a member of the Association in good standing, the Secretary-Treasurer shall send a check to the beneficiary equal to as many dollars as there are members, in good standing, in the Association. Any member who fails to pay his dues within thirty days after notices are sent out, shall not be considered in good standing until he shall pay such dues, nor shall he participate in the benefits of the Association while he is not ni good standing. If any member allows his membership to lapse, he may renew the same by paying up his back dues, or by paying the regular membership fee.

Officers

For the benefit of any who are not familiar with the ministers. The duty of the Board of Directors shall be to supervise the business of the Association, and to fill such vacancies as may occur among the officers by death or otherwise. There shall be a President, elected by the Board of Directors, who shall perform such duties as usually pertain to the office of the president of such Associations. The Secretary-Treasurer, who shall be a bonded officer, shall attend to all the financial business of the Association, be responsible for all financial obligations, pay all claims of beneficiaries, conduct all correspondence, and use the amount set aside for expenses as may seem advisable for the good of the Association by the approval of the Board of Directors.

Economical

The foregoing organiation will provide for the protection of the widows and orphans of the ministers who are members of the Association at the actual cost of conducting the business. It is more economical than other forms of insurance. There are no salaried officers, no large accumulation of surplus, and no heavy expense in conducting the business. Many ministers who enter the Association would be willing to help the widow and orphans of deceased ministers to the extent of the required dues, even if no returns were expectd. Many benevolent laymen will become members of this Association because of the opportunity to express their benevolence without embarrassing those who receive their help.

From the simplicity of organization, this Association will appeal to some; from the spirit of mutual helpfulness, it will appeal to others; and from the benevolent feature, it will appeal to all.

New Members

All ministers to whom this message may come are requested to send their membership fees and enroll at once, and to present the merits of the Association to other ministers and laymen that they may know of the opportunity to help in a worthy cause.

Board of Directors

Rev. J. W. Wellons, D. D.; Rev. W. C. Wicker, D. D.; Rev. L. I. Cox.

Officers

J. W. Wellons, President, Elon College, North Carolina; W. C. Wicker, Secretary-Treasurer, Elon College, North Carolina.

A BRIEF HISTORY OF THE SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR COVENTION

On May 29, 1909, a representative body of young people, and older ones too, gathered at Elon College, N. C. and organized what was then called the Young People's General Convention. At this meeting the following officers were elected: President, Prof. S. M. Smith; Vice-President, Rev. W. T. Walters; Secretary, D. J. Sipe; Assistant Secretary, Rev. L. E. Smith; Treasurer, Rev. L. I. Cox; Editorial and Field Secretary, Dr. W. A. Harper.

The second session of the Convention met at Elon College, N. C., April 15-17, 1911. Here Rev. L. E. Smith was elected President; W. E. McClenny, Vice-President; Rev. A. W. Andes, Secretary; E. T. Hines, Assistant Secretary; Rev. L. I. Cox, Treasurer; Dr. W. A. Harper ,Editorial and Field Secretary.

On June 15, 1911, Dr. W. A. Harper resigned as Editorial and Field Secretary. The Executive Committee were loth to accept his resignation, but recognizing the validity of his reasons did so, and elected Chas. A. Hines as his successor. On October 15, 1912 Rev. L. E. Smith offered his resignation as President, which was reluctantly accepted by the Executive Committee. The Committee then elected Rev. W. T. Walters as President.

The third biennial session of the Convention met with the Christian church at Burlington, N. C., May 28-30, 1913. The officers elected at this time were: President, Rev W. T. Walters; Vice President, Rev. C. H. Rowland Secretary, Rev. A. W. Andes; Assistant Secretary, Rev. J. V. Knight, Treasurer, Rev. L. I. Cox. During this session Rev. L. I. Cox resigned as Treasurer and Rev. J. O. Cox was elected in his stead. At this session the name of the Convention was changed to Sunday School and Christian Endeavor General Convention.

During the next biennium the Executive Committee accepted the resignation of Chas. A. Hines as Editorial and Field Secretary and elected Rev. C. B. Riddle. Later he resigned and Prof. A. L. Hook was elected. Rev. J. O. Cox also resigned as Treasurer, which resignation was accepted by the Committee. During the same biennium Mrs. F. Bullock was elected as Field Worker for the remainder of the biennium.

The fourth biennial session was held in connection with the Chautauqua at Virginia Beach, July 22, 23, 1915 The following officers were elected President, Rev. W. T. Walters; Vice President, Rev. C. H. Rowland; Secretary, Rev. A. W. Andes; Assistant Secretary, Rev. H. S. Smith; Financial Secretary, Rev. C. B. Riddle; Editorial and Field Secretary, Prof. A. L. Hook.

From the time Rev. J. O. Cox resigned at Treasurer the President, Rev. W. T. Walters, acted as Treasurer until May 3, 1916, when the Executive Committee elected Rev. A. W. Andes.

The Convention has gotten out a handbook each year containing the minutes and statistics of the various Sunday school and Christian Endeavor Conventions, has maintained a department in The Christian Sun, has added somewhat to the interest in the work of the young people throughout the Southern Christian Convention.

During the past few years the Convention has gotten somewhat in debt, because appeals for support have largely been ignored. Brethren and sisters, what shall we do with this Convention? Shall we support it and put new life into it, or shall we give it a decent burial.

A. W. ANDES, Secretary.

Harrisonburg, Va.

PROHIBITION AND THE CONSTITUTION

By the constitution Congress has eighteen specified powers. The eighteenth reads, "To make all laws which shall be necessary and proper for carrying into execution the foregoing powers and all the other powers vested by this constitution in the government of the United States or in any department or office thereof." Now several if not all of the previously mentioned powers of Congress will be distinctly and effectually aided for their execution in the enactment by Congress of Nation-Wide Prohibition of the liquor traffic. And a majority vote by Congress with the approval of the President can make such a long-desired law. The required two-thirds and the ratification by three-fourths of the state legislatures for a constitutional amendment are not needed in his case. So in view of the fact that a long and unnecessary wait would be called for by the amendment plan and in view of the fact that the country is ready for national prohibition and also in view of another very important consideration, we have entered upon the great war and should have the best citizen and soldiery efficiency possible. It is apparent that statutory prohibition should at once obtain and to that end all the Congressmen and the President should be importuned with thousands of petitions within the next few weeks.

E. H. PARKINSON, D. D.

Washington, D . C.

RAVENA, N. Y.

Easter Sunday was a big day in the Ravena Christian church. At the morning service thirty-one, many of them heads of families, were received into the church. At the evening service fourteen were immersed in the baptistry of the church. A number of others will be immersed in the stream later. At this service the church was filled, chairs were brought in until no more could be seated and many turned away. The revival fire seems to be still burning as one young railroad man gave his heart to Christ in the last Sunday evening service.

Last Thursday evening the church held its annual business meeting. The reports from the different societies of the church were most encouraging.

A musical-literary program was given by members of the church and Sunday school. Ice cream and cake served by the ladies. We are hoping for still bigger and better things in the future.

A. B. KENDALL.

It is difficult to be always true to ourselves, to be always what we wish to be, what we feel we ought to be. As long as we feel that, as long as we do not surrender the ieal of our life, all is right. Our aspirations represent the true nature of our soul much more than our everyday life.—*Max Muller.*

ELEMENTARY DEPARTMENT

Dear Co-workers:—

I want to call to your attention a change which has been made in the "Little Teacher" portion of the "Junior Herald," and I want to do this, because I want YOU to do something also.

If you will notice this paper carefully, you will see that at the bottom of every Lesson Story there are listed questions under the heading "SOMETHING FOR YOU TO DO", asking some little portion of work from the scholar each day. Now, won't you encourage the little folks to do this work? Won't you ask them not only to do it, but to bring back the paper to you the next Sunday so that you can see what has been done? If mistakes are made, see that they are corrected, praise the children for their neatness and accuracy and keep in touch with what the child has really gotten out of the lesson by this means.

Sometimes you will find it a check on the teacher as well, for you may find some little one who has totally misunderstood the lesson, a fact you would have no means of knowing unless some such plan is followed. In this case, see that the matter is made plain before you go on.

I wish, also, that you might plan for the children to keep these lessons, so that at the end of the quarter they would have a nice book of lesson leaves, instead of lost or destroyed paper. Let me suggest a splendid way to manage this. Get a roll of wall paper border, some good plain kind, and cut it into strips twice the width of the page of the "Little Teacher," fold it in the middle and you have a really good cover for a "book" at a very small cost. As each Lesson is returned, cut off the lesson page, and insert between the two covers. A punch, if you can afford one, will cut out a little hole in the leaf, and it can be easily threaded into the book, if you have a piece of string for tying the leaves together. If you have no punch, use a darning needle for sewing the leaves together. Put the needle through at top, bottom and middle of the cover, tying the loose ends lightly, making sure to have enough string to finish the entire book. Then at the end of the quarter, the strings can be finally knotted, the long ends cut off, and the little folks have a pretty booklet to remember the quarter's work.

Of course, the best thing is to use graded Lessons, and there will never be a better time to start, for next quarter we are going to take up Old Testament Lessons, hard indeed, to teach the average child. But if you have not yet seen your way clear to do the best thing, i. e. use the Graded work, then do the 'next best' and make these lessons as interesting and helpful as you can.

We are never so interested in what someone does for us, as in what we do for ourselves; there is no better way to interest a child in the Lesson than to give them a definite task, and expect results Then prepare to care for those results. I wish you would do this, and then send me the neatest book you have brought in that I may display it at the Chautauqua. It would help others to attempt what you have shown can easily be done.

MRS. F. BULLOCK

Suffolk, Va.

The Bible is a book worth more than all the other books which were ever printed.—*Patrick Henry.*

VALLEY LETTER

About the first of February began a revival meeting at Bethlehem. The weather was very cold, and the congregations were not large at first. However, the congregations and interest grew and we had a good meeting. There were seven conversions, and eight additions to the church. Bethlehem is in a good community, and we have some good people there. If all will get under the burden and help to bear it bravely. Greater things can be accomplished at Bethlehem than have been yet.

Immediately after closing the Bethlehem meeting, I began a revival a Maryland. Here we encountered rain, sleet, snow, and mud in the superlative degree. The roads became almost impassible, and I wondered sometimes how some people got to church. Weather and roads finally improved a little, and the church filled up with eager listeners each night. Much interest was aroused in the meeting, and twenty-one responded to the invitation to surrender their lives to Christ. Twenty-two united with the church. Of this number the majority are heads of families and are among the best people of the community. We consider this a great meeting for Maryland and as the church has always been very weak, and we believe the church and the cause of Christ are both greatly helped forward by this meeting. This is one of the churches established by Dr. W. T. Herndon during his missionary labors in the Valley about fifteen years ago.

From Mayland I moved my wife, babies, baggage, etc. to Bethel for a revival meeting. Here the meeting was somewhat broken into by funeral calls, and appointments elsewhere, and by sickness in the community. Neither the interest nor the congregations seemed to be very great at any time, but I attribute this partly to the reasons just named. However, there were five conversions, and two additions to the church.

Part of last week and this I am attending a great meeting in Harrisonburg conducted by Gypsy Smith, Jr.

In a few days family and I expect to go to Joppa to hold a meeting there, thence to Dry Run for a meeting.

On Wednesday night, May the sixteenth, the Sunday school Convention will meet at Mayland. Every Sunday school in the Conference should certainly send delegates, a report, and a contribution of two cents per member to the Convention. A good program has been arranged, and the Convention will doubtless be a feast of good things to those who attend, and an inspiration to the Sunday school and Christian Endeavor work in the Conference. If you come by rail get off at Broadway. If by private conveyance, leave the Valley Turnpike at Mauzy. Write J. D. Hillyard, Broadway, Virginia, when and how you will come.

The annual conference is beginning to loom up in

the distance. Bethlehem will entertain the Conference this year. Let all the churches remember that the apportionments this year are two and one third times larger than last year. The Conference decided last year that this increase was extremely necessary to the success and good name of the Conference, and it is certainly to be hoped that all the churches will come up in full. No one need get scared. Two and one third times what you gave last year need not hurt you. The best interests of the church and the kingdom demand that we put forth greater efforts than we have done in former years. Come on, let us wake up, get busy, and do something worthwhile for the Master while it is day.

A. W. ANDES

Harrisonburg.

LOST IN SIGHT OF HOME

A few months ago, during one of the severe storms that visited Colorado, a young man perished in sight of home. In his bewilderment he passed and repassed his own cottage, to lie down and die almost in range with the "light in the window," which his young wife had placed there to guide him home. All alone she watched the long night through, listening in vain for the footsteps that would come no more; for long hours before the morning dawned the icy touch of death had forever stilled that warm, loving heart. The sad death was made still sadder by the fact that he was lost in sight of home. How many wanderers from the Father's house are lost in sight of home, in the full glare of the gospel light! They have the open Bible, overflowing with its calls and promises, the faithful warnings from the sacred desk, the manifestations of God's providence—all tending to direct their footsteps heavenward; and yet from all these they turn away, waiting for the more convenient season, and are lost at last in sight of the many mansions—*Forward.*

THE POTENCY OF PRAYER

The potency of prayer has subdued the strength of fire; it has bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, expelled demons, burst the chains of death, expanded the gates of heaven, assuaged diseases, repelled frauds, rescued cities from destruction, stayed the sun in its course, and arrested the progress of the thunderbolt. Prayer is an all-efficient panoply, a treasure undiminished, unobscured by clouds, a heaven unruffled by the storm. It is the root, the fountain, the mother of a thousand blessings.—*Chrysostom.*

As far back as I can remember, I had the habit of thanking God for everything I received, and of asking Him for everything I wanted. If I lost a book, or any of my playthings, I prayed walking along the street, in school and out of school, whether playing or studying. I did not do this in obedience to any prescribed rule—it seemed natural. I thought of God as an everywhere present being, full of kindness and love, who would not be offended if children talked to him.—*Charles Hodge.*

NOTES AND PERSONALS

Billy Sunday is in the midst of a great revival in New York City.

Enoch Hal writes a pointed note this week. See page 16.

Rev. W. G. Clements, Morrisville, N. C., was a caller at THE SUN office Monday.

The fine spring weather should be the means of greatly increasing church and Sunday-school attendance, especially in the rural districts.

Brother T. A. Ingle, Greensboro, N. C., in sending his renewal says—referring to our cartoon—"I'll make it two more." He sends up an additional subscription.

Brother T. J. Holland, Wray, Georgia, writes that he is interested in the article that recently appeared in THE SUN on the "Unity of Two churches."

Mrs. Lillian Newman Stagg, Norfolk, Va., writes: "It does not matter about the size of THE SUN, or the kind of paper that it it printed on—I must have my church paper."

It may be very startling to many to know that we have about $2,000 due us on subscriptions. The income on the paper now is not enough to meet the weekly expense and yet all this amount due us.

The name Mrs. "B. F. Black" on page 8 should have been Mrs B. F. Frank. Brother Black was a frequent caller at the composing room of THE SUN during his recent stay at Elon and now when the "boys" see "B. F." they expect something "Black" after it

We are informed by those who have tried it that a revival is different these days when the people of the country are so deeply interested in national affairs. Bro. P. T. Klapp says that this was the militating force against the Danville meeting, though Bro. Johnson preached excellent sermons.

A call has been issued for a special meeting of the Federal Council of the Churches of Christ in America to be held in Washington, D. C., Tuesday and Wednesday, May 8 and 9, to consider questions of importance to its constituency of 30 denominational bodies having 18 million members, arising out of the entry of America into the world war. The meetings of the Federal Council are regularly held once in four years.

We have cut off several subscriptions since last issue and that is the reason for our slow progress shown in our weekly tally. Next week over fifty will have to be cut off. Are you in this list? We have been very patient with many who are due us for more than two years. We

have been hoping against hope until now. We have only one course to follow in order to obey the Postal Law—that is drop the names.

The Christian Sun must go to $2.00 the year June 1. There is no getting around it Even if we had 3,000 subscribers we could not carry on our work under present prices. Some one has asked if a subscriber does not pay up before June first if he will have to pay at the rate of $2.00 the year for his back account. Yes, sir, all subscriptions **not paid before June 1** will be renewed only at the rate of $2.00 the year. Watch your label and take advantage if you desire.

President Harrison of the Southern Railway has this sane and sensible thing to say about our food supply and its production: "Vast quantities of foods and forage will be required for our own army and navy and for our allies in Europe. These requirements for carrying on the war must be met, even though our people at home have to be put on short rations. There is every reason to believe that prices of foods and feedstuffs will be high, and, while it is the patriotic duty of every Southern farmer to produce not only enough to supply himself but a surplus for sale, he will find it profitable to do so. It should be impossible to find a farm anywhere in the South without a home garden. The armies and navies of the United States and our allies will require large quantities of meats and the meat supply of the world is short. There is no part of the United States in which meat can be produced more profitably than in the South, and every Southern farmer should at once adopt the policy of producing more than enough meat to supply his own requirements. But, however high prices may go, he should not yield to the temptation to sell his breeding animals. It is safe to predict that live stock prices will be high for years to come and the farmer who parts with breeding animals now will be cutting off large future profits."

We take the following note from the Elon College Correspondent to the daily press:

Elon College, April 13.—"The Christian man is the fightingest man on earth," declared President Harper in discussng before the Y. M. C. A. last evening the question, Will a Christian Fight? "But he will not fight for himself," he immediately added.

Dr. Harper discussed the issue of the international situation thoroughly and declared that no nation had a more righteous cause for resorting to force than the American people have today. The situation is even more humanitarian in its demands upon our spirit of helpfulness to our brother man than the righteous Spanism-American War, which liberated Cuba, because now we are to restore the freedom of the seas and guarantee the rights of neutrals.

The speaker showed that the first law of Biology is self-preservation. The Bible he declared nowhere teaches a man to use force to save his own life. Self-preservation is selfish and anti-Christian. A Christian must not fight in obedience to its behest.

But the first law of Christianity is self-sacrifice. The Christian man who will permit innocent children and pure women to be enraged in his presence without throwing himself in the forefront to protect and rescue them may be a biological biped, but he is no Christian. Under such circumstances a Christian man is the fightingest man on earth. The men who came out to hear the address and who overflowed the Y. M. C. A. hall and had recourse to the College chapel gave hearty assent to the conclusion of President Harper's address.

The selective conscription bill was incidentally explained and defended as the proper course for our nation to pursue in its effort to meet the crisis we face. In conclusion all were urged to be calm and prayerful, ready to go on quietly in life-preparation if not selected by the Government for its defense or equally ready to yield up life that humanitarian principles may obtain throughout the earth.

LIFE EXTENSION CAMPAIGN BEGINS WORK

The State Board of Health in connection with the Alamance County Board of Health will begin the life extension work that has been planned for the people of this county next week, beginning April 30th. This feature of health work which is mainly a thorough physical examination is offered free to any person between 25 and 65 years of age. Applications are already being received by Dr. A. J. Ellington, Director in charge, who is now in Burlington ready for work.

According to Dr. Ellington, letters giving full information concerning the medical examination and preliminary lectures are being mailed to the citizens of the county. The lectures given prior to the work of the examinations will be illustrated talks on the following subjects:

How to Live Longer; Physical Preparedness; Periodical Medical Examination.

The dates and places of the lectures are: Burlington High School, Monday April 30th, 8 P. M.; Graham, Court House, Tuesday May 1, 8 P. M.; Altamahaw, School House, Wednesday May 2, 7:30 P. M.; Ossippee, School House, Wednesday May 2, 8:30 P. M.; Oakdale, School House, Thursday May 3, 10:30 A. M.; Sylvan, School House, Thursday May 3, 3:30 P. M.; Saxapahaw, School House, Thursday May 3, 8:00 P. M.; Swepsonville, School House, Friday May 4, 1:00 P. M.; Mebane, School House, Friday May 4, 8:00 P. M.

The doctrine of purgatory was once disputed between the Bishop of Waterford and Father O'Leary. It is not likely that the former was convinced by the arguments of the latter, who, however, closed it very neatly by telling the bishop, "Your lordship may go farther and fare worse."—*Christian Register.*

The Christian Sun

Goes to $2.00 on June 1, 1917 unless we reach a circulation of 3,000

We have this week *2335*

Number needed *665*

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President ..... Franklin, Va.
Mrs. A. T. Banks, Vice-President ..... Henderson, N. C.
Mrs. W. H. Carroll, Secretary ..... Burlinton, N. C.
Mrs. W. T. Walters, Treasurer ..... Winchester, Va.
Mrs. W. A. Harper, Corresponding Sect'y .. Elon College, N. C.
Mrs. W. V. Leathers, Supt. Y. P. Soc. ..... Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes .. Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll ..... Greensboro, N. C.

SECOND QUARTERLY REPORT OF WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES OF EASTERN, VA. CHRISTIAN CONFERENCE FOR QUARTER ENDING MAR. 31, 1917.

Amounts received from Woman's Societies

Bethlehem	$ 8.65
Berea, Nansemond	15.35
Dendron	6.45
Damascus	7.00
Franklin	15.75
Holland and Holy Neck	6.05
Liberty Springs	7.25
Memorial Temple	7.40
New Lebanon	7.39
Newport News	5.00
Portsmouth	12.40
Rosemont	18.50
Suffolk	88.40
Third Church, Norfolk	13.11
Windsor	8.85
Waverly	16.10
Wakefield	6.00
Total	$249.65

Received from Young Peoples' Societies

Burton's Grove	$ 3.73
Franklin	3.60
Holland	21.65
Memorial Temple	1.00
Portsmouth	3.00
Suffolk	178.35
Union, Surry County	2.00
Waverly	30.00
Total	$243.93

Received from Willing Workers

Berea	$ 3.56
Franklin	2.30
Holland	11.06
Memorial Temple	3.69
Third Church, (2 quarters)	4.39
Windsor	1.44
Waverly	1.50
Wakefield	1.40
Suffolk	2.13
Total	$31.43

Grand Totals

Woman's Societies	$ 249.65
Young Peoples	$ 243.93
Willing Workers	31.43
Total	$ 525.01

These amounts are to be spent for the following:

Woman's Societies

Dues	$ 128.54
Mrs. Watanaba's salary	25.21
Foreign Bldg. Lot Fund	22.90
Mite Box Fund	8.20
Dona Delfina	1.00
Sunday school in Japan	12.50
Life Membership Fund	14.05
Contingent Fund	9.45
Cradle Roll	.30
Miss Hamaguchis	12.50
Support of Eulice Bradshaw at Elon Orphanage	15.00
	$ 249.65

Young People's

Dues	22.68
Support of Nora Watkins	17.25
Support of Porto Rico Mission	204.00
	$ 243.93

Willing Workers

Dues	$ 11.29
Mite Boxes	.60
Support of child at orphanage	7.39
Support of Missionary in Porta Rico	12.15
	$ 31.43

Total

Woman's Societies	$ 249.65
Young People's	243.93
Willing Workers	31.43
	$ 525.01

Mrs. Martin L. Bryant, 41 Poplar Ave., Norfolk Va.
Corresponding-Secretary and Treasurer of H. H. and F. M. S. of Eastern Va. Christinan Church.

QUARTERLY REPORT OF TREASUERE OF W. H. and F. M. OF VIRGINIA VALLEY CENTRAL CHRISTIAN CONFERENCE ENDING APRIL 15, 1917.

Received from Societies: Bethlehem, Dues $2.00; Winchester, C. E. $1.27; Winchester, Jr. C. E. $.45; Winchester, Y. P. Society, $.79; Total $4.51.

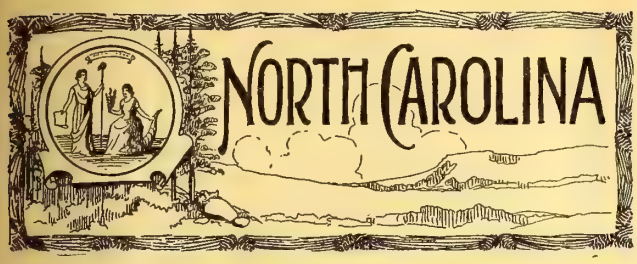
Received on Dollar Brigade: Miss Olive Showalter (Antioch) $1.00; Mrs. T. H. Showalter (Antioch) $1.00; Mrs. W. C. Wampler (Antioch) $1.00; Mrs. Bettie Smith (Bethlehem) $1.00; Total $4.00; Grand Total, $8.51.

MRS. B. F. BLACK, Treas.

QUARTERLY REPORT FROM NORTH CAROLINA AND VIRGINIA CONFERENCE

Durham: regular dues $5.10, special offering 1.10, thank offering 7.08, total $13.28; Elon College: regular dues $3 20, willing workers $.68, cradle roll $.45, total $4.33; Greensboro: regular dues $7.85, willing workers $.65, total $8.50; Ingram: regular dues $5.25, total $5.25; Pleasant Grove: regular dues $7.50, special offering $1.00, total $8.50; Palm St: regular dues $4.70, willing workers $1.58, total $6.28; Reidsville: regular dues $1.30, special offering $5.00, total $6.30; Grand Total $52.44.

MRS. L. M. CLYMER, *Sec'y-Treas.*



DOES THE COAT FIT YOU?

Each one of us are endowed with one, two, five or ten talents according to the pleasure of Him who distributes his talents as he wills The world does not ask How many talents have you, but, What are you doing with what you have? Are you developing and making them yield a rich fruit of harvest? Are you increasing them as did the wise men, or are you wrapping them in a napkin and burying them in the ground as did the foolish man? "To him that hath shall be given." If we neglect to improve what we have we allow them to weaken and die.

It is nothing less than a crime to be less than God put it in your capacity to be. Someone has said that the greatest thing that you can be is what you ought to be, what God put it in your power to be. It is not justice to self to remain content with anything less than the best. Live in the upper story of your mind where the air is pure, wholesome and invigorating. Make your life an expression of the best that is within you.

Make today an advance upon yesterday. Does Jesus mean more to you today than the day you said, "I will surrender all to him."? Is your life daily telling for Him? Your light should be kept burning, and not only burning, but burning brightly. God has given you health, life, strength and all the good things of life. What are you doing for Him? The beauties of nature: the running brook, the setting sun, the flowers are expressions of His goodness to us. Can we see God in all of these?

Let your life be one of service, an expression of the greatness of the vision that is within you. "Give to the world the best that you have, and the best will come back to you."

SUSIE RIDDICK

Elon College.

A STRIKING FACT

I have been reading and making a study of Foreign Missions for the past few months. I have discovered some of the important facts, principles, and conditions of the various fields, government, motives, and aim concerning missions. Also I have heard some of the returned missionaries deliver a few addresses. There is one very striking fact, which has impressed me from a study of this subject and hearing the returned missionaries speak. *"They have no denomination."* The missionaries on the field from the various protestant bodies of America meet in conferences to co-operate and work out plans that will help to advance the kingdom of Christ at a greater rate. The converted natives who visit this land of ours and learn about this denominational prejudice cannot understand it.

It seems that the home church ought to be the leader in the great essentials of Christianity if not perfect in minor details. There are some people here in America members of some great Protestant body, who will not worship with another neighbor church of another denomination. Brethren this thing ought not so to be. Pure and undefiled religion from above will break down this strong gripping influence, which is called Denominationalism.

The Federal Council of the Churches of Christ in America seems to be a solution to this narrow idea of denominationalism. Let us hope that it is.

Let us hope, labor and pray for a better day. For that day when sectarianism shall not be hurtful to the home churches of America.

L. L. WYRICK.

Elon College.

A DEISTICAL DOCTOR'S DISCOMFITURE

A clergyman was once accosted by a doctor, a professed deist, who asked him: "Do you follow preaching to save souls?"

"Yes."

"Did you ever see a soul?"

"No."

"Did you ever hear a soul "

"No."

"Did you ever taste a soul?"

"No."

"Did you ever smell a soul?"

"No."

"Did you ever feel a soul "

"Yes."

"Well," said the doctor, "there are four of the five senses against one upon the question whether there be a soul."

The clergyman then asked, "Are you a doctor of medicine?"

"Yes."

"Did you ever see a pain?"

"No."

"Did you ever hear a pain?"

"No."

"Did you ever taste a pain?"

"No."

"Did you ever smell a pain "

"No."

"Did you ever feel a pain?"

"Yes."

"Well, then," said the clergyman, "there are also four of the senses against one upon the question whether there be a pain. And yet, sir, you know that there is a pain, and I know that there is a soul."

Young man, attend to the voice of one who has possessed a certain degree of fame in the world, and who will shortly appear before his Maker. Read the Bible every day of your life.—*Dr. S. Johnson.*

INDIA'S SUNDAY-SCHOOL GROWTH

The first Sunday-school in India was established at Serampore, Bengal, in 1803, when three boys were the founders and teachers. There are now 16,936 Sunday-schools in India, with 624,614 teachers and scholars, speaking forty-five dialects. Every year the India Sunday-school Union conducts an All-India Scripture examination, covering both oral and written work. In 1915 this examination was taken by 20,495 students in twenty-eight different dialects, and of these 17,492 passed the tests satisfactorily. The call in India is now for teachers to instruct the millions of low-caste people who are asking to be taught concerning Christ—*The Christian Herald.* . . .

DID THE MULE KNOW?

He was a healthy, good-conditioned mule (else he would not have been delivering merchandise for the friend who witnessed the incident.) He was a southern mule and a fractious one at that. While unloading some lumber in this subscriber's yard one of the workmen fell directly under the mule's feet, and they were all **shod, too. The driver** was speechless, our friend stood **still—and amazing as it was, the mule** also stood still, and not a scratch befell the workman! Did the mule know whose yard he was in? *It seemed he did!* —*Our Dumb Animals.*

NOT ASHAMED

Charley Peters was going to college. With his hat and his grip in his hand he ran upstairs to say good-by to his grandmother.

"I am about to start," he said gaily. "If you have any last words, now is the time for them."

The old lady looked lovingly at her big, broad-shouldered grandson, and reached out a gentle hand to lay on his arm.

"Try and do you duty, my son," she said, "and try not to make a secret of it. It will help the other young fellows to do theirs."

"Dear grandmother!" was all that Charley said, as he stooped for his good-by kiss.

One night a group of freshmmen were collected in Dan George's room. They were sitting on the bed, the table, the floor—everywhere but on the chairs. Three weeks before they had been strangers, now they were chatting togther like lifelong friends. As the hands of Dan's clock drew near to half-past seven Charley rose to go.

"What's the matter?" said Dan. "You are not going to leave us?"

"Yes, I must. I have an engagement."

"Forget it," said Billy Archer. "Break it. We can't let you go; your company is so delightful."

"That's true," said Charlie modestly; "but you must try to comfort one another, and hope to meet again."

He was half way down the narrow corridor of the dormitory when he hesitated. A moment later he opened Dan's door again and put his head in.

"Look here," he said, "you fellows need not suffer the pangs of curiosity. I am going to Professor Dean's Bible Class, and I don't care about going on the sly." He slammed the door and departed, this time to stay.

There was a moment's silence in the room after he had disappeared.

"What was that for?" asked Billy.

"Advertisement," said Billy.

DON'T READ

The time has come when it seems that we must call into active use the long-time announced custom of this paper—*Cash in advance.* More than 1,000 persons are getting the paper on a credit. They are among the best on the list, too. This has forced us to borrow the money on which to run. A glance at your label will reveal to you your standing. If you fail to get your paper next week don't blame us. Charge it up to the firm of

NEGLIGENCE & INDIFFERENCE

of which you are a member.

NATIONAL TALK

It is the sense of the populace that we are facing a grave situation in our national life. Only time can tell what the outcome will be. Congress has voted seven billion dollars to help defend this country against the invasion of Germany. Volunteers are being called for and a bill for selective conscription seems favorable. From street corner to pulpit the situation is being discussed.

We feel that the time has come when we need to stand by the President with every possible means. The country needs your best word, your best thought, and your prayers. It is a battle in which we are engaged for the rights of humanity and are confident that the American people will not be found wanting in the spirit of true patriotism.

HOW TO GET THEM

Mr. Moody's answer to the question so often discussed, "How shall we reach the masses?" was brief but apt—"Go after them." If you want fish—go after fish. This is the Bible method. "Follow me," says Jesus, "and I will make you fishers of men." The practice of the old simpleton fishing in a pail of water is a simile of some preachers' efforts at reachnig the masses.—*Ram's Horn.*

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

ELON SENIORS ORATE AND ESSAYATE

C E

Twenty-six members of the Senior class entered the preliminary contest for Class representative on graduation day, May 29. The Faculty sat as judges. The following six were chosen: Misses Mary Randolph and Jennie Willis Atkinson and Messrs. J. L. Crumpton, W. J. B. Truitt, Warren McCulloch, and V. P. Heatwole.

The full roster of the speakers and their subjects follows:

Henderson Lee Thomas .....Broadway, N. C.
The Call for a Fine American Spirit.

Arthur Clarence Bergeron, ...Middlesex, N. C.
The Security of the Race.

William Carson Franks, ...Apex, N. C.
First the Blade, Then—

Hamilton Jennings Fleming, ...Greensboro, N. C.
The Supremacy of Thought.

Esmond Robert Riedel, ...Holland, Va.
Art and Life.

Ira Raper Gunn .....Wentworth, N. C.
The College Man and His Opportunities for Service.

Benjamin McInnis Williams .....Hemp, N. C.
The Unfinished Task.

Carr Elijah Gerringer .....Elon College, N. C.
Devotion in Life..

William Jennings Bryan Truitt .....Summerfield, N. C.
The Mission of America.

Victor Painter Heatwole .....Dayton, Va.
Battling with The Ideal.

Annie Simpson .....Atlanta, Ga.
The Ministry of Life.

Mamie Madge Johnston .....Haw River, N. C.
The Link of Enslavement.

Joseph Holt Fleming, ...Greensboro, N. C.
The Reign of Public Opinion.

Lemuel Wilmer Vaughan, Jr. .....Franklin, Va.
The Hand of God in the Affairs of Nations.

Hollis Eldred Atkinson .....Cardenas, N. C.
Safety First.

Eunice Reba Wellons .....Smithfield, N. C.
Americanism.

Julia Blanche Farmer .....News Ferry, Va.
The World's Call to The Twentieth Century Youth.

James Franklin Apple .....Brown Summit, N. C.
The Master Teacher.

Mary Ruth Johnston .....Graham, N. C.
The Woman of Tomorrow.

Grace Ellerton McCullers, ...McCullers, N. C.
The Four-Square Life.

Susie Belle Riddick .....Elon College, N. C.
Success that is Superior.

William Cherois Poe .....Ramseur, N. C.
Life and Landscape.

John Laymond Crumpton .....Roxboro, N. C.
A Man's a Man.

Jennie Willis Atkinson .....Elon College, N. C.
The Mind of Woman.

Warren McCulloch .....Greensboro, N. C.
Feminism—A Consequence of Man's Aggrandizement.

Mary Isabella Randolph .....Charlotte, N. C.
Commercial Beauty.

The other members of the class elected to write theses, exhibiting original research, in competition for the J. M. Morrow Thesis Medal. The six who will speak at the Commencement will compete for the Moffit Essayist and the Stanford Orator's Medals.

C E

ELON GETS HIGH COMMENDATION

1. From an Alumnus

Elon is doing a work of which every Alumnus and friend of hers can justly be proud. The young man or woman who has had the privilege of enjoying for four years the educational advantages and the wholesome spiritual atmosphere found there goes out with that which the world needs most and which money cannot buy—an increased appreciation of real values and a greater willingness to put "first things first" in life. May her power for good multiply many fold and may her wavering influence reach far!

2. From a Man now in Another College.

I am writing this letter in appreciation of the courtesies that were shown me while attending dear old Elon. I regret thousands of times that I didn't return to Elon this year. Nowhere else on God's earth can there be found a College like dear old Elon—especially the Christian influence that is found there.

C E

EXPRESSION RECITALS

On Friday and Saturday evenings last, the Department of Expression presented respectively its certificate and diploma pupils. Two high-grade programs were rendered. The participants in the Certificate recital were Misses Celestia Gulley, Phoebe Woodson, Frances Hales and Eunice Wellons. The Diploma pupils were Misses Mary Randolph, Betty Birche Taylor, and Lorena Garrett. Large audiences greeted the bodies and were glad they came. Miss Urquhart, their teacher, was the recipient of many praises.

C E

Three years ago Mr. W. J. B. Truitt won first place in the North Carolina Inter-Collegiate Peace Contest. Last Friday night, Mr. J. L. Crumpton won second place. The prize was $50.00.

C E

The two debates scheduled for April 27 with Presbyterian College of South Carolina have been postponed to May 11.

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:—

Sixty-two churches have responded to our call for an Easter offering and we have raised to date on this offering $730.86. We still have 169 churches to hear from.

I shall feel very much encouraged, indeed, if we can get all the churches to respond to this call. When I take our little boys out in the new ground to grub I just like to see each one try and see how well he can do his part and I am glad to say that each one seems to do his share of the work. I have only asked for a small nount from our weaker churches, but I am real anxious for each church to have a part in this offering. It was such a pretty Easter morning I hardly see, after studying the Sunday school lesson, how we could leave the Sunday school satisfied, without making an offering.

If you have not taken this offering, for any reason, will you not take it next Sunday and mail it in so I can get it in our report? I appeal to the Sunday schools and hurches that have not been giving to remember the little orphan children during these times of high prices and help us all you can.

A small contribution from your church or Sunday school will not be much to you, from a money standpoint, but many churches making even small contributions means much to this institution.

You will notice that the financial report this week puts us over the $2,000 mark since January first. I feel very much gratified that the churches have been so loyal as they have and trust as time goes on they will still become more interested in us.

The writer had a very pleasant visit to Eastern Virginia last Sunday and visited Holy Neck church and made a talk in behalf of our work. I have never had the pleasure of meeting a better people than these good folks. They showed me every kindness possible and every minute of my time there was filled with happiness. They took the Easter offering and gave much more than we asked for and nearly every one in that large congregation gave something. It seemed to be a delight for them to give. I gave Bro. B. F. Black, the pastor and Bro. B. D. Jones, the Superintendent of the Sunday school, credit for raising the splendid offering as they both had this very much at heart. Brother Jones is a live Sunday school superintendent and I thought while he was conducting his Sunday school that morning if every Sunday school could have a live man like him as its Superintendent with the orphans' cause on his heart as he has, we would have money to support one hundred children instead of fifty one.

CHAS. D. JOHNSTON, *Supt.*

Report for April 25, 1917.

Amount brought forward		$1,795.65

Children's Offerings

Regina Carter	$ 0.50	
Marie Carter	.50	
Martha Carter	.50	
Whitley Fulgham	.10	
Martha Johnson Fulgham	10	
Joel E. Chapman	.10	
Sarah Norfleet Daughtrey	.50	2.30

Monthly Sunday School Offerings

Bethlehem Sunday school, N. C.	1.00	
Portsmouth Sunday school, Va.	3.00	
Cragford Sunday school, Ala.	1.75	
Pleasant Grove Sunday school, Va.	2.00	
Dendron Sunday school, Va.	2.00	
Dendron Sunday school, Class No. 1	.50	
Dendron Sunday school, Class N. 2	1.55	
Palm St. Sunday school, Greensboro, N. C.	2.00	
St. John's Sunday school, N. C.	1.20	
South Norfolk Christian Sunday school January to May	5.00	
Linville Sunday school, Va.	1.00	
Burton's Grove Sunday school, Va. March and April	2.00	
Antioch Christian Sunday school, Va.	2.00	
Poplar Branch Sunday school, N. C.	1.00	
Union Southampton Sunday school, Va.	2.96	
First Christian Church, High Point, N. C.	1.00	
East End Christian Sunday school, Newport News, Va.	2.23	
Longs Chapel Sunday school, N. C.	.59	
Oak Grove Sunday school, Chipley, Ga.	1.00	33.78

Easter Offerings

Holy Neck Sunday school, Va.	65.00	
Franklin Sunday school, Va.	20.00	
Bethlehem Sunday school	3.70	
Damascus Sunday school, Orange County, N. C.	.95	
Catawba Springs Sunday school, N. C.	9.28	
Pleasant Grove Sunday school, Va.	20.00	
Dendron Sunday school, Va.	7.95	
Wake Chapel Sunday school, N. C.	21.80	
Antioch Sunday school, N. C.	5.00	
Ambrose Sunday school, Ga.	6.81	
Fullers Church, N. C.	6.00	
East End Christian Sunday school, Newport News, Va.	34.70	
New Hope Sunday school, N. C.	5.00	
L. H. Aldridge, Union Ridge, N. C.	10.00	
kemont Sunday school, N. Y.	4.40	
Liberty Sunday school, N. C.	15.00	
Pleasant Ridge Sunday school, N. C.	6.30	242.39

Aunt Quilley's Band

Aunt Mamie	.50	
Aunt Margaret Rowland, Franklin, Va.	1.00	1.50

Special Offerings

L. I. Fields, on support of children 30.00
Total for the week .....$,309.97
Grand Total .....$,2105.62

LETTERS

Ramseur, N. C., April 13, 1917.

Dear Uncle Chas:— You will please find enclosed my dime for April. I had a good time Easter. I gave 25 cents for my Easter offering. I didn't know my A. B. C's when I came to Ramseur, and now I can read, spell and write. Hope you and the cousins are well.

Joel E. Chapman.

Glad to hear from you again, Joel. Trust you will be a good little boy and grow up to be a useful man.

"Uncle Charley."

Chuckatuck, Va., April 13, 1917

Dear Uncle Charley:— Here comes my letter for April. Hope your little family are well, I am and am as bad as ever. Enclosed find a dime.

Your little girl,
Martha Johnson Fulgham

I wonder if you are bad because you have "Johnson" in your name. I have a little girl and she is bad, too.

"Uncle Charley."

Chuckatuck, April 13, 1917

Dear Uncle Charley:— How are you today? In your letter you will find ten cents. It is rainy today and I cannot sow my seed. Much love to you and the cousins.

Your friend,
Whitley Fulgham.

Glad to have your letter this week. It helps us to know the little children think of our corner.

"Uncle Charley."

Altamahaw, N. C., Route 2, April 16, 1917

Dear Uncle Charley:— I want to join Aunt Quilley's band. I think it is a fine plan. Hope it is a fine plan. Hope many more will join, so you will be able to get the amount asked for. I am sending 50 cents for my Easter offering, but am not 50 years old.

Aunt Mamie.

Franklin, Va.

Dear Uncle Charlie:— I want to join Aunt Quilley's band. I am 83 years old, and have been confined to my room for nearly twelve years and I cannot walk one step. I read the papers every day, but I have never used glasses in my life. I am very much interested in the orphans and I send one dollar.

Devotedly yours,
Mrs. Margaret Rowland.

Holland, Route 2, Va. April 14, 1917

Dear Uncle Charles:— Enclosed you will find fifty-cents (.50) for the little orphans.

Very sincerely,
Sarah Norfleet Daughtrey.

Crowded Out Last Week

The following letters were crowded out last week:

Atlanta, Ga., April 5, 1917.

Mr. Chas. D. Johnston, Elon College, N. C.:

I want to join Aunt Quilley's Band for orphanage. I am 55 years old, also my husband who is 62. You will find check for $1.17. I can't see why everybody can't do that much. I am glad all the children are about to get well again. Will close with best wishes.

Mr. and Mrs. W. N. Gunter.

Roanoke, Ala., April 6, 1917.

Dear Uncle Charlie:-

Enclosed you will find money order for $1.35. Husband and I want to join Aunt Quilley's Easter Band for the orphanage. My husband is 71 and I am 61 years old.

Mr. and Mrs. C. H. Stephenson.
R. F. D. No. 1, Roanoke, Ala.

THE REVOLT AGAINST ALCOHOL

"The revolt against alcohol," says Guglielmo Ferrero, the Italian historian, "is the most important upheaval of the war." This philosopher explains the increased consumption of alcoholic beverages on the theory that the brewers and distillers, having by modern scientific and mechanical methods enormously increased their output, have skilfully cultivated the demand. He calls for a new "social habit of abstinence," to counteract the vice of drinking, which is rooted in social habit, and he approves as "simple and practical" the idea of prohibiting the manufacture and sale of the most intoxicating and dangerous drinks. He declares: "The State has the right and the obligation to demand of the citizen the renunciation of a few minutes of unhealthy, torpid joy to regenerate the citien's health and save himself and future generations all the misfortunes of which drunkenness is the mother."

This is the harvest time for temperance lecturers. If they cannot store up material in the pouches now, they never can. The latest is a German regulation forbidding men on furlough to visit Berlin cafes and wine rooms. The purpose of the furlough is physical recuperation from the strain of life at the front, and the resting of nerves is seriously endangered by visits to wine rooms and restaurants. It is a bad rule that will work in war time and must be laid aside in time of peace. It is hard to believe that any of the nations that are now experimenting with prohibition will ever go back to the economic waste of alcoholic indulgence.—*N. Y. Advocate.*

Never let enter your mind a shadow of doubt as to the love of the Father's heart or the power of the Father's arm.—*George Muller.*

The VANDERBILT HOTEL
THIRTY FOURTH STREET EAST AT PARK AVENUE
NEW YORK CITY

AN HOTEL DESIGNED TO APPEAL
TO THE CONSERVATIVE

THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED

MARRIAGES

PYE-CLYMER

Married at the First Christian church, Greensboro, North Carolina. at 12:30 P. M., April 18, 1917. Mr. Archibald Edward Pye and Miss Thelma Iseley Clymer. The writer officiated. The beautiful souvenir marriage ceremony was used. The church was beautifully decorated. Mrs Bunn Hearne, of Chapel Hill, North Carolina, presided at the organ and Miss Savage, of Richmond, Virginia, sang. Mr. Pye is from Detroit, Michigan. Miss Clymer is of Greensboro, North Carolina, daughter of Mr. and Mrs. L. M. Clymer.

P. H. FLEMING.

OBITUARIES

MORROW

Mrs. Margaret Jane Morrow was born September 5, 1827, and died March 29, 1917, at the home of her son, Dr. R. M. Morrow, Burlington, N. C. She was the second child of a family of eight children. She was a mother of six childen and is survived by only two—Dr. Morrow and Mrs. J. N. Condle, New Salem, N. C. There are three grandchildren and one great grand child.

She was almost an invalid for many years, partially deprived of sight and during the last few years unable to walk on account of injuries sustained in a fall. However, she did not give up to her handicaps. She kept bright and cheerful. Heroically she fought the battle of life and accepted her lot. Her faith in God was a great factor in her life. She delighted in the Word of God and found great comfort in its promises. Being deprived of the privilege of public worship she was glad to have ministers come to visit her. Her life was radiant. She was a member of the Methodist Protestant Church.

A striking characteristic of her life was the resolution with which she met its problems. Her mind was clear to the end and her will was active. By force of will she conquered. This may account for the four score and ten years.

The writer was assisted in funeral service by Rev. J. E. Pritchard, and Drs. Fleming and Wellons . The attendance was large and floral offering beautiful. The interment was made in the city cemetery.

J. W. HARRELL.

KNUPP

Virginia Frances Knupp was born March 31, 1856, and died Mach 23, 1917, at the age of 60 years, 11 months, and 22 days Sister Knupp had been a great sufferer for several months. During her illness I visited her, received her into the church, baptied her, and administered the communion. She was a woman of excellent character, and stood well in her community. Her death is mourned by her husband Charles Knupp, and a host of friends. Funeral services at Linville Creek church, March 24, 1917.

A. W. ANDES.

RAGAN

On April 3, 1917, we were called upon to lay to rest the remains of Edward Henry Ragan, who was born January 9, 1858, and departed this life April 1, 1917 at the age of 59 years, 2 months and 22 days. Surviving him are his widow, two daughters and one son. He was held in high esteem by a host of friends. His last days were spent in Harrisonburg where he moved with him family from Linville several years ago. How much the husband and father is missed in the home only those know who have had a similar loss. Funeral services at Linville Christian church.

A. W. ANDES.

BURGESS

On March 17, 1917, the death angel invaded the home of Bro. and Sister J. W. Burgess, and took from them, little Coredell, who stayed with them only four months, and 1 day. Her little spirit is now enjoying the pleasures of Heaven, and of the plesence of the little Woodie who preceded her to the glory world about two years ago. The funeral service was conducted by Rev. C. B. Matin, from Bethany Christian church. Interment was made at Rock Mills cemetery. We commend father and mother to God, who can heal the broken hearts. Some day in the future, if they will only trust God, they will meet those darling children, and, best of all, Jesus, who died for us all. May God bless them is our prayer.

D. W. SHEPPARD.

GREEN

On the night of April 12, 1917, the messenger of death came to the home of Rev. G. J. Green and wife, Annie Stella Clements Green, and called from the tabernacle of clay to the house not made with hands, their little darling son, Jesse Thomas, 8 months and 16 days old. The parents have passed through great trials, five children had measles, two of the same number pneumonia, and one, the baby, having pneumonia and dying with spinal meningitis. May God give them grace to say: "The Lord gave and the Lord hath taken away." Burial services conducted by the writer.

W. G. CLEMENTS.

FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

SUNDAY SCHOOL LESSON, APRIL 29.

BY A. L. HOOK

Jesus Welcomed as King--John 12: 12-26.

Golden Text: Blessed is he that cometh in the name of the Lord, even the King of Israel. John 12: 13.

The house of Simon had been honored by the presence of Jesus. All in Bethany and Jerusalem who had witnessed the raising of Lazarus from the dead desired to be in the presence of this great man again. Hence we find recorded that a multitude went to see Him and hear Him speak. Jesus had received at the hands of Mary the greatest favor she could bestow. All gave Him a warm welcome at the feast so likewise when He started on His way to Jerusalem the multitude paid homage in their way. The coming of Jesus increased their faith and brought riches that they could not receive in any other way. Jesus always brings good things and even more than we expect. Then there are a few things that we can not get in any other way than through Him.

The multitudes welcomed for they knew, by experience, His work. The scriptures were being filled. The King of Israel was passing by. The Pharisees had done all in their power to make the influence of Jesus as small as possible, but since many of the people had witnessed His great power, the Pharisees had to keep quiet. When comes in His glory the devil remains very quiet or flees.

The Greeks had heard of Jesus and desired to meet Him. Jesus gave them the opportunity. "It was the Greeks who first welcomed Christianity. There cannot be a more striking contrast than between the eagerness with which they received the truth of God manifest in the flesh, and the difficulty which even Jewish Christians had in realizing its full significance. From the Greeks we have received the inestimable legacy of the Greek New Testament and the noble works of the early Greek fathers of the Church as Justin, Origen, Chrysostem."

Jesus Christ on this occasion was receiving the outward honor of many people but far less of the real devotion of the heart. He wants us to honor Him with our bodies, minds, and spirits. He wants the meditation of the heart and the communion of the soul.

"It is easy to profess to be Christ's

follower when there is no one who disowns Him.

"It is easy to row a boat down stream, but it requires effort and energy to row against the current. Are we willing to crown Jesus the King of our lives while the multitude virtually cries, 'Away with Him.'

"The noblest aspiration that the soul can cherish is to see Jesus. To see Him by faith and to accept Him as Savior will secure the soul's peace."

"The reign of the King of Kings is a reign of peace.

"All the might of evil is powerless against Christ.

"Christ's glory is made known through His death from love of men.

"The true path to success is self-sacrifice.

"The use of life is to be spent for the best."

C. E. TOPIC----APRIL 29

BY A. L. HOOK.

Missionary Opportunities in Latin America--Isa. 60: 1-5.

The first thing to do in this meeting is to get acquainted with the extent of the territory, shape and size of South American continent. Compare its size with other countries, the countries that your society is familiar with. Probably you have been studying missions of a certain country. Then also get some conception of the immense population. The size of some of the cities. We are prone to look at our own cities and affairs too much and do not think of the other's view. Buenos Aires has a population in numbers as great as Baltimore, Boston and Rochester combined. The commerce of the South American continent has begun to be felt in the world of commodities. The influences of these people are telling in the lives of men of others nations. The needs, though, cannot be counted. Civilization has made long strides in the past few years, still the great masses are holding out their hands pleading for education and religion.

The Catholic church was established when the country was first settled but it has lost ground until now it is no longer adhered to by the educated and best people. Will Christianity take hold of the opportunity. Yes. How? By people obeying the last command of the Savior. The universities of South America are ready to accept the Christian religion if it is presented in the right way and at the proper time. Now. The doors are open wide and the harvest is ripe. Shall the laborers be many or few? For Answer in the meeting for C. E.

Why has not more attention been given to Latin America in the past?

What are some of the causes that are drawing attention to Latin America now?

Why is Latin America important as a mission field?

Why should our country feel a special responsibility for the welfare of Latin America?

What missionary efforts have already been made for Latin America?

What are some of the fields yet untouched by missions in Latin America?

What kinds of missionary work are especially needed in Latin America?

What are some of the chief difficulties in the way of missionary effort in Latin America?

What are some of the favorable conditions characteristic of Latin America as a mission field?

What part has our denomination in mission work in Latin America, or what part is it thinking of taking?

Bible References

Matt. 3: 1; 9: 35; Mark 16: 20; Acts 28: 31: Matt. 10: 27; Acts 5: 20: 4: 2; 8: 5; 35; 10: 36; 17: 3; I Cor. 1: 23; Ezra 8: 21; Jer. 42: 3; Matt. 18: 3; Luke 11: 1; John 9: 36; Matt. 9: 36; Acts 2: 37; 16: 30; Deut. 4: 9; Prov. 22: 6; Isa. 28: 9; Josh. 8: 35; 2 Kings 12: 2; Prov. 3; 1; 2 Tim. 3: 15.

THE PIANO THAT YOU CAN DEPEND UPON

Selecting a good piano is not an easy nor a simple matter. It requires a thorough knowledge, not only of music, but of piano-making. Anyone who plays the piano can tell whether it has a sweet tone or a good action but they cannot tell how long the instrument will last. Right here is where the Christian Sun Piano Club comes to the assistance of the piano buyer, for the Managers of the Club have studied pianos and piano construction for a lifetime. They know whether it will last for a lifetime for they know piano construction

Why not let the Manager of the Club help you select your piano? His assistance would be worth many dollars to you and the best part of it is that the Club will back his judgment with a guarantee of the quality and durability or your instrument thus insuring you permanent satisfaction. If anything should go wrong you are protected by one of the oldest, largest and most reliable piano companies in the country.

By clubbing your order with those of ninety-nine other members you get the benefit of a big saving in price, amounting to about one-third. The Club's plan of payment is so fair and convenient that almost anyone can now own a fine instrument. You are cordially invited to join the Club. Write for your copy of the Catalogue. Address the Managers, Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.

Hemstitching and picoting ten cents per yard. Mail work to O. J. Denny (Specialty Shop), Charlotte, N. C.

DANGEROUS PLACES

Trespassing on railway property at all times is a perilous practice, involves an even greater hazard for the trespasser now that it has become necessary to place armed guards at strategic points to prevent possible interference with the country's transportation facilities through the depredations of enemy agents, says Fairfax Harrison, president o fthe Southern Railway System.

CANCER TREATED SUCCESSFULLY AT KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having restored, without the use of Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAND HOSPITAL, 1617 W. Main St., Richmond, Va.

FROM ENOCH HAL

Dear Editor: I met a good woman the other day that was somewhat "stirred up" about preachers. For a long time I could not fully understand her position. She said that she could not really explain herself, but she had lost her faith in some of our ministers. She had been traveling a little and learning of some things that she had never known. She had found out the home life of some ministers and learned to her regret that it was not the example that they held up in the pulpit.

I told her that perhaps her ideal of the minister was too high, and to this she replied by saying that the reason so many ministers had blemishes upon their character is that our ideal of the ministers is not high enough. Ministers and prospective ministers get a grasp on the standard and seek to reach that and no more.

This woman may be right, and no doubt but that she is in some ways; but I, as a layman, feel that our ministers are about as good as we make them. We have let down the bars of education so low that Tom, Dick and Harry can walk into the pulpit to "try their hand" at the business and if they fail they can resort to something else. If we required a full and complete college course of *all* our men, I think that some would take the matter into more serious consideration. There is nothing that has hurt our denomination like ignorant preachers. Take this for what it is worth and if you don't believe it, the reason is that you don't know enough to appreciate the fact. The man that take issues with me will be the ignoramus of the bunch and you can put it down if any such reply is sent you. Good bye, Mr. Sun man, I'm getting warm in the collar.

ENOCH HAL.

WIT AND WISDOM

A small girl who was just having her first soda said, "O father, it makes my nose feel as if my foot was asleep"

"Yes, gentlemen," said the geologist, "the ground we walk on was once under water."

"Well," replied the patriotic young man of the party, "it simply goes to show that you can't hold this country down.

A distinguished theologian was invited to make an address before a Sunday-school. The divine apparently forgot the nature of his audience, and spoke for over an hour, his remarks being of too deep a character for the average juvenile mind to comprehend.

At the conclusion the superintendent, according to custom, requested someone in the school to name an appropriate hymn to be sung.

"Sing 'Revive us again,'" shouted a boy in the rear of the room.

A somewhat rapid city man, according to a story that is going the rounds, remarked to a farmer friend, "Thursday we autoed to the country club and golfed till dark, then trolleyed back to town and danced till morning." The farmer "got back" in this language: "I've been having some time myself. Wednesday I muled to the corn-field and gehawed till sundown. Then I suppered till dark and piped till nine. Then I bedsteaded till it was time to go mulin' again."

Mrs. Nellie McClung, the Canadian suffrage lecturer, has five children, who inherit some of their mother's wit. At the luncheon given her in Boston the other day, she told an amusing story of her youngest son. When he was four years old, he was one day spanked and put to bed, for persistent naughtiness. Some time after his mother looked into the bedroom and found him singing happily to himself.

"Come, and lie down by me, mamma," said the child.

"I can not stay long with you today ,dear" answered Mrs. McClung. "I have a headache."

"I know what has made your head ache, mamma," said the little boy.

"Well, what was it?"

And the four-year-old answered, "Too much spanking of innocent people!"

The following is an exact copy of a letter received by a young lady who wished to spend a holiday in a small country town and advertised for a room: "Dear Miss—We think we kin suite you with room and bord, if you prefer where there is musick. I play the fiddell, my wife the orgin, my dotter Jule the akordion, my dotter Maray, the bango, my son Hen the gittar, my son Clem the base drum, while all of us sings hims, in which we would be glad to have you take part, both vocal or instrumental, if you play on anything. We play by ear an' when we all git started there is real musick in the air. Let us know if you want to come here to bord."

DR. J. H. BROOKS
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Vol. LXIX } ELON COLLEGE, N. C. WEDNESDAY, MAY 2, 1917 { No. 17

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

One Year $1.50
Six Months ..... .75
IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

Editorial

OUR COUNTRY—OUR CAUSE

Three years ago when the wires flashed the news across the country that Europe was in war it was of great concern to us. Interest grew from day today. It seemed like a dream, for peace advocates had been telling us how near the world had come to international peace. It was hard to realize and yet it was so. From that day the hearts of us all have been made to bleed because of the awful destruction of our fellowmen. In every hamlet the appeal was made for help. This help was gladly given, and the beauty about is that it increased all the time. America has wept for her fellow citizens across the sea. And while she has not fully approved of the outrages of Germany, she—lovable America—has offered the best that she had to Germany. But the best that we could give has been the means of kindling the flame of greater hatred.

We have been for three years in a mental strain to know what the outcome would be. Little did we think that at last we would be drawn into this awful conflict of bloodshed. We have been called cowards, but our honor has been maintained. We have been hissed at, but the larger things of life had to be taken into consideration. But the crash and the crisis have come. America speaks with one voice and that voice is the voice of humanity's cry for right and freedom and justice. There is only one course for us to pursue—the course that our great Congress has taken. It may not be the course to suit all, but most certainly we have no other way of escape at the present.

Yes, the call has come home to us. No longer is the spirit of war separated from us by the seas, but is sounding in our villages. Young men are being called for and are answering the summons. Six of them—noble and brave—stood by our desk the other day with quivering lips, but steady nerves asking for a recommendation to enter the field of traning. That experience will never be forgotten. God bless them in their effort to serve and save!

This is surely a time when the economy must be used in all our work. President Wilson made a very strong appeal the other day to his fellow country-men when he said: "This is the time for America to correct her unpardonable fault of wastefulness and extravagance." In recent years we have had great prosperity and scores of men have laid away in abundance.

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

If nothing more in the way of great lessons grows out of life's great struggle, the moral of economy will be a precious one for us.

* * *

We heard a young minister say the other day that he would never be able to develop himself while he was compelled to serve weak churches, and neither would the churches develop. He holds that the young ministers do not feel the need of much preparation to serve some of our churches and there is nothing (not even a salary) sufficient to inspire them to do better things. There are some reasons and considerations why the strong men do not serve the weak churches and why the young men do not serve the strong churches, but the thought is well worth considering.

NOTES AND PERSONALS

Miss Lena Ragsdale, bookkeeper and stenographer, in The Christian Sun office, and who also has been, for three years, Secretary-treasurer of the Southern Christian Publishing Company, leaves this week for her home at Fuquay Springs, North Carolina, and will, on June seventh of this year, be married to Attorney De Roy Fonville, Burlington, North Carolina. Miss Ragsdale has been faithful to her task for three years, and with due credit to all those who have served in the same capacity, we do not hesitate to say that in our opinion "Miss Lena" has no superiors. There is no end to details in an office such as we have, but rarely did one ever slip her watchful eye. Among the many things which we could say in her behalf, let it be said that she had a personal interest in her work, and that means so much in business affairs. We loathe to see her leave. Our best wishes go with her. If her home is to have the same careful attention that she has given to our work—and it will—hers will be a *home* and not a *house*.

Miss Hester Stuart, Seagrove, North Carolina, succeeds Miss Ragsdale, and she already has the work well in hand. We commend her services to all and assure our constituency that in our occasional absences, matters will have personal and careful attention.

President Harper and members of the faculty of Elon College are busy these days attending high school commencements.

There will be a memorial service at O'Kelly's Chapel the third Sunday in May. The Editor is scheduled to be there with Brother Clements.

The Sun's Scribe is to enjoy next Sunday at Bethel in the North Carolina and Virginia Conference with Pastor Carden. Memorial day is the occasion.

Elon College, N. C., May 1, 1917.

TO THE SUN FAMILY:—

I feel greatly encouraged because less than six of the Family have asked that their paper be stopped because of the high prices for the necessities of life. Several are being dropped from the list, but for other reasons.

This is a time that we must stand together. Stand by me and I will give you my best effort and service. It is a time that we must co-operate—a time of earnest prayer and sympathetic relation.

THE CHRISTIAN SUN goes to $2.00 on June 1, 1917, not of my own will; I have no power over its advance. But I know that the loyalty and the liberality of the Church is such that no one will hesitate in paying fifty cents more and help share the burden rather than to suffer one man to bear it all.

I ask the entire brotherhood to aid me during the month of May in securing new subscribers. And to this end, I have arranged to care for 500 new subscribers at $1.00 per year. This offer holds good until 6:00 p. m. May 31, 1917. This is an opportunity to get all your friends on the list. I call upon every subscriber to present this matter. Cash must accompany all subscriptions.

My confidence in you grows from day to day. Each issue of THE SUN is sent out with a prayer that it will brighten some corner and add comfort and consolation to some life.

In conclusion let me urge that you watch your label and keep your subscription paid in advance. Every copy of the paper you get after your time is out means that I have to pay the cash for that which you are getting.

With a feeling of kinship to you, I am,

Yours very sincerely,

C. B. RIDDLE,

Editor.

CHRISTIAN ENDEAVOR NEWS FROM DIXIE

Field Secretary Charles P. Evans, Lexington, Ky., and Southern States Secretary, Karl Lehmann, of Birmingham, are among the speakers at the Florida State Convention in Orlando, April 19-22.

The Georgia State Christian Endeavor Convention meets in Dublin April 27-29. Field Secretary Wyatt A. Taylor of Columbia, S. C., Field Secretary H. F. Williams of Nashville and Southern States Secretary Karl Lehmann will be speakers there.

The Kentucky State Christian Endeavor Convention at Louisville May 3-5 is to hear Daniel A. Poling of Boston, Abe Corey of Cincinnati, R. A. Walker of Indianapolis, Field Secretary Charles F. Evans, Homer W. Carpenter and Southern States Secretary Karl Lehmann.

The Dixie Endeavorer, the Southern Christian Endeavor paper is in a six months contest with the Christian Progress, The Illinois Christian Endeavor Paper. February was the first of the six months and the score stood 86 to 326 in favor of the Dixie Endeavorer.

Clarence C. Hamilton of the Christian Endeavor World, Boston, began a two months tour of the Southern States on Sunday, April 8th at El Paso Texas. He closes the tour in Kentuck in June.

Dr. and Mrs. Francis E. Clark, of Boston, founder of the Christian Endeavor Society and president of the Worlds Christian Endeavor Union, who have been resting for some weeks in Florida, as the guests of the Southern Endeavorers, have returned to Boston. Their stay in the South proved most beneficial to them both.

A splendid new Missionary Exercise called What Would you do with $100,000.00?'' has just been issued by the Dixie Endeavorer, 512 American Trust Bldg., Birmingham, Ala. Four copies of the exercise and 10 posters for advertising it will be sent for 50 cents.

Christian Endeavor Tithing Week for Missions in Dixie has been set for May 20-27. Every Christian Endeavorer in the South is asked to tithe his income that week and give the amount to the denominational Missionary Boards.

Florida and South Carolina won the State pennants and Jacksonville, Fla., Fort Smith and Van Buren, Ark., unions won the Local Unions pennants in the contest for subscriptions to the Dixie Endeavorer from February 1st to March 11th. The contest added 914 new subscribers to the list of this bright and interesting paper.

A series of excellent District Christian Endeavor Conventions has just been held in Tennessee under the leadership of State President John M. Gore and Field Secretary Charles F. Evans. 75 per cent. of the societies of Tennessee were reached on this tour.

Texas has just closed a most remarkable series of District Christian Endeavor Conventions led by State President W. Roy Breg, Field Secretary A. A. Hyde and Southern States Secretary Karl Lehmann.

The following Southern men have been announced as speakers on the program of the 28th International Christian Endeavor Convention in New York, July 4-9: Dr. Neal Anderson, Austin, Tex.; Dr. T. M. Hunter, Baton Rouge, La.; Claude E. Hill, Chattanooga, Tenn.; Dr. T. Ashburn, Knoxville, Tenn.; Karl Lehmann, Birmingham, Ala.; Charles F. Evans, Lexington, Ky.; Wyatt A. Taylor, Columbia, S. C.; Atwood A. Hyde, Sherman, Tex.

THE SONG OF THE SPARROW

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."—Luke 12: 6, 7.

I'm only a little sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

He gives me a coat of feathers—
It is very plain I know,
Without a speck of crimson,
For it was not made for show.

But it keeps me warm in winter,
And it shields me from the rain;
Were it bordered with gold and purple,
Perhaps it would make me vain.

And when the springtime cometh,
I will build me a little nest,
With many a chirp of pleasure,
In the spot I love the best.

I have no barn or storehouse,
I neither sow nor reap;
God gives me a sparrow's portion,
And never a seed to keep.

"What I desired to be and was not, comforts me." So says the poet. But what sort of philosophy is there at the bottom of such a saying? Does he mean to tell us that he finds a peculiar satisfaction in his failure to realize the dreams and hopes and ambitions of his life? No, not that, but rather this, that he did find much comfort in the fact that he had dreamed and hoped and striven. His life he had to admit was a rather poor performance, but at least he was glad that he had never willingly and weakly acquiesced in the poorness of it. He had dreamed and he had hopel and he had tried, and in that he finds great satisfaction and great comfort. And it was that fact of his trying, of his desiring, of his reaching out after the better thing, that transformed an otherwise poor performance and make it glorious and splendid. His life was not to be reckoned by what men could see who looked at it from the outside, but rather by what the keen yet kindly eye of God could see who searched its high ambition and its holy aim.—*The Christian Guardian.*

FROM OVER THE SEAS

PORTO RICO CHRISTIAN CONFERENCE

By Olive G. Williams, Ponce Porto Rico

Having attended a number of Christian Conferences in the States, I was very much gratified to note that the last Conference of our workers in Porto Rico compared very favorably with those in the States. Of course we are few in numbers and lack the presence of the leaders of our church whose addresses are always an inspiration to the entire church, but the delegates to our Conference were all present at every session, attentive and earnest. I was much gratified to note among the delegates four public school teachers, Porto Ricans, all of them, who are now members of the Christian church. Two young men belong here in Ponce, one lady at Arus, and the other at Saint Isabel. Reports were presented from the various departments, showing that our churches are working systematically, keeping account of every detail of the work, so we can compare the results of one year with another.

The Conference was called to order by Rev. D. P. Barrett, the Superintendent of the work, and organized by the election of Rev. Rafael Hernandez as President, and the regular work of the body began and was carried through systematically on schedule time.

Mrs. Barrett had trained an excellent chorus, and the music was very good. Mr. Barrett delivered as fine an address as I ever listened to upon the Principles of the Christian Church. The delegates are very loyal to the name Christian, and unanimously expressed themselves as opposed to having our churches called "Evangelical," as it is customary down here, to distinguish from the Roman Catholic, but insisted that all printing and mention of the church we use the name "Christian." The Conference also voted to use the money in the Mission Fund to pay for a number of the little booklets giving the history of the Christian Church which Rev. Rafael Hernandez has translated from literature sent him by Dr. Morrill, Dr. Burnett, and other members of the Church.

Saturday evening Rev. E. E. Wilson, of the Methodist Church, preached a fine sermon.

Among the papers read in the Conference were "Woman's Influence in the Home," "Woman's Influence in Society," "Christian Influence in Politics," "The Secret of a Successful Sunday school,' the latter being my own paper, and was my first attempt to deliver anything in Spanish; and I fear the Conference did not benefit very much from my suggestion, but they did seem to enjoy discussing the topic, various ones having questions to present.

A resolution passed that every church make an effort to increase every department of our work ten per cent. this coming year.

A resolution also passed thanking Dr. M. T. Morrill for his very great kindness and helpfulness to us in our work down here.

On motion of Mr. Barrett resolutions were passed expressing regret over the death of Rev. H. J. Rhodes, who came down to help organize the work in Porto Rico. The Conference directed that a suitable letter be prepared and sent to The Christian Missionary This work was delegated to Olive G. Williams.

The Conference also voted to take steps towards making the churches here self-supporting, and every three months each church will send to the Conference Treasurer what money it can collect for this purpose. It is the aim to urge every member to contribute something towards this fund.

The meeting was very harmonious, and seemed to me more like a family gathering than any church meeting I had ever attended. Had it been possible for any of the Mission Board to be present, the member would have felt that the years of hard work given to this field by Rev. and Mrs. Barrett and by the other missionaries who have begun to bear fruit.

Following the Conference arrangments were made for a week of services in Salinas, and Mr. and Mrs. Hernandez, Dano Delfina, and Mr. Barrett are assisting the pastor in his work there.—*Christian Missionary.*

ELEMENTARY DEPARTMENT

I want to call your attention to a point in the "Front Line Standards" which depends upon you and me. Look at the "Front Line" poster on your wall (if you haven't got one, send a card to the Christian Publishing Association, Dayton, Ohio, and they will mail you one, free of cost) or if you take the Teachers' and Officers' Journal as of course you do, if you are an up-to-the-minute teacher, look on the back cover page, and you will find the Front Line Standard.

Now look at "Point Three." It says "Graded Instruction". Have you read it and wondered what it meant? The journal for last quarter told you on page eight, but lest you failed to read it, let me quote it here:

"By Graded Instruction is meant the Graded Lessons or some Lesson to meet the needs of the pulpit. If the Uniform Lessons are used then this should be done with supplemental lessons. It is desirable that the children under nine years of age at least should use Graded Lessons."

Now, what are you going to do about it? You want your school to be Front Line, of course, but just wanting won't make it so. Can't you plan for the Graded Lessons? You know how dreadfully hard it is to teach some of these Uniform Lessons to the "Tiny tots" don't you, especially those under nine years old? You don't keep their attention half the time, do you? You sometimes get almost desperate. Why not help them and yourself and your school by introducing these Graded Lessons? Really, they are not hard; if you have the Teachers Book for yourself, you will find that it goes a great deal easier and that you, as well as the little Folks, are getting thoughts and Lessons too, out of God's Word that you did not know were there.

If, however, you think it is impossible to do this for

a while, won't you strive earnestly to see that these little folks are getting the Supplemental work as suggested? This means that memory verses will be really memorized, not just read. You will find in the "Little Teacher" for instance, that many times a different verse is given for a "Golden Text" than the one given in the Uniform Lesson. Drill and drill and drill again, on these verses until the children really know them. See that the suggested Home work is done on each lesson. Make plans to aid this as suggested in a previous letter.

If you would like more details of supplemental work, write me, and I will gladly help you all I can. Would you like a leaflet giving details? If so, let me know, and we will see what we can do about this. By the way, I have a quantity of "Elementary Standards" still on hand, also a number of copies of "Temperance" and "Missionary" Instruction for the Elementaries. In this day when the world is busy killing men and women for the glory of the War god, let us be equally busy and in earnest in saving the children for the God of Peace.

MRS. F. BULLOCK.

Suffolk, Va.

AMERICA IN WAR

At last America is committed to participation in the great world struggle. For more than two years, with a patience that to many observers has seemed far from natural, the land has suffered indignity emphasied by barbarity, against which repeated protests were made, only to be received with the smile of contempt. Our commerce has been assailed on the high seas, and even the regular flow of inland transportation has suffered interruption, till the unpleasant spectacle has been presented of terminal freight yards crowded with cars that could not be unloaded, and of embargoes of grand shipments from inland cities, and of vessels moored to their docks, not daring to sail the seas because of the under-seas menace in waters which should be as free to the world's traffic as the regions of the air.

But this is the least of our complanit. For in violation of the settled rules of civilized warfare, and of the usages of international law, peaceful merchant vessels, carrying innocent passengers, many of them women and children, have been attacked without warning, and been sunk in the open sea, leaving their voyagers no chance for the saving of their lives, until the roster of such noncombatant Americans who have been ruthlessly slain mounts to scores and hundreds.

Warfare of that sort, of which barbarian tribes would blush to be accused, is still going on, with no prospect of alteration to agreement with civilied standards, and in consequence America, for the protection of her citizens, and for the reinforcement of the resources of imperilled humanity, takes her stand against the power which has violate the most sacred pledges, and cast the common mercies and sympathies of mankind to the winds.

It may be that the powers of Central Europe, which have never known the American spirit, may for the time despise our state of martial unpreparedness, but presently they will be undeceived and learn to their cost that the policy of unrestricted *schrecklichkeit* in this Twentieth Century is less of an asset than a liability.

America does not make war from desire but from necessity. And it is no section or party that is acting, but the nation as a whole.

What may be before us of pain or privation or loss we may not know. The path may be long and our progress arduous, but while the deepest interests of liberty and of Christianity itself are at stake, we may not shrink or falter. We are pledged to resist the hosts of organized diabolism, and from this issue America will not turn aside till the standards of iniquity are lowered in surrender, and the forces of righteousness reach their triumph.

And our school, weak as it may be, will throw all the weight of its influence wherever it may best help in support of the President of the United States and in the efforts of our navy and army to bring the contest to a successful conclusion.—*Martyn Summerbell, in Starkey Seminary Monthly for April.*

NOTES AND PERSONALS

Brother Paul Coble wants to know why there was no district meeting at Pleasant Hill last Saturday and Sunday as stated in this paper some time ago. We refer him to Dr. W. S. Long, Leader in that group.

Rev. J. W. Wellons is to be at Pleasant Grove in the Western North Carolina Conference next Sunday to assist pastor T. J. Green in a memorial service.

We have the privilege this week of presenting to THE SUN family the face of Brother R. C. Boyd, High Point, N. C. Brother Boyd is a member of our High Point church and is a busy man in religious work both of his denomination and for interdenominational enterprises. He is one of our North Carolina men to attend the Christian Endeavor Convention to be held in New York this summer.

FROM GENEROUS FRIENDS

The following have advanced the subscription price of THE SUN to $2.00 by sending that amount:

O. J. Cockes ..... Elberon, Va.
Miss Pattie Haizlip ..... Walnut Cove, N. C.
Mrs. W. W. Hall ..... Berkley, Va.
H. E. Rountree ..... Portsmouth, Va.
Dr. J. M. Welch ..... Wadley, Ala.

The machinery of Congress is moving rapidly and among other things done, a conscript bill has been passed. While the age limit is still unsettled at this writing, 21 to 27 seems to be the most favorable ages. The conscription is selective and this places the work on a more honorable basis.

A NEW TESTAMENT IN EVERY SOLDIER'S POCKET

Write in it his name and postoffice and the name and postoffice of his wife or mother. We, at home, must make haste and send enough money to the American Bible Society to enable them to put a Testament in every soldier's pocket. The Society asks for $20,000 for this purpose.

A. D. BETTS.

Greensboro, N. C.

ROSEMONT-BEREA

The people of this charge have received us in a very warm-hearted way, and have shown us many kindnesses since we came upon this field a little more than a month ago. We were strangers and they took us in, and now, after a month's residence here, we are beginning to feel ourselves very much at home. Sincere gratitude is in this way extended to all who have shown us any favor since we came to Virginia.

We are now about settled down to business. Since our arrival here Dwight and Eugene have had measles, and each had a stubborn case. This, of course, has hindered us not a little in getting located and ready for work. The children are well now, however, and we are ready to throw ourselves into the work that we face.

Our home is near the Rosemont church, perhaps, two hundred yards away. Berea, the other church of this charge, is about seven miles away. Rosemont has preaching six times a month, two Sunday mornings and every Sunday night, while Berea has only two preaching services a month. Each church has a good Sunday school and prayer meeting weekly. Rosemont has a Woman's Missionary Society and Berea, a Ladies' Aid Society.

We have planned to begin revival services at Rosemont on Sunday, the 29th of April, the meeting to continue for ten days or two weeks. The pastor will do the preaching.

G. O. Lankford.

Berkley, Route 3.

HOLLAND LETTER

The Pressing Needs of Our Elon College

II. THE NEED OF A SCIENCE HALL

"In books lies the soul of the whole past time." This is very true, but we must remember also that "Books must follow science and not science books." This is a day of artists, specialists we call them. The specialist who lays off the paths through and around your lawn and plants your shrubbery is an artist. He must be a lover of and familiar with the fastness of the mountains and the deep tangled wild wood. He must know plant life. His soul must be in harmony with the "daisy in dell" and the giant oak of the rock ribbed hills—else he is "an hireling" and not a master.

I sat for hours charmed by the world artist, Paderewski. The vale, stream, hill and mountain peaks, earth and sky and all of their living, throbbing children, seemed to be servants of this man of science. The touch of this genius called into life the latent harmony of the universe, kissed the spring zephyr into laughter, made audible the cry of the soul, gave wings to the heart's desire to commune with the world beyond angels' ken; it overcame physical limitations. Such a touch gives sight to the blind. It calls forth from the tomb many a dead soul and breathes into it new aspirations, holy desires. It makes of this new-born soul the "true Shekinah," for man is the true temple of God. This touch gives visions that leap the barriers of telescopic power; of human calculation. As I sat, charmed by the passion in this man's soul, the conviction came mightily upon me that Paderewski was a scientist, a child of nature. "Nature is the Art of God." To be a true artist therefore we must be students of nature.

As I sit in my study this beautiful April morn, it comes to me that over three months have passed since I sat with Paderewski in the Raleigh auditorium (N. C.) yet I seem to hear the plaintive calls of the parent bird to her young, under the storm cloud, and the low soul-sob of the mother as she stands beside the crib looking at the marble form of her first-born. The strains of the requiem as if sung by some priest of ancient and Holy order come from his touch. I heard the moaning of the pine, then the song of bird—but what is the use of going on at this strain—there is no end.

Dear Reader, do you get my idea? Whatever may be your station, calling, or occupation, you need to know science in order to become the best artist posssible in your line. Farmer, lawyer, doctor, preacher, business man, all, your boy, your girl need to study science.

Chemistry, Geology, Biology, Physics and Astronomy each have their place in our College course at Elon. These, too, are taught by men second to none in ability and soul interest. But the workman must have room in which to work. Our laboratories are well equipped and their efficiency in this respect recognized by the government inspectors. It is true Elon has one of the most up-to-date and spacious chemistry laboratories in the South. But Geology, biology, Physics and Astronomy are crowded in the Administration building. All of these should have their respective rooms in one building.

The call therefore is for not less than $20,000.00 for a Science Hall.

The Museum too has been moved from pillar to post. And at this writing it occupies the largest available room in the main building. Drop in and see for yourself if this room is not full. "Science organized knowledge." The museum will and must become a strong factor in our store of knowledge. Here is an opportunity fro some one.

Think of a building where Chemistry, Geology, Biology, Physics and Astronomy and last but not least the Museum may be housed together. Spacious, well equipped. Then climb the spiral stairs for two hundred feet, to the Astronomical Observatory, look at the worlds above you, when by the help of Science you have coaxed them apparently in reach.

Some one has said that "There is one only good; namely, knowledge; and one only evil; namely, ignorance." Again, "knowledge is power." True knowledge comes from a study of what God has done, and is doing, not from what man says and thinks. "How charming is divine philosophy!" How conflicting and often misleading is man's self-opinionated philosophy! "Tongues in trees, books in the running brooks, sermons in stones, and good in everything."

B. F. Black.

The Christian Sun goes to $2.00 June first.

THE DANVILLE MEETING

Our meeting began here second Sunday evening. Rev. J. Lee Johnson of Cardenas, North Carolina, came to our assistance and preached till Friday evening, and had to go home. Brother Johnson was taken sick after we left to go to Happy Home to fill our monthly appointment. During my absence the brethren got Rev. B. W. Moss, a superannuated minister of the M. E. Church, to preach till we got back. We then continued until Tuesday. The congregations were fairly good. While we did not see all we had hoped for, yet a large number came forward and acknowledged that they had been greatly blessed. One splendid man, Mr. W. W. Perry, came out and took a stand for Christ, and next morning he received a telegram to go to the bedside of his old father, who was very ill. Brother Johnson delivered some excellent messages, and were much enjoyed by us all. We all regretted that he had to leave us, but it couldn't be helped. May God bless and restore Brother Johnson back to good health. It was a difficult task to keep the minds of the people off of war, high prices, and the fear of suffering as a result of the said high prices. The little band of members here are doing what they can to make the monthly payments on the church debt. God bless this dear people.

P. T. KLAPP, Pastor.

HOW MUCH OWEST THOU?

There is a covenant that many have made in the matter of giving. It runs something like this: "I ought to give systematically, proportionately and cheerfully. What better system can I adopt than that of laying aside regularly, whenever I receive my income, a certain proportion to be administered as a sacred trust fund for the Lord? What this proportion is to be must be settled between the Lord and me; but as I am not willing to adopt a lower standard than the Jew, I may start with at least a tenth of my income, adding such free-will offerings as I may find possible with his blessing. As a constant outgo of sympathy in giving is sure to bring a continuous inflow of joy in living, I will make it the rule to give every week. In order to be perfectly true in my dealings with God in this matter, I will keep an accurate account of all that I give, balancing the amount with my income at least once a year. And in order to put this purpose into practice promptly, I covenant to commence doing this "NOW."

Recently the Virginian-Pilot, Norfolk, Va., had this to say: "Suppose every church member regularly consecrated to religious purposes one-tenth of his income, would there be a dearth of money in the church treasury?"

The following figures have been gathered from a list of representative churches where tithing is practiced by a considerable proportion of the membership of each of these churches: Membership, 75; tithers, 18; non-tithers, 57; average contributions of tithers, $34; average contribution of non-tithers, $10. Membership, 145; tithers, 15; non-tithers, 130; average contribution of tithers, $42.23; average contribution of non-tithers, $5. Membership, 180; tithers, 25; non-tithers, 155; average contribution of tithers, $34; average contribution of non-tithers, $10. Membership, 702; tithers, 90; non-tithers, 612; average contribution of tithers, $55.50; average contribution of non-tithers, $8.82.

Someone says: "Am I justified in giving as much as a tenth if in debt?"

A good answer is: If you pay honestly what you owe to God you will be enabled to pay what you owe to men all the sooner. God should be treated as preferred creditor, and the tithe as the most sacred debt to be discharged. Otherwise all you would need to do to escape this obligation would be merely to keep in debt all the while. The system necessary in the adoption of tithing will soon keep a man out of debt.

Dendron.

W. D. HARWARD.

MY BILLY BUNK

By W. G. Beasley.

Billy, my Billy Bunk, I think of you,
Your brown eyes shining big and true.
I see you jump and twist and play,
And then I hear you softly say:
"Da-d-d-y, I 'ove 'ou."

At night, when through with fun and feat,
With "nightie" on and prayer said sweet,
"I pray thee, Lord, my soul to keep,"
From 'neath the quilt you shyly peep,
And, smiling bright, you coo:
"Da-d-d-y, I 'ove 'ou."

When you're sleeping sound and tight,
Mother's in bed, and there's no light,
I hear you breathing soft and low,
While angel spirits come and go—
Dreaming, you murmur gently, slow:
"Da-d-d-y, I 'ove 'ou."

Some morning bright, when life is done,
When dad, long absent, comes back home;
When God's dawn breaks on me and you;
In sweeter, still, angelic lore
To cheer my soul forevermore
You'll speak in heaven a message true,
The same dear words:
"D-a-d-d-y, I 'ove 'ou."

MARY'S MULE

By Oliver Keller Melton

"Mamma, mamma," exclaimed little Mary Sloan, running into her mother's room from the dining room, "may I eat this very ripe banana?"

"My dear," replied Mrs. Sloan, looking up from her darning, "it is too near your bedtime; and, besides, you know the doctor said you must not eat bananas in the evening because they will make you sick."

"But, mamma, this is"—

"That will do, my dear," interrupted the mother. "You cannot eat the banana to-night." And Mrs. Sloan resumed her darning, while Mary returned to the dining room with the banana.

The next morning Mary accompanied her mother into the city. When Mrs. Sloan stopped at a fruit stand, Mary tripped on up the street, unmindful that her mother was not still near her. Suddenly there arose, right in front of Mary, an enormous white mule as big as a house. He winked one ear and one eye at her and brayed. The child stopped short and trembled like a leaf in a high wind. She was afraid to look back where her mother was for fear the mule might bite off her beautiful curls.

Just as Mary had about made up her mind to risk turning and calling for her mother, the horrible beast winked the other ear and the other eye at her and brayed more loudly and more harshly than before. There was nothing between Mary and the terrible mule except one tall telephone pole. Just as she made a leap to crouch behind the pole the mule winked both ears and both eyes at her, brayed a long, squeaky bray, stretched his long neck down, opened his big mouth, and grabbing her pretty little pocketbook, swallowed it at one gulp.

Before the frightened child could call her mother the horrid mule again winked both ears and both eyes, gave another bloodcurdling bray, and turned his heels toward her. At this moment Mary screamed so loudly for her mother that Mrs. Sloan bounded from her bed and over to Mary's and the child grabbed her around the neck, and clung frantically to her, begging her not to let that horrible creature kick her.

Mrs. Sloan turned on the light, and there under the edge of Mary's pillow was an empty banana peeling.

THE UNFAILING FRIEND

Someone may have heard of a dog who deserted his master, or forsook him in his hour of need. We never have. What the dog is in his devotion and fidelity man has largely made him during the innumerable generations since the two entered into friendship. As far back as we can trace the history of man the dog appears associated with him as a sharer of his joys and sorrows, his wealth and his poverty. It would be interesting to know how they came together; under what circumstances they learned to know and trust each other.

There have always been men and women who have not liked dogs. For these the normal man is sorry. They are missing some of life's rare and beautiful joys. Occasionally among these who see nothing in the dog but a possibility of hydrophobia, or a carrier of disease, there is one who denounces him as a peril to our health and loudly demands his extermination. No doubt the dog sometimes does carry disease, just as doctors do, and other people who come into contact with the sick. No doubt there are times when it is dangerous for children to play with dogs, as at times it is dangerous for them to go to Sunday-school, where some infectious malady might be contracted. Our lives are beset with perils on every hand. We must take our chances, or rob life of many of its finest pleasures by shutting ourselves away from all such associations as might possibly threaten our precious health.

Only those who have known the rich, abiding friendship of a dog can appreciate what this relationship has meant, and means, to ten thousand times ten thousand men and women. The companionship that has relieved the otherwise utter loneliness of many a life, that has answered the hunger of many a heart for affection and confidence—banish this from the world and you blot out a wealth of happiness and comfort from humanity that would leave it vastly poorer.

There are two friends on whose unfailing love man has counted. Two friends whose love has followed him through every path of crime, or shame, or degredation, over which his wayward feet have wandered, his mother and his dog. We do not for a moment put these two unwearying affection in the same category, only the fact we have stated remains.

On the whole we believe the dog has returned to man in devotion and service all that man has ever given him, and that, of the two, were the dog to be exiled from our civilization, man would be the sufferer rather than the dog.—*Our Dumb Animals.*

THE CAT

The *Ladies' Home Journal* has opened its columns to a rigorous campaign against the cat. The claim is made that there are 25 million cats in the United States, and that they destroy annually at least 31,000,000 birds. Of course these figures are only approximations.

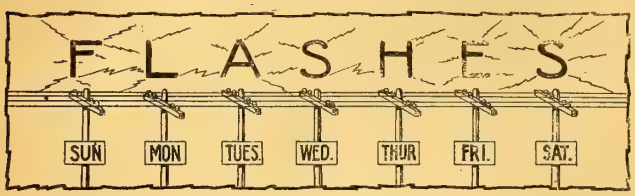
The effort to awaken hostility against the cat by making it responsible for the destruction of our song and insectivorous birds will hardly succeed. Cats have always killed birds,—were doing it in those days when our birds abounded, and our orchards and gardens and fields were not the victims of innumerable insects—up before daylight and working after dark to see what they could devour. We had rather thought that the five million licensed hunters of the United States, and the millions of boys with air rifles and slug-shots, and the wholesale slaughter of migratory birds which, in the South, often stop for a night and have been cubbed to death by the hundreds on their roosts, had had something to do with the multiplication of insect pests and the high cost of living.

It is being claimed that the cat is greatly overrated as a catcher of mice and rats. We think this is true. But, if the *Ladies' Home Journal* has its way, and even the licensed cat is to have a "clear-sounding bell" hung at its neck, all clever rats and mice will stand less than ever in awe of it.

Again the new ordinance advocated by the *Ladies' Home Journal* would put the responsibiliy for being caught out at night upon the cat instead of upon the owner, since if so discovered," it may be "collected and disposed of." If our dogs stray away from the family circle after dark and are "collected," their masters are supposed to be responsible, and are given a reasonable chance to reclaim them. How should we ever teach our cats that the law has drawn a boundary line for them alone of all our household and said, "Outside the house between 5 p. m. and 8 a. m. at the peril of your life"?

That some plan must be worked out, we thoroughly believe, ultimately to free us from the ever multiplying army of vagrant and unwanted cats,—five hundred thousand of them, it is said by actual count, annually destroyed in this country. We are in hearty sympathy with all who honestly seek the solution of this problem—first

and above all for the sake of these same vagrant and unwanted cats, the most of which drag out year by year a wretched existence of starvation and diseases. That the *Ladies' Home Journal* has solved the problem by its suggested ordinance or legislation we fear no large number of men and women will believe.—*Our Dumb Animals.*



April 22—The British Commissioners are welcomed at Washington to study with an American commission plans for a lasting peace between the mediam of a successful war.

April 23—The battle of Arras which has been quiet for a week broke in fury on the longfront. A movement is on foot for nation-wide prohibition during the war for the conservation of the grain used in the making of beverages.

April 24—Forty German air machines are brought down in one day by British airmen.

April 25—Navy gunners on board American steamer Mongolia fired the first gun of the war for the United States and sunk a German submarine.

April 26—France wants this nation to send troops to France by United States. Demands for America cussing war plans with American officials.

Aprl 27—Huge sums of money are loaned to Italy and France by United States. Demands for America to act quickly if the old world is saved from famine.

April 28—Senate and House vote for selective conscription of soldiers by overwhelming majority.

CONFIDENCE IN GOD

Nature is not always serene, but God's promise of seedtime and harvest fails not. The lilies of the field are as beautiful to-day as when Jesus pointed to them as an indication of God's love for the beautiful and God's greater care for his own children. We, like the Psalmist of long ago, may still lift up our eyes to the mountains and realize that our help cometh from Jehovah. If we approach "God's beautiful out-of-doors" with an open mind we are forced to the conclusion that there is a power controlling the universe who is wise and beneficient and who, we may also learn from Jesus Christ, is forever loving too.—*Howard A. Bridgeman.*

If a person obtain a true knowledge of the Christian religion, let him study the Holy Scriptures—especially the New Testament; therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth without any mixture or error.—*John Locke.*

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President .....Franklin, Va.
Mrs. A. T. Banks, Vice-President .....Henderson, N. C.
Mrs. W. H. Carroll, Secretary .....Burlinton, N. C.
Mrs. W. T. Walters, Treasurer .....Winchester, Va.
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Mrs. M. F. Cook, Supt. Lit. and Mite Boxes ..Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll .....Greensboro, N. C.

THE QUARTERLY REPORTS

I read with gratitude and wonder the Second Quarterly Reports ending March 31, 1917, of the Conference of the Woman's Mission Boards, the three that were published in last week's Sun, those of the Eastern Virginia Valley, Virginia and North Carolina and Virginia Conferences. The two latter show that the women of the Conferences are interested and active to a degree, and the former shows wonderful results indeed—a total collection during the quarter of $525.01. This amount comes from nineteen churches of that Conference, and $268.88, more than one half the total comes from one church. This quarterly report and this analysis of figures show what our women can do, and will do, when all become interested in missions. When it is remembered that our women have been doing anything in their own name for missions, only omitting the past four or five years the figures of the report afford, as the fellow said by the sign board, "a heap of good reading." And like the sign board also, they tell the direction in which we are going. The Christian Church, almost dead to missions for a hundred years, is beginning to experience a new sensation as our dear women become interested in this the most vital of all church problems.

Somehow the women have come to this awakening without much noise, bluster or blunder about it. They have seen, and they are seeing, their duty and their opportunities, and with becoming modesty they are giving themselves in a most whole-hearted way to the worthy and most noble task. If this works keeps up the next two quarters, as this report would indicate, then will come into our Woman's Treasury for Missions more than $2,000.00 the present year. No one would have believed such an achievement possible among our women five years ago. All honor to our noble and most worthy Woman's Board of Missions of the Southern Christian Conventions whose good names appear from week to week in THE SUN for our reading and observation, and to their helpers and co-workers in the various conferences and churches. What a plan indeed for a little fire, hotter and kindled so quickly.

J. O. ATKINSON

In framing our new resolutions we may well include one which pledges up to more personal work in behalf of the unsaved and for the honor of our Lord."

I will hazard the assertion, that no man ever did or ever will become truly eloquent, without being a constant reader of the Bible, and an admirer of the purity and sublimity of his language.—*Fisher Ames.*

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

ELON AND THE WAR

Like every College Elon is being hit hard by the war College men feel keenly the sacrifies that are being made for them by others and when a situation calling for heroism comes it appeals to their manhood's sense of obligation and so they respond knowing that Congress was exceedingly wise in placing the minimum age at 21 for the selective draft service, otherwise all college men would have felt constrained to offer themselves.

It seems to me the government has made it very plain that it does not intend to disturb the colleges by the operation of the selective draft, provided they show evidence of pursuing their college work to completion. The government has called 35,000 college men to the 14 training camps for officers situated in various sections of the country. Since there are but 200,000 college men in the country, this is certainly their proportion Already applications for these camps have come in so fast that their opening has been postponed from May 8, to May 15. But the college men who leave college now to work on the farm or in a munition plant will I think be drafted as one who does not give promise of a successful college career. It will look as if he withdrew to escape service and that will not count. Secretary of War Baker has said that men who have married since the war began will not be exempt. The same will apply to those beginning to farm or work in other exempted occupations since the war began. I say this to reassure anxious parents. The sane way to get their sons drafted is to withdraw them now from college.

But Elon has been hit hard by the men who have volunteered for the officers' training camps. Several Seniors have gone. Several leaders in all classes. Others will go. The Faculty have not encouraged any to go. They have tried to show the soldiers-to-be that the country must not drain itself of its intelligence and that the men who can best direct at home should remain at home. They have been encouraged to complete the year and volunteer on some farm for the summer to help feed the world. But many have heard their country's call and have interpreted it to mean them individually. Some have jonied the navy, others the National Guard, at least one the Aviation Corps, but most have gone to the training camp branch of the service. To all of them the Faculty gives its blessing and with reference with their Collegiate standing has passed the following resolution:

"The faculty of Elon College considering the grave situation facing our country, appreciating the patriotic spirit of each student, and feeling a profound and abiding interest in each member of the student body, decides to grant grades and honors for the whole spring term on the basis of his daily grades, attained until the time of his enlistment, to any student who qualifies and enlists for any officers' training camp in the United States, or any student who has already enlisted in the land or naval forces of the United States, or in the home guard, or who may enlist between now and the twenty-ninth of May, 1917."

C E

Miss Alma Newman to Wed.

The daliy papers have announced that Miss Alma Kathleen Newman, Hamilton, Ala., eldest daughter of Dr. and Mrs. J. U. Newman, is to wed during the early fall, Mr. Oliver Ernest Young, Vernon, Ala. Mr. Young is a rising lawyer, being son and successor of his father, the late Judge Young of Alabama. Miss Alma needs no introduction to the Elon Faculty. May their wedded life be happy!

FROM THE ALTAR STAIRS

Beyond the veil the way continues to ascend. The soul which has acquired the habit of climbing continues to climb. There are higher heights—who dare name them? There are divine visions—who dare portray them? The are more than angelic songs—how futile to strike them till the harp be strung! But there is One who gathers in himself the measures of all possible heights, the sights of all possible visions, and the melodies of all possible songs. At the mention of his name the soul which has conquered the altar stairs, presses up and on, along the glory heights. His name is God.—*J. I. Vance.*

"NEVER SAFE TO TAKE THE LAST CHANCE

The ticket agent preached a sermon in a sentence.

Two trains were scheduled for the city where the connection with another line was to be made. The first train allowed several hours to make the connection; the second train allowed but ten minutes.

"Is it safe to take the second train?"

"It is never safe to take the last chance," was the ticket agent's reply.

In the worth-while things in life it is never safe to deliberately take the last chance. In the salvation of the soul it is a desperate hazard to wait for the last chance.—*Selected.*

It is related of George Peabody that when he was a very old man, sitting in his office one day in London, a boy brought him a New Testament for some purpose. The old man, looking up, said: "My boy, you carry that book easily in your youth; but when you are as old as I am, it must carry you."

THE CHRISTIAN SUN goes to $2.00 June first.

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:— Our Easter Offering has reached $818.67, we just lack $181.33 having the $1.000. 74 churches and Sunday schools have responded to the call and we have 187 yet to hear from.

Let this 187 Sunday schools and churches get busy and take this little special offering at once and mail it in. You want to have a part in this offering and it will be a pity for you not to get yours in before we reach the $1.000 mark, as I want you to have a part and have cordially invited you to join in this undertaking.

Brother Sunday school superintendent, Will you not take this matter up with your school next Sunday and take this offering? Make a plea for the little orphan children in the Christian Orphanage and ask your people to join in the work and help give them an even chance.

We wrote to ten guano companies sometime ago and asked them to make us a donation of five bags guano each and the following have responded to the call: F. S. Royster Company, Norfolk, Va., 5 bags; Virginia Carolina Chemical Co., 5 bags; Navassa Guano Co., Wilmington, N. C., 5 bags; Armour Fertilizer Co., Greensboro, N. C., 5 bags; American Fertilizer Co., Norfolk, Va., 5 bags; Union Guano Co., Winston-Salem, N. C., 5 bags.

We appreciate the liberality of the guano companies and their donations will certainly help us in ths work. It was so kind of them to lend us a helping hand when prices are so high and it cost us so much to live.

CHAS. D. JOHNSTON, Supt.

Report for May 2, 1917.

Brought forward		$2105.62
Childrens' Offering		
Elizabeth Green	$ .10	
Alton Wagoner	.10	
Hadie F. Marshall	.10	.30
Monthly Sunday School Offerings		
Dendron Sunday school, Va.	1.00	
Reidsville Sunday school, N. C.	1.00	
Ebenizer Sunday school, N. C.	2.35	
Youngsville Sunday school, N. C.	1.00	
Popes Chapel Sunday school, N. C.	1.00	
Mt. Carmel Sunday school, Va.	2.73	
Mt. Carmel Sunday school, Class 6	1.00	
Wakefield Sunday school, Va.	1.00	
Liberty Sunday school, N. C.	1.00	
Henderson Sunday school, N. C.	7.50	
Morrisville Sunday school, N. C.	2.00	
Amelia Sunday school, N. C.	3.77	
New Hope Sunday school, March and April	2.60	27.95
"Aunt Quilley's Band"		
Grandma, Catawba Springs, N. C.	1.57	
Aunt Nancy, Sunbury, N. C.	.53	2.10
Easter Offerings		
Good Hope Sunday school, N. C.	5.00	
Durham Christian Sunday school, N. C.	27.50	
Durham Christian Sunday school, Junior Endeavor Society, N. C.	2.50	
Christian Sunday school, Lincoln, Kans.	2.25	
Sanford Sunday school, N. C.	7.75	
Haw River Sunday school, N. C.	5.53	
Reidsville Sunday school, N. C.	10.00	
atawba Springs Sunday school (additional)	1.00	
New Elam Church, N. C.	7.16	
Mrs. T. W. Parks	2.00	
Third Avenue Christian Sunday school, Danville, Va.	7.50	
Oak Level Sunday school, N. C.	5.00	
Ivor Sunday school, Ivor, N. C.	5.17	
First Christian Church, Huntington, Ind	6.05	
Liberty Sunday school, N. C.	2.00	
Henderson Sunday school, Class 2	4.30	
J. T. Lambert	5.00	105.71
Special Offerings		
Piedmont Railway and Electric Co.	20.00	
Lawrence S. Holt and Sons	15.00	35.00
Total for the week		$171.06
Grand Total		$2276.68

LETTERS

Suffolk, Va., April 20, 1917.

Dear Uncle Charley:— I am a little boy 8 years old. I go to school. My teacher's name is Miss Margaret Butler. I like her fine. I have one pet, it is a cat. Her name is Mity. I am sending a dime for the little orphans. I will close with much love to you, and all the cousins.

Your little friend
Alton Wagner.

Glad to have you join our band. You must write often.

"UNCLE CHARLEY."

Morrisville, N. C., April 20, 1917.

Dear Uncle Charlie: I staid with grandma last night, and she gave me 10 cents which I am sending to the Orphanage. Our Sunday school gives a monthly offering and we send money that way. I hope to see you and the Orphanage some time.

Lovingly,
Elizabeth Green.

You are a splendid little girl and you have a kind grandma to give you money for the orphans.

"UNCLE CHARLEY."

April 21, 1917.

Dear Uncle Charlie: Enclosed you will find one dollar and fifty-seven cents ($1.57) for the Orphanage. I am sending one penny for each year of my life (80 years) and one for each of my children, grandchildren, and great-grandchildren. With love for all the little orphans.

"Grandma."

Catawba Springs, Wake County.

HANK'S CHAPEL

The work here is in a progressive state. It is true that the church is not growing by leaps and bounds, but in a steady and safe manner. This progress is due to the spirit of co-operation that exists among the members. Just as a building presupposes a foundation, so also does the growth of God's kingdom presuppose co-operation. The stones that go into the construction of the temples if peace, progress, and prosperity are living stones, and I am persuaded that the spirit of co-operation is the spirit of growth, of progress and of human uplift. No church will ever do its best until the spirit of indifference, egotism, and revelry has been supplanted by the spirit of co-operation, love, and self-efacement.

At our last quarterly meeting a plan was submitted and passed upon to repair our church. The building as it now stands does not meet the demands, besides it is greatly under repair. Briefly the plan was to make a new the inside of the building, put in new windows, and add twenty feet to the structure. This done we will have as good country church as there is in that section of the country.

A program for the memorial service is being made and will be executed the first Saturday in May instead of the fourth Saturday.

RALEIGH

A short time ago the genial Editor of THE SUN called my attention gently, but firmly, to one of my shortcomings, and I promised him that I would try to reform; So I am writing these lines to inform THE SUN readers about our work here. With the coming of spring all departments of the work seem to be taking on new life. The preaching services are better attended and the interest seems to be growing.

Under the capable and efficient corps or officers and teachers, the Sunday school is doing fine work. The midweek prayer-meeting and Christian Endeavor Society are better attended and more interesting. Bro. Willie Johnson, of the Institute for the Blind, is our Endeavor President and is doing good work. Besides being a consecrated young man, he plays and sings well, which adds greatly to his usefulness as a church worker. Our special Easter services were good. The class exercises were enjoyed very much. At the church service the choir rendered a fine musical program to an attentive audience. One of the most important features of the day was the launching of a movement for raising funds for remodeling the front of the church. This we hope to accomplish in a short while; and when done will add much to our cause here.

It was our pleasure to have with us on the first Sunday Rev. D. A. Long, D. D., who preached a very interesting and helpful sermon to the children, and which is very much enjoyed by the grown-ups as well. Doctor Long is a former pastor of the church and it was indeed a rare treat to us all to have him preach for us. Come again, Doctor Long, we shall always be ready to give you a hearty welcome and an interested hearing.

I wish all the laborers of our beloved Zion the greatest success in the work and ask their prayers for the success of the Master's cause here.

R. L. WILLIAMSON.

FELLOW ENDEAVORS OF NORTH CAROLINA

According to the monthly program of service given in the Dixie Endeavor, this is Intermediate Christian Endeavor season. Therefore, every individual, as well as Young People's Society of Christian Endeavor, is asked to look about them for the boys and girls of teen age, thirteen to eighteen, and organize them into a society of their own as the **Intermediate Society of Christian Endeavor.** When put in their proper places the boys and girls become of service to the church. Yet we have to acknowledge that on account of not finding a place for them at the proper time they have been lost from the church.

Organize the boys and girls with officers and committees same as the Young People's Society. Then select some consecrated, energetic person as Counselor who will keep in touch with them and act as an advisor. If there are only eight or ten of teen age, organize them into a society of their own.

In the next few days let us push the Intermediate work throughout the State. If at any time you should need further information or literature write me and I will gladly respond to the call. This is my first public appeal in behalf of Intermediate work in the State.

I wish to ask that all Intermediate Societies send me the name of their corresponding secretary, and also the name of their counselor or superintendent. I ask that you give the date when your society was organized. I also wish to ask that as many as one delegate from each Society attend the State Christian Endeavor Convention in High Point, N. C., June 8-10, 1917.

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SUNDAY SCHOOL LESSON, MAY 6

By A. L. Hook

Jesus, the Servant of All.—John 13:1-17.

Golden Text: Whosoever would be first among you, shall be servant of all.—Mark 10:44.

Jesus had been spending the week in the house of Mary and Martha. It was more quiet out in the little suburban town of Bethany. Jesus needed all the rest for the physical body that it was possible to get. The trials that were awaiting him meant a great strain on the body of the Master. It only meant a few hours and the time would come when the betrayers would do his work.

Jesus would go to Jerusalem in the daytime and prepare the city, the temple for the coming event. He would go back to Bethany to spend the nights. He had made the final preparations as host for the comfort and enjoyment of His disciples. All things necessary had been prepared. Jesus knew full well the action of the enemies. He knew that they were trying in every way to take His life the first chance they got. The house in which the last supper was to be eaten was made secret. Even all the disciples did not know where the supper was to be eaten. Jesus did not fear the enemy but He wanted to have this last secret conversation with His chosen. He had so much to tell them. The instructions were to mean so much for all coming generations. In the next few lessons we have the study of these last words of our Master while He was still in the flesh. Study them carefully and see if they do not mean more to you than they ever did before.

Jesus humbled himself to wash the feet of the disciples. The disciples did not understand why He should do this but He explained in an elegant way what was meant by His seemingly humble act. Jesus has served us, it is our turn to serve Him.

Peter was not satisfied with the answer to his question but surrendered when Jesus told Him that he would be left out if he did not submit. We will likewise be left out if we do not let Jesus wash us in the blood of the Lamb. All the disciples except Judas was lifted a little nearer the Master by this lesson of humility and love that Jesus had just demonstrated.

"Love and humility are still needed to understand and apply the lessons of Jesus. To write our names in eternity we must use the styles of service and the ink of love.

"He who would walk with Jesus must have clean hands and clean feet. All filth is outside of heaven."

"The proof of supreme humility add great weight to Christ's declaration that He is Lord.

"The mark of belonging in heavenly places is readiness to serve in earth's lowest places."

C. E. TOPIC, MAY 6

By A. L. Hook

Love.—1 Cor. 13:1-13.

(Consecration Meeting.)

The one thing that moves the world is love. It has more influence than anything else. The subject then is a very important one. One that Paul had sounded from the depths of his heart. Paul spoke out of experience. Paul had acted what he was talking about. So many keep everlastingly talking about love for their fellow man and then do not show it by their daily lives. We are like the English scholar who was sorry to leave the school room and the pupils to enter the conflict but was not sorry to leave the education that does not educate. We are getting tired of people talking and advocating love and then do not by their lives prove their words. Why is this criticism? All of us have failed to put forth our best efforts in the pursuit of the best life to live. The task for us to perform is to find out wherein we have failed then to make these points in our lives strong. There are many agencies that will help us materially to keep strong in the love of Christ. Associations count a long way in moulding a man's character. We must have faith in our works, but, "but love is greater than faith, because it vitalizes faith; if we do not love what we believe in, our faith is cold. Love is greater than hope because it inspires hope, gives birth to it, nurtures it. Love is the greatest thing in the world. The lives that receive love are the world's greatest lives. Are you content with living a little life?

Why is love the crowning virture?

How can we know whether we really show love or not?

Why is the presence of Christ in reality love?

Why is it said that 'God is love?'

What is the best exhibition of love in the world's history?

How can we test the quality of our love for others?

Why must we love our enemies as well as our friends?

What are some of the things we shall do for others if we really love them?

What should we refrain from doing to those whom we love?

How will Bible reading deepen our love?

How will prayer strenghten our love?

Bible References:

Eph. 5:28, 33; Col. 3:19; Exod. 2:3; Isa. 49:15; John 19:25; Luke 16:20; John 13:1; 15:9, 13; Rom. 8:35; Gal. 2:20; Eph. 5:2; 1 John 3:16; John 14:23; 16:27; Eph. 6:24; 1 Pet. 1:8; Luke 7:47; John 11:16; 12:3; 20:11; 21:16; Prov. 10:12; Gal. 5:13; 1 Pet. 4:8; John 13:35; Rom. 12:9; Jas. 2:8; 1 Pet. 1:22; Acts 20:38.

A BEAUTIFUL YEAR

A girl was tacking up a new wall calendar, bearing the unfamiliar figures of the new year just about to open.

"It is going to be a beautiful year," she said, with a prophetic tone of assurance.

Some one who heard the girl's prediction, curious to know what was in her mind, asked: "How do you know it is going to be a beautiful year? A year is a long time."

"Well," she answered, "a day isn't a long time, and I know because I'm going to take a day at a time and make it so. Years are only days when you come right down to it, and I'm going to see that every single one of these 365 days gets some one beautiful thing into it."

"Then it will be a beautiful year," the friend answered. "You've got hold of a wonderful secret."

"So teach us to number our days that we may apply our hearts unto wisdom. And let the beauty of the Lord our God be upon us."—*The Evangelical.*

OBITUARIES

RAINS

Alfred E. Rains departed this life April 23, in his 73 year. He married Decie Williams in 1886 and they lived happily together, reared two noble sons and one splendid daughter, lived honestly in the community, and his death is regarded a loss to both his family and community.

He made a profession of religion after his marriage and gave testimony at the close of his life that all was well with him. He was not enrolled upon the record of any church, but in attendance, in his purse, and in his prayer he was faithful to our church at Park's Cross Roads.

His widow, two sons, the daughter, seventeen grandchildren, and four great grandchildren have the sympathy of a host of friends. His funeral was conducted from Park's Cross Roads church by the writer assisted by Rev. T. J. Green.

T. E. WHITE.

CLEAN LIPS

A very prominent man once said, "I resolved when a child to never use a word which I could not pronounce before my mother." He never broke that resolution, and developed into a pure-hearted, clean, noble and honored gentleman.

Too bad that all of our boys do not make this resolution—and keep it! Many will learn to use words and phrases that are meaningless, vulgar and low—the slang expressions of the day, and which are never spoken in decent and respectable circles of society. And although it is hard for us to believe that some girls would use improper expressions in the schoolyard and on the street, such as they would not think of speaking before their mothers, teachers and intimate friends, yet our daughters inform us that they do. The girls who have heard them for the first time are shocked at the sound of them, and ask mother the meaning of them. If properly informed as to their meaning they will never become a part of their vocabulary.

But there are some who think the use of this common and rude vulgarity is a matter of smartness. It is not swearing. It involves no real wickedness. It simply shows that one is up-to-date. Far from it! Let us not overlook the fact that the continual use of slang words and vulgar phrases becomes a habit. Profanity is a habit. Vulgarity is a habit that will lead to profanity. And either vulgarity or profanity will fill the mind and heart with evil thoughts. This affects character and often prepares the way for the performances of many evils that are so common in hman society today. May we then exercise great care in regard to slang and vulgarity, so that we may prevent the development of this evil habit that is sure to lead to dire results. —*Exchange.*

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THE GUARANTEE

"Just have Henry Green guarantee that plan of yours, then I'll lend you all you need," said a shrewd business man to a young enginess who came to him with a scheme which needed money and co-operation. "Henry's name is enough for me. I've often banked on it and it never has failed."

In every town there are men whose name is a guarantee. Faith in such men is justified by experience. Would not a stranger who refused to trust them be foolish when those who know them rely upon them so constantly and so safely?

Faith in God is supported by the experience of all the men who have tested the divine promises, and found them sure. The fact that God "is a rewarder of them that seek after Him" is most abundantly established by the experience of men of faith. Why not take the guarantee of the Almighty and trust it for yourselves? —*Exchange.*

Appreciation

Robbie's first experience of a concert hall was a great mammoth entertainment in aid of a patriotic fund. The most celebrated soprano of the day was engaged in sing to the accompaniment of a famous orchestra when Robbie and family arrived.

The small boy at once became interested in the gesticulations of the conductor.

"Mother, why is that man shaking his stick at the lady?" he asked.

"Hush dear! He is not shaking his stick at her."

But Robbie was not convinced.

Then what is she screaming for?"

—Tit-Bits.

At their gleeful games and graces,
On the roof and on the pane!
—Clinton Scollard, in A Boy's Book of Rhyme.

LITTLE LAUGHITIES

Lady: "I want to sue my husband for divorce."

Lawyer: "What are your charges?"

Lady: "What are yours first?"

A Logical Interference

Mistress: See here, this chair is covered with dust.

Maid: Yessum. I guess there ain't nobody been sittin' in it lately.

Definition

School Examiner: What is the meaning of false doctrine?

School Boy: Please, sir, it's when the doctor gives the wrong stuff to the people who are sick.

Scarce

Mistress: Bridget, I told you twice to have muffin for breakfast. Have you no intellect?

Bridget: No, mum; there's none in the house.—Christian Register.

A Provider

"Is your husband much of a provider, Malindy?"

"He jes' ain't nothing else, ma'am. He gwine to git some new furniture providin' he gits de money; he gwine to git de money providin' he go to work; he go to work providin' de job suits him. I never see such a providin' man in all mah days."—Boston Transcript.

Useful Disease

To a native of a certain section of the Southwest that is well known for its malarial tendencies a St. Louis traveling man said:

"I notice that there is a great deal of ague hereabout."

"Yes," was the laconic response.

"That's a great drawback. It unfits a man entirely for work, doesn't it?"

"Generally it does," said the other. "Still, here on my farm, when my man John has a right hard fit of the shakes we fasten the church-dasher to him, and, stranger, he brings the butter inside of fifteen minutes."—New York Times.

An Inquiring Mind

Picking her way daintily through the locomotive works, a young woman visitor viewed the huge operations with awe. Finally she turned to a young man who was showing her through and asked: "What is that big thing over there?"

"That's a locomotive boiler," here plied.

She puckered her brows. "And what do they boil locomotives for?"

"To make the locomotive tender." And the young man from the office never smiled.—The United Presbyterian.

"I LOVE YOU"

By Charles Grant Miller.

"I love you" is the sweetest phrase in the language. It has given more joy in the world than all else ever spoken or written.

It is sweet on the lips of lovers. It is rich with joy at the marriage-altar. It is as music overheard from paradise when a mother whispers it to her child, or the child to its mother.

But never is it so sweet and soul-sustaining as when a husband repeats it to his wife, and the wife to her husband, day after day, through all the years that are allotted them.

Many a man of middle age and past still dearly loves his wife, no doubt, and many a woman knows that her love for her husband has increased with the years. But do they often tell each other so?

A woman's greatest happiness is in being told that she is loved. She may know that she is loved; yet, if she is not told so, she is miserable. And, on the other hand, the man, though less sentimental and less emotional, nevertheless finds "I love you" ineffably sweet, and it makes a better husband and a better man of him.

Many husbands and wives seem to think that if they tell each other "I love you" one thousand times the first day of marriage, five hundred times the second, two hundred and fifty times the third, and at least once a day for the whole first month, they must be convinced and happy all the rest of their lives.

As well might they think a stream that has been fed by a spring for a little while must go on running, sparkling and sweet, though the spring be damned up.

World's Greatest Jumper

If you were asked to name the animal which could jump the farthest, no doubt you would say the "kangaroo". You would be wrong, for the flying lemur holds the record for jumping.

DR. J. H. BROOKS

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What is Your Gospel?

In times like these one of the great tasks of the Christian Church, and of the religion which it professes to teach, is to give heart and hope to men. Burdens rest down very heavy at times, the outlooks upon life are hazy and dark very often, occasionally it seems almost as if nothing was worth while. We need something to enable us to take up the pressing burden with a smile, to walk even in an uncertain and clouded way with courage and hope, to feel that life after all is full of zest and meaning and purposefulness. We ought to get that something from our religion, and the Church ought to be the great agency in ministering it unto us. Whatever gospel other ages needed, ours surely needs the gospel of a great hope. And any man who anywhere in these times tries to give in its place quibblings and depressing uncertainties and half truths about this being a devil's world, is doing worse even than giving men stones for bread. The man today whose life and gospel are not instinct with hope is failing his generation.—*The Christian Guardian.*

Vol. LXIX } ELON COLLEGE, N. C. WEDNESDAY, MAY 9, 1917 { No. 18

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

One Year $1.50
Six Months ..... .75
IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

Editorial

The flowers of spring express the thought of God.

* * *

Did you appreciate or appropriate last Sunday's sermon?

* * *

What is the difference between the failure to pay your pastor and your grocery bill? You promised both.

* * *

If an idle brain is the devil's workshop, we are inclined to think that his majesty has a good many such shops.

* * *

If God calls upon you to be as active in Heaven as you are in your church, do you think that you will be very busy?

* * *

Now is the time to begin getting your budget ready for next Conference. Why not attend to it now and get it out of the way?

* * *

If a group of churches cannot get together and agree upon a pastor so that it will be to the interest of all and for the good of the Kingdom, how are the members of these churches going to handle their affairs in Heaven?

* * *

A young minister said to us the other day that he didn't have any time for writing as he was the pastor of four churches. It might have been imprudent upon our part, but we could not refrain from asking him what he did with his original thinking. We do not believe in the manuscript plan except in certain cases, but we would be glad to see more of our men set themselves to the task of writing out their sermons. Not for the delivery of them from the paper, thank you, but for development. Extracts of these would make helpful notes for the paper. The men who speak with clearness and force and ease are those who toil hard over their sermons. Some men write every word of their sermons and then destroy the paper on which they are written. This is a good plan. It develops the thinking powers and then throws the man out of his own resources.

NOTES AND PERSONALS

Rev. S. B. Klapp, Greensboro, N. C., remains in feeble health.

Brother T. E. White, Ramseur, N. C., was the first to send us a list of new subscriptions after the announcement of our special offer for May. He sent seven.

We call special attention to Bro. J. V. Knight's article concerning the Christian Endeavor work in Virginia. The work needs no commendation—it speaks for itself.

Only one man (and no woman) has asked for his paper to be discontinued on account of the increase in price. He writes us after this fashion: "Pleas quit sending mee the son when the pryce gos 2 too dollers, it is two heigh." Who next?

President Harper, Dr. O. W. Powers, Dr. W. W. Staley, Dr. I. W. Johnson, Dr. W. H. Denison, Dr. Martyn Summerbell and probably others of our church are in Washington this week attending the special session of the Federal Council of Churches of Christ.

The paper on which THE SUN is being printed is not what we would like for it to be. But since we are giving back to the Church practically every dollar that it pays in for this work, we feel that no one will complain, until conditions of the country are better and paper at a normal price. We hope to go back to the former grade of paper June first, when the price advances, though we cannot assure this.

For patriotic reasons and in the interests of the safety of the thousands of young people who would have been intrusted to their care the trustees of the United Society of Christian Endeavor, with the indorsement of the local Convention committee, have postponed for one year, if the war shall then be over, the International Christian Endeavor Convention called for New York, July 4-9, 1917.

THE SUN'S Editor had the privilege on last Thursday of speaking to the friends, patrons and pupils of Pine Level High School, Pine Level, Johnston county, North Carolina. The commencement exercises began on Wednesday night, continued Thursday morning and closed Thursday night We were there only two hours between trains Thursday, spoke to a splendid and attentive audience, fared well in the participation of a sumptuous dinner spread at the school building and enjoyed the meeting of friends. Prof R. P. Merritt, an Elon man, is principal, having four teachers under him. He is maknig good and has been elected for another year.

Matter reaching us Saturday or Monday stands little chance of getting in that week's paper. Occasionally we provide space for an article that we know will reach us then, but as we are compelled to work ahead of the printer so as to give them time for all the mechanical work, we must do the most of our work the last of each

week. The first side of THE SUN—pages 1, 4, 5, 8, 9, 12, 13, and 16—is always completed by Saturday afternoon and most of the other pages. We make this explanation to those who send us articles on Monday and Tuesday with the request "Please publish this week." Sometimes we get communications with a special request to print in "this week's paper" when THE SUN *is* in the mailing, being made for the postoffice.

The Editor was scheduled to be at Bethel last Sunday. We started on the schedule, landed at Burlington fourteen miles from Bethel, the nearest railway station, at which place we were to be met. No one met us, and after waiting two hours, the task of walking that distance with a new pair of shoes seemed too great for us. We took the next conveyance back home. We learned by 'phone in the afternoon that Brother Carden made arrangements for our conveyance and that the morning service was detained hoping that we would arrive. The occasion was memorial day and we regret that some misunderstanding, a break down, or something of the kind, which, we have not learned, prevented our presence.

FROM GENEROUS FRIENDS

The following have advanced the subscription price of THE SUN to $2.00 by sending that amount:

O. J. Cockes ..... Elberon, Va.
Miss Pattie Haizlip ..... Walnut Cove, N. C.
Mrs. W. W. Hall ..... Berkley, Va.
H. E. Rountree ..... Portsmouth, Va.
Dr. J. M. Welch ..... Wadley, Ala.
O. W. Powers ..... Dayton, Ohio
Mrs. N. E. Smith ..... Clarksville, Va.

HONOR ROLL FOR APRIL

The following persons sent us subscriptions during the month of April:

Mrs. Margaret Wilkins, McLeansville, N. C.	2
J. D. Wicker, Sanford, N. C.	1
J. A. Kimball, Manson, N. C.	1
T. A. Ingle, Greensboro, N. C.	1
J. E. Franks, Cary, N. C.	1

Special

B. F. Black, Holland, Va.	10
J. E. Frank, Cary, N. C.	7
T. E. White, Ramseur, N. C.	7
T. M. Goldston, Cumnock, N. C.	2
P. T. Klapp, Elon College, N. C.	1
E. M. Carter, Wadley, Ala.	1
L. I. Cox, Elon College, N. C.	1

THE HEROIC MOTHER

We see a household brought up well; a mother who took alone the burden of life when her husband laid it down, without much property, out of her penury, by her planning and industry, night and day, by her fulness of love, by her fidelity, bring up her children; and life has six men, all of whom are like pillars in the temple of God.

Oh! do not read to me of the campaigns of Ceasar; tell me nothing about Napoleon's wonderful exploits; I tell you that as God and angels look upon the silent history of that woman's administration, and upon those men-building processes which went on in her heart and mind through a score of years, nothing external, no outward development of kingdoms, no empire building, can compare with what she has done.

Nothing can compare in beauty, and wonder, and admirableness, and divinity itself, to the silent work in obscure dwellings of faithful women bringing their children to honor and virtue and piety.

I tell you the inside is larger than the outside; for the loom is more than the fabric; the thinker more than the thought; the builder more than the building.—*H. W. Beecher.*

THE LOST HEART

I knew a man who lost his heart. His wife had not got it, and his children had not got it, and he did not seem as if he had got it himself. "That is odd!' say you. Well, he used to starve himself. He scarcely had enough to eat. His clothes were threadbare. He starved all who were around him. He did not seem to have a heart. A poor woman owed him a little rent. Out she went into the street. He had no heart. A person had fallen back a little in the payment of money he had lent him. The debtor's little children were crying for bread. The man did not care who cried for hunger, or what became of his children. He would have his money. He had lost his heart. I never could make out where it was until I went to his home one day, and saw an iron safe; it stood behind the door of an inner room; and when he unlocked it with a heavy key, and the bolts were shot and the inside was opened, there was a musty, fusty thing within, as dry and dead as the kernel of a walnut seven years old. It was his heart. If you have locked your heart in an iron safe get it out. Get it out as quickly as you can.—*Spurgeon.*

IT IS WELL TO REMEMBER

That economy is a great revenue.

That it is as natural to die as to be born.

That the road is never long to a friend's house

That we have all forgotten more than we remember.

That busy lives, like busy waters, are generally pure.

That labor disgraces no man, while man disgraces labor.

That the strongest men are often the most tender-hearted.

That life is too short to be spent in minding other people's business.

That he who buys hath need of a hundred eyes, and he who sells hath enough of one.

That inclination never wants an excuse, and, if one won't do, there are a dozen others ready at hand.—*Good House-keeping*

Special Note: The Sun is always ready for the press on Monday, but for the lack of sufficient power we are frequently hindered in getting the press work done. Our plan is to mail the paper on Tuesday afternoon, but find it difficult to carry out the plan depending upon gasoline power. We were delayed this week after all the type was put in form. This note added after one side printed.

A WAR PROGRAM FOR CHRISTIAN ENDEAVOR

By Daniel A. Poling

Citizenship Superintendent of the United Society of Christian Endeavor.

The message of Christian Endeavor for war times is exactly the same message that Christian Endeavor has always had for the young people of the church. In the present crisis it places emphasis first of all upon vital Christian living, Christian testimony, and Christian service. It enlarges itself by accepting many peculiar tasks that armed conflict enjoins upon all patriotic citizens.

The citizenship department of the United Society submits the following recommendations to Christian Endeavor unions and societies:

1 Keep a careful record of all Christian Endeavorers enlisting. Do not lose track of a single one who enters national service. This applies not only to military and naval branches of the service, but to the Red Cross as well, and to men and women. The responsibility that we will carry—we who remain at home—for holding "for Christ and the church" our young men who go to the front will be very great. They should have regular communications from us, and we should see to it that they are supplied at once with Testaments.

The British Endeavorers have written *hundreds of thousands of personal* leters to the boys in France. Some of the known results from this corespondence are very inspiring.

It is interesting to note that in the Province of Manitoba there has already been an average enlistment of eight Endeavorers from each society.

2. Christian Endeavorers who volunteer should accept at once responsibility for some definte religious service. The Endeavorers of the First Iowa Brigade on duty at Brownsville, Tex., formed a Christian Endeavor society which has done splendid work. For seven weeks they took charge of the evening Young Men's Christian Association services which were attended by 650 men. They were instrumental in forming Christian Endeavor societies in two of the Brownsville churches, and these societies are now doing very effective.

Canadian Endeavorers have done splendidly in forming prayer groups in the trenches. What an opportunity they have had to do personal work!

Suport the Red Cross

3. Let every union in the country at once offer its organized support to the local unit of the Red Cross. We are needed for social welfare work at home, and there will be demands for many of us for medical and nursing service, for motor-driving, and in the health and sanitary branches.

(a) The Sagamore, Mass., union is now raising funds to purchase and equip a hospital ambulance.

(b) English Endeavorers have organized hundreds of knitting-clubs, and thousands of woollen garments have been turned over to the Red Cross by them.

(c) Juniors can make gift-boxes and bandages. Thousands of comfort-bags containnig sewing-supplies, etc., should be supplied the army and navy.

(d) The Floating department of the British union supports a superintendent who visits all the training-ships, supplying the men with Testaments and other good reading-matter. This representative also distributes comfort-bags.

(e) Local societies not in unions should communicate with the nearest Red Cross headquarters, and learn just what they may do to be of the most service.

4. A few trained unino leaders will find special opportunities to make their lives count in training-camps under the Young Men's Christian Association. Men desiring to invest their lives in this way should confer at once with the general secretary of the local Young Men's Christian Association.

The United Society of Christian Endeavor, in the interests of efficiency and economy, will employ and co-operate with existing agencies rather than create new departments of its own.

Christian Endeavor and Training Camps.

5. Christian Endeavor unions near training-camps should make definite plan to reach the young soldiers.

(a) Religiously and

(b) Socially.

Bring the men into your prayer meetings without delay.

Prohibition a War Measure

6. Every citizenship superintendent should enter heartily the campaign to destroy the liquor traffic, as a war measure. Science signatures to some such petition as this:

"In the interests of nation preparedness, efficiency, and public morals. I favor immediate national prohibition as a war measure."

The united temperance forces will have a complete plan of campaign for presentation almost immediately. Send the petitions, unless otherwise instructed, to the Christian Endeavor headquarters, 31 Mt. Vernon St., Boston, Mass.

The Food-Supply

7. Plant gardens. Help conserve and increase the food supply of the world by reclaiming vacant land in your city and town. Why not plant vegetables in every yard, front as well as back? Why not thus utilize church lawns? *An agricultural-college bulletin recently stated that old lawns would be greatly benefited by being ploughed under and planted to potatoes* Half the world is hungry to-day. Our scientists tell us that two-thirds of the world will be slowly starving in another twelve months if the war continues so long. We must help to feed the people and the poor of our own cities are our first responsibility

Keep the Home Fires Burning

8. Keep the home fires burning. The church of God —and her young people must mightily help here—has a stupendous obligation of the whole world—home and foreign. There will be a tendency to cut down all contrieign. There will be a tendency to cut down all contributions for regular religious activities, but such retrenchment must not be allowed. Hold fast to first things in these trying times. Remember that the programme of the Kingdom is not changed by war, and that our country is not worth dying for if she loses her own soul. Maintain and strengthen the home base by giving even more largely of yourselves and your money to the Sunday school, the prayer meeting, the Christian Endeavor society, and every other department of organized religious activity.

FROM OVER THE SEAS

THE JAPANESE CHRISTIAN CONFERENCE

The session of the Japanese Christian Conference, held at Ichinoseki, March 26-29, was probably the best ever held by our mission in Japan. By the suggestion of Bro. Garman, representatives of all the churches were invited to be present for at least this occasion, the mission paying the expenses. This brought earnest men to the conference who for financial reasons would otherwise have been unable to attend. The result was that a conference of forty members was assembled, among them one blind man, who though blind, had mastered a goodly collection of Christian hymns which he sings from memory. This man lives in the place where Mr. Ogata preaches, and as he cannot sing, he calls on this blind man whom he calls the church organ. Considering his handicaps, his singing was well done. Another delegate had in a spell of sickness consecrated his property to the Lord. Another was a lame man, but not lame in his zeal for the spread of the Kingdom of God in Japan.

In the reports the financial condition of the churches for the past eleven years was brought out, showing how much the churches had received from the mission year by year, how much they had collected, how much they had paid per member; and, as compared with other denominations, how much they had been paying per member in the same time. None of our reports were anything to boast of, but in the lowness of some there was much reason for humiliation and shame. The banner church was the Azabu Christian church, the Rev. K. Matzuno pastor. This church made a showing of yen 1.29 a member on the average, the amount being one-third of the combined amount of all the churches, this amount being 700 yen.

Among the plans for church efficiency was one for a gradual increase of the amount paid by the churches to the pastors with a corresponding decrease on the part of the mission. In this way it is hoped that in twenty years all the churches will become independent and some of them much sooner.

The hotel where the conference was entertained was a new structure just completed. But two large companies of guests came at the same time and bel-covers were insufficient so that some guests slept rather cold. Owing to the numbers, too, there was only one mat to a man (one mat being in size 3 by 6) twelve men to a room.

The spiritual side of the conference was not neglected, but it is hoped that next year more time will be given to prayer.

Brother Tajima, twenty seven years treasurer of the church was so pleased with the conference that he expressed the hope that hereafter laymen will always be prsent and that the churches will put the traveling expenses in thir budges.

The photographer was in evidence. So you will see in due time five pictures: (1) The picture of the whole conference; (2) A picture of the preachers and missionaries; (3) A picture of the laymen; (4) A picture of the women workers; (5) A picture of the men and women who have been twenty-five years in the service of the mission. These last consist of Pastor Takahashi and his wife, Pastor, Mastukawa and the two Bible women Miss Ren Hamaguchi and Mrs. Wanatabe, and Dr. and Mrs. Woodworth.

For this conference we have every reason for thankfulness and hopefulness.

Tokio, April 2, 1917.

THE WAY TO USE SUNDAY

What is the use of Sunday to a business man or a working man? It often semes to put a stop to his work just when he wants another day; but a sensible man knows that he cannot get on without his Sunday, or day of rest and change and recreation. Men have tried to do without it, and some men have no real Sunday. Napoleon tried to make his army do without it, but was obliged to give it up. The men who do not keep Sunday are generally bitter, discontented, hard, and disagreeable. Why it is so, and what is the use of Sunday?

1. Sunday is a day of rest No man was ever intended to go on at his work day after day without change. It is not healthy. This was partly the reason why one day in seven was appointed for rest. The Sabbath was made for man. God considered man's health when he made the law. He told him to do things because they were good for him, and not to do other things because they were bad for him.

2. Sunday is a day of worship. Man is an animal and needs rest. Man is a spiriutal animal, and needs to lift his mind to God and hold communion with him, and offer sacrifice and thanksgiving. Without these there is no worship, and Sunday is a day on which he can do this without the distraction of business.

3. Sunday is a day of instruction. Sermon-hearing is not worship, however much we may learn from it or be moved by it. But we ought to know whom and why and how we worship. Willful ignorance is a common vice among Christians, and many men who think that they worship God do not know as much about their religion as they could learn from a five-cent catechism.

4. Sunday is a day of good works. Our Lord and Master healed the sick on the Sabbath and preached that the right use of the day is rest from work of self, but not from work for others. Sunday may be used as a day of works of mercy. All spiritual works of mercy may be done on Sunday. To convert the sinner, instruct the ignorant, counsel the doubtful, comfort the sorrowful, bear wrongs patiently, forgive injuries—all these are Sunday works, and every man can do some of them if he will. But that is not all. The corporal works of mercy can be done on Sunday, and few men can do them except on Sunday. A man can feed the hungry, clothe the naked, entertain strangers, visit the sick, go to see prisoners, even if he has no other opportunity.—*Iron Cross.*

DISTRICT MEETING NO 3 OF THE W. NORTH CAROLINA

District meeting was held at Antioch (C) on Saturday, April 8. Rev. T. J. Green the president and Rev. J. D. Wicker, pastor of the church, made short talks on missions and orphanage. The Christian Sun, Sunday schools, etc. Graces Chapel was the only church represented besides Antoch.

The congregation was small but those present seemed much interested. We had our annual memorial service the next day. An appropriate address was made by A. W. Wicker. Then each grave was decorated with flowers.

At 2 P. M. Brother Green preached. There was a large audience on Sunday. The day was a success. We secured two new subscriptions to THE CHRISTIAN SUN.

Next District Meeting will be held at Graces Chapel, Saturday July 28, and we hope it will be a greater success for these meetings could do much good.

THOS. M. GOLDSTON, Sec'y.

Cumnock.

THE DISTRICT MEETING

The District meeting for Group 2, as planned by the Western North Carolina Conference met at Pleasant Cross Saturday and Sunday. For some reason the churches failed to be represented. The leader, however, appointed by Conference, was present and did his best in presenting the work of our Conference to those who were present. I believe the meeting will prove beneficial to the church that entertained us, and that Pleasant Cross will not be behind other churches in support of our Conference claims. They have done well in building their church, have an intelligent membership, a live Sunday-school, good singing and are responsive to the call of progress and better things. I recieved seven subscriptions for THE CHRISTIAN SUN, and with light added to light we may expect this church to shine.

Just as I had concluded my remarks Sunday morning on our college, and was about ready to begin services for preaching, I was delighted to meet with an old schoolmate with whom I had sweet fellowship for two years at Elon—Rev. E. B. Craven. He is now a successful minister in the M. E. Church. He consented and preached for us, and we were all edified by his stirring message. Every member of every church ought to give loyal support and ready obedience to the calls of our college, for there is hardly a gathering in any of our churches but the influence of our college is seen. As the years come and go its influence will be greater. It will soon touch every church and every life.

T. E. WHITE.

Ramseur.

CLASS ORGANIZATION

We organized a young men's class at Amelia church. The number enrolled was only sixteen and has increased to twenty-four. The class from every view point is progressing nicely. Bro. Coy Hill, our efficient teacher, is doing splendid work, and we are expecting greater things to be accomplished by him. Will The Sun readers pray that this class may steadily increase in number and interest?

W. A. SMITH, Cor.-Secy.

Clayton.

BURLINGTON

Our evangelistic meeting closed Sunday, April 29th. The attendance was large and the interest fine. The church was greatly revived. The cooperation was excellent. Hearts were united in praying for a divine visitation. The spirit of expectancy was manifest throughout the services. On the second Sunday morning of the meeting there were thirty-nine decisions for Christ. During the entire meeting there were abouht eighty decisions Some of them were renewals. To date forty-five have united with the church. Others are to follow. Our senior and junior choruses did fine work in furnishing music for the campaign. Their work was much appreciated and greatly enjoyed. A few days after the close of the meeting the mail brought to pastor and wife a handsome check from the congregation. This was gratefully received and highly appreciated. We are grateful to God for His rich blessings upon the work.

Things are getting in readiness for the new building. The architect is making the working plans and site is being prepared. Unless unavoidable delayed we hope to have the building under roof by the winter. The building is to be one hundred and fifteen feet long by seventy-six wide. A modern Sunday school department is to be provided, with about thirty class rooms. A basement will be provided under the entire building.

J. W. HARRELL, Pastor.

War is the most reckless and prodigal waster of time, property, life, of the happiness of families ,and the prosperity of the nations the world has ever known.

It is the destroyer of commerce, the hot-bed of vice, the nursery of intemperance, the school of profaneness, the violater of the Sabbath, the promoter of cruelty, the bander of lust, the ruin of morality, the despiser of the decalogue, the contemner of God, the wholesale butcher of men, the antagonist of the Gospel, the grief of angels, the joy of devils!

It has done more to make the world one vast Golgotha, to unpeople earth and people hell than any other form of sin under which earth has ever groaned and suffered and over which angels ever wept.—*Selected.*

Since the war began Germany has lost 4,180,966 men as follows: Killed or died of wounds, 960,760; Died of sickness, 63,920; Prisoners or missing, 512,858; Wounded, 2, 643,428.

Appalling! Other countries has sustained similar losses.—*Exchange.*

NOTICE TO CHRISTIAN ENDEAVOR SOCIETIES IN CHRISTIAN CHURCHES OF VIRGINIA

VIRGINIA CHRISTIAN ENDEAVOR CONVENTION

The Virginia Christian Endeavor Union will hold its annual convention in Norfolk on May 23, 24, and 25th. It will be especially interesting this year on account of the Union being organized twenty-five years ago.

Owing to the postponing of the great International Convention which was to have been held in New York City in July, until next year, or until the end of the war, the State Conventions are to be given special attention.

The principal speakers will be Daniel A. Paling, Associate President of the United Society of Christian Endeavor, Boston, Mass., Karl Lehmann, Southern States Secretary, Birmingham, Ala., President; W. A. Harper, Elon College, N. C.,; Rev. C. Morgan Compher, Washington, D. C.; Dr. James Lewis Howe, of Washington & Lee University, Lexington, Va.; Dr. E. T. Wellford, Newport News, Va., and other of the former presidents will be present or send greetings.

The convention will open on Wednesday night, May 23rd in Memorial Christian Temple. The address of welcome will be made by Hon. Wyndam R. Mayo, Mayor of the city. The Conferences on Thursday and Friday will be most helpful, with so many noted workers.

One session will be a sunset meeting at Virginia Beach. Plans are being made for a great civic mass meeting to be addressed by Mr. Poling on Friday night. May 25th. Mr. Poling is one of the foremost prohibitionists and civic orators of the United States.

Summer excursion rates are available on all railroads and boat lines.

Delegates should register before May 18th with Mrs. Ethel Holland, 1635 Willoughby Ave., Norfolk, Va. Registration fee of 50 cents which can be paid upon arrival will be charged.

Delegates planning to attend are urged to register promptly, owing to the probable large attendance, and assignments cannot be promised after May 18th.

J. V. KNIGHT.

SUFFOLK LETTER

Every life has its *grind*. Every life has its *mill*. Every age has its mill. It may be the rude stones that crush the grain and furnish the family bread as the "hand mill' of ancient times; it may be the large stones turned by the power of the stream on an "over shot" wheel; or it may be the steel rollers driven by electricity in a modern mill. There is in every home and every life a place where all labor and all experience pass through the mill. There is no life so limited in circumstance or employment that it does not have its grinding experience; and there is no life so large in possessions and so honorable engaged that it does not feel the tremor of the floor on which the grinding is done. No ear is so dull that it cannot hear the sound, no nerve is so hard that it cannot feel the jar, and no soul is so indifferent that it cannot be depressed by the dull monotony of its ceaseless motion and its distressing sound. Poverty cannot stop it, wealth cannot retire from it, and the world cannot live without. Religious life and the church are not exempt from this jar, this noise, this fretting sound.

When one has resolved to make full surrender of his will, his means, his life, to God and the Kingdom, some new factor enters the life and sets up its ceaseless work. It may be failing health. It starts with a small pain. You felt it one day, you thought it would soon pass; but it settled in that one place. It annoyed you. It distressed you; but it remained. You thought you would keep it to yourself. You sought remedies secretly, but it grew worse like the woman Jesus healed. Everything else went well but that one thing. It became a constant "grind." You knew it was wearing your life away. It was so with Jesus, "Consider him that endureth such contradistinction of sinners against Himself, lest ye be wearied and faint in your minds." There was one thing that was a constant "grind" in the life of Jesus. It was sin. While one is a sinner, his own sin is cast out, the sin of others worries him. When one is poor his own poverty worries him; when he becomes rich the poverty of other people worries him. Oh, that mill! That grind! That job, one want and then wants another when the responsibilities settle down upon him as a grind, nerve-racking and ceaseless in its demands. It makes no difference whether it is ten hours behind the plow, ten hours at the lathe, ten hours behind the counter, ten hours at the sewing machine, ten hours at the desk, or six on guard. It is one and the same, whether it is in the mill that weaves the cloth to clothe the world, the mill that grinds the grain to feed the world, the mill that prints the paper to inform the world, the mill that instructs the children of the world, or that mill runs in the *life* of the world. Paul gives the best help for all out of his own experience: "I have learned, in whatsoever state I am, therewith to be content." That is the remedy for worry, for the wearing experiences, for the "grind" that enters every life, no matter whether it is pain, trouble, failure, enemies, toil, care, or the burdens that come with ambition, high purpose, or success.

W. W. STALEY.

WHAT A BARREL OF WHISKEY CONTAINS

A barrell of headaches, of heartaches, of woes,
A barrel of curses, a barrel of blows;
A barrel of sorrow from a loving, weary wife,
A barrel of care, barrel of strife;
A barrel of all unavailing regret,
A barrel of cares, a barrel of debts;
A barrel of hunger, of poison, of pain,
A barrel of hopes all blasted and vain;
A barrel of poverty, ruin and blight,
A barrel of tears that run in the night;
A barrel of crime, a barrel of groans,
A barrel of orphan's most pitiful moans;
A barrel of serpents that hiss as they pass,
That glow from the liquor in the head of the glass;
A barrel of falsehoods, a barrel of cries,
That fall from the maniac's lips as he dies!

WHAT SHALL WE SAY?

By M. T. Morrill, Foreign Mission Secretary

Only a few days ago it was the Foreign Secretary's privilege to have an inspiring conference with members of the Student Volunteer Band at Defiance College. The Band now numbers nine, and the young men and women Volunteers are in the front ranks of Defiance students as regards scholarship and inuuence. There is a Band in Elon College, and there are choice prospective missionary candidates in our other colleges. No man deeply concerned about how young men and women choose their life work or about building strong Christian centers in missionary lands, can fail to gather inspiration from these Volunteer Bands. One is sure that these intelligent young people have calmly faced both the world's need and their own future; that they have listened to the Master's call and devotedly offered themselves to fulfill His will, even in the uttermost part of the earth; and that now they are in training for what may prove to be big jobs in places desperately needy. Only people with calloused feelings would be unmoved by heart to heart conferences with such young people.

They have seen visions, divinely given we may be sure. In manifold ways, and especially through the eyes of living exponents of the missionary idea directly from fields whit for harvest have they been seeing in indistinct but prophetic light that suffering sinful humanity for which Christ died; been seeing themselves, established somewhere amidst that humanity, serving for Christ's sake, toiling to uplift cheered by some uplifted redeemed souls and amply repaid by the conscious presence and approval of the Lord whose behest they obey. Such visions are ennobling and enthralling, never given to baser souls, never meaningless when given.

They have chosen to help bring their visions from heaven down into the hard realities of life—chosen by divine grace assisting. In some cases there has been a struggle against diffidence, or opposing wills, or counter visions and allurements, or inclination drawing otherwise. It is a momentous thing to make choices that will commit one perhaps to many years of strenuous endeavor in business or profession; it cannot be less momentous to choose a career involving self-abnegation for a whole life-time, that humanity may be turned Godward, purified and saved.

These Volunteers have a noble enthusiasm. Unprecedented openings for business exist everywhere, most enticing. The world's openness and kaleidoscopic changes must appeal to youth who have any ambition or any worthy aim. It is a wonderful privilege to live in these days. Most blessed are the youth who can "keep their heads level," and by high aim avoid the sordid paths, throwing in their lives to help work out high ideals to govern trade, profession, commerce, and government. These are days of the most terrific struggle the world has ever known. Destinies, ideals, principles, truths are hanging like Damocles' sword. It matters as much as eternity matters how the struggle goes. Well may our youth be kindled with the finest enthusiasm for the Christlike destiny, ideal, principle truth. Well may a young man gather up his possessions and powers and consecrate them to propogate and establish throughout the earth all what Jesus Christ lived and died for.

And now what shall we say?

What shall we say to these Student Volunteers? Shall we bid them God-speed, assuring them that we will pray for them and back them up with our money? They have been reading the recent issue of the *Student Volunteer Movement Bulletin,* with appeals for missionaries to non-Christian lands, to India and China and Japan; and for missionaries to the American Indians of whom tens of thousands are yet pagan. They have carefully read the thirty-two pages of all-absorbing interest wherein board secretaries state their need of volunteers and call for scores and hundreds of candidates—but they found no word from *our* Foreign Secretary! Shall we assure them that the Christian denomination will bestir itself is waking up and will meet the gift of their lives by a corresponding gift of money for missions? Shall we look at their offering and apprehend its magnitude, its almost inconceivable largeness—life from youth to old age offered to the Mastern; and then turn and look at our offerings—at most a few paltry dollars a year?

Let us look away to the world-fields for which these young people have given their manhood and womanhood, their lives; and then let us match their splendid offerings by adequate gifts of money. Let us match their enthusiasm for going into all the world with equal enthusism for *sending* into all the world to evangelize.

TO-MORROW

Would it not be better to leave to-morrow with God? That is what is troubling men—to-morrow's temptations, to-morrow's difficulties, to-morrow's burdens, to-morrow's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth; it is my little tame robin, which preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops to the sill when he wants his supply and takes as much as he desires to satisfy his need. From thence he always hops to a little tree close by and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep and leaves to-morrow to look after itself. He is the best preacher that I have on earth."—*Rev. H. W. Webb-Peploe.*

When over the fair fame of friends or foe
The shadow of disgrace shall fall, instead
Of words of blame or proof of thus and so,
Let something good, be said
Forget not that no fellow being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet
If something good be said.

—*James Whitcomb Riley.*

I am of the opinion that the Bible contains more true sublimity, more exquisite beauty, more pure morality more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they have been written.—*Sir Wm. Jones.*

Crawford—"Last autumn he sold his bungalow and bought a car."

Crabshaw—"Now he's sold the car and rented the bungalow."—*Judge.*

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President .....Franklin, Va.
Mrs. A. T. Banks, Vice-President .....Henderson, N. C.
Mrs. W. H. Carroll, Secretary .....Burlinton, N. C.
Mrs. W. T. Walters, Treasurer .....Winchester, Va.
Mrs. W. A. Harper, Corresponding Sect'y ..Elon College, N. C.
Mrs. W. V. Leathers, Supt. Y. P. Soc. .....Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes ..Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll .....Greensboro, N. C.

YOUNG PEOPLES' SOCIETY ORGANIZED

Mrs. W. D. Harward has been doing some faithful work trying to reach the women and young people of the Eastern Virginia Conference for missions. In March, she organized the Young People at New Lebanon, Surry Co., with 21 members. This is indeed a good beginning and we trust that their numbers and interest may increase with years.

The Oakland women are using the mite-boxes. There are possibilities of accomplishing much with these and we shall watch, with interest, their reports.

MRS. R.

WHY APPORTIONMENT WAS ABROGATED BY THE PRESBYTERIAN CHURCH, U. S. A.

David McConaughy, Secretary of the Presbyterian United Movement writes:

"We continue to get inquiries from time to time from various quarters outside our own denominational bounds, as to why our Church abrogated the plan of apportioning the benevolence budget down to the synods, presbyteries and churches. The following report of a special committee on efficiency standards of giving, presented in March 1914, to the committee which is now known as the Assembly's Committee for the Every-member Plan, led to the action of the General Assembly in May following, finally abolishing the apportionment plan:

Generally speaking, the apportionment plan has not been found satisfactory. The United Presbyterian Church has abandoned it. The Executive Commission of the Presbyterian Church, U. S. A., at its last meeting, decided to recommend the "discontinuance of apportioning the budget among the several presbyterians." This action was unanimously approved by the Official Conference of th Executive Commission and the boards.

Among the objections urged the apportionment plan may be mentioned the following:

(1) The difficulty of making an apportionment that is satisfactory to the churches. What committe, whether of General Assembly, synod or presbytery, is wise enough, or has sufficient knowledge of local conditions, to say just how much any particular church can give? Many congregations resent dictation from without; other congregations receive the committee's estimate of their ability to give and, with mingled feeling of pity and disgust, consign it to the waste-basket.

(2) Apportionment has been called the "kindergarten" grade of missionary activity. It has its uses but should not be considered a "finality" in methods of benevolence.

(3) Apportionment educates the church member in false ideas of his own obligation. It does not develop stewardship. It exalts the wrong objective, fixing the attion upon the *amount of money* rather than upon the *work to be done.* It displaces religious motives in benevolence and substitutes financial.

(4) Apportionment carries the idea of a *tax* rather than an *offering.* This is a hindrance to generosity. Frequently, it levels down the standard of the ability of a people to give. Congregations that could give more, stop at the exact amount of their apportionment. While apportionment is mean to be the *minimum,* congregations regard it as *sufficient.*

IF NOT APPORTIONMENT, WHAT?

The substitutes suggested for apportionment:

(1) The United Presbyterian Church suggests apportionment but calls for an advance. Churches are asked to designate or pledge an amount that they may reasonably expect to give. Pledges are regarded as good substitutes for apportionment. The amount pledged is determined by the churches themselves rather than by a committee or presbytery, snyod or General Assembly.

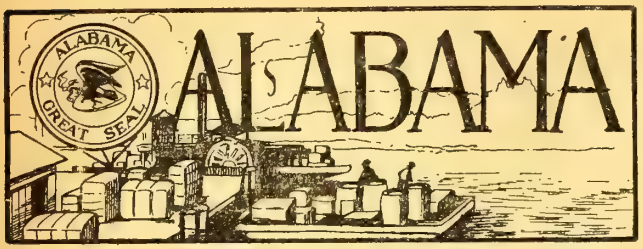
(2) Prepare a denominational budget based upon the needs of the several boards and the reasonable expectation that the said budget will be raised. Acquaint the entire church with the amount of the budget, and also make it known that there is an infinite need always in excess of the budget. Keep the things of the Kingdom forever before the people. Educate. Communicate information. Send out the light. Ignorance dries up the stream of benevolence, and the only cure for ignorance is education. The policy God always blesses and causes to be fruitful is the enlightening, informational, educational policy designed to reach the entire membership of the church.

(3) As a basis or standard of giving to benevolence, begin with the current expense budget. Do away with the past record of giving and the per-capita apportionment, and lay emphasis upon "stewardship" and the Scriptural standard "according to ability," as God hath prospered."

Each church should enter the race and press toward the goal *"Not less for benevolence than for congregational expense,"* and when this goal is reached, still onward to a further goal.—*Men and Missions.*

CHRISTIANITY IN THE HOME

There is no such school of Bible religion in the land as a happy, God-fearing home; no church so effective for restraint from evil, and for growth in all Christian graces, as "the church in the house." There stands the domestic altar. There is felt the influence that molds character from the cradle to the judgment seat; such a home home on earth is the surest preparation for the home eternal. Of this "church in the house," the parents are the God-ordained pastors. The conversation of the fireside, the books selected for their reading, the amusements chosen for their recreation, the society that is invited and the aims set before them, all bear in one and the right way. It is in the power of every parent to help or sadly hinder the salvation of the offspring. May God help all parents to fulfill their high and holy trusteeship.—*Cuyler.*



THE DISTRICT MEETING

According to the program which was published sometime ago, the District meeting met at Cragford, April 28th. There was not a large delegation but almost every one of our churches were represented. Rev. B. F. Young was elected president and Luke Huey secretary. As was presented in the discussion of the first subject, "The Place of the District Meeting in the Conference," this meeting has been to the conference a starter." Most all the matters of importance are discussed in these meetings and at conference there was no need of so much time. But the mind of the members were already made up. Then, too, the members of conference, by association, kept in touch with the conditions and work of the entire field.

Three very important topics were discussed at this session: Grouping the Churches, The Missionary Association, and The Educational interest.

During the discussion of the first, there was a motion made to memorialize conference to appoint a committee to draft plans but, was amended that he subject be presented to the churches. This was done in order to get the subject before the people of the entire conference In taking th vote, we found that there was a strong sentiment in favor of the idea.

Brother J. W. Payne is a man who likes to let figures talk; and, in his discussion of the missionary association he figured its possibility in dollars and cents, to be in round numbers, one thousand dollars. The opportunities of the association are so great, in order to be able to meet them, we are hoping that the day will soon come when it shall exert itself and triumph in the field of the Kingdom.

While we had no report of Rev. J. H. Hughes, the conference missionary, we were informed that there are four points in his new field, that are ready for organizing. He has hesitated somewhat, as our "home guards" have been weakened, but it is very likely now that he will organize as the demands of the localities may demand.

The subject of education was taken up in the afternoon Saturday. All the speeches were interesting, which showed much enthusiasm on the part of the speaker. There is a feeling that we must have a school within our southern conferences. On consideration of the condition of the present time there was an idea that it is best not to try to build at present but to endorse a school, looking forward to a permanent location. With a majority of the members of the education committee present. W. D. Mitchell and J. W. Payne were appointed to act with the committee in looking this work. This is an opportunity for some young man to take up this work and we trust the right man may be found of the committee and that not another year be lost.

Sunday morning, instead of having the regular Sunday school program, we had a round table; topics of Sunday school work. At eleven o'clock the house was dedicated with the following program: Song; Invocation by Rev. J. Taylor; Scripture lesson, Rev. J. D. Dollar; Historical sketch, by the pastor; Prayer, Rev. B. F. Young; Collection, Rev. G. D. Hunt; Dedicatory Founder, by the pastor; Dedicatory prayer, Rev. C. W. Carter.

Before the collection, deacon W. D. Mitchell, made a statement that all bills were paid. Brother Mitchell furnished timber for the framnig, his mill to saw it with his time and then gave more than $440.00 in money. The house will be valued more than two thousand dollars. This generous hearted man proves his love to his church by his loyal support. In nine months we organized, built and dedicated the house. We are proud of the little band at Cragford.

Wadley. E. M. CARTER.

PLAN FOR A COMMUNITY FAIR NEXT YEAR

A Community fair next fall should be one object of every country community. And if you are able to have one, you can't begin preparing for it too early. The prizes should be announced in time so that the farmer or farm boy who is expecting to walk off with the first prize on corn, and the farm woman or girl who believes she can beat the neighborhood on poultry or canned goods, may have the whole season to work toward the desired end. And the holding of a community fair is not a difficult matter. "We astonished ourselves after we set to work to have a fair in our neighborhood," as one farmer said to us recently. This is the plan his people followed: Two school districts joined together to hold the fair. Seventy dollars for prizes was subscribed by residents of the districts and nearby business men. Then seven men and women from each district were named as an executive committee to make arrangements, and committees appointed to look after various features as follows: (1) field crops; (2) livestock and poultry; (3) woman's work (sewing, fancy work, cooking, canning, etc.); (4) Athletics and amusement features. "The fair was such a success," our friend continued, "that next fall we are going to have two days instead of one—repeating, of course, our former rule of no admission charges and no concessions."—*The Progressive Farmer.*

GYPSY SMITH, JR.

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

COLLEGE PRESIDENTS AND THE WAR

President John S. Nollen, of the Association of American Colleges has called the presidents of the denominational Colleges to meet in Washington on the fifth instant to consider plans for the future.

The following is the call he issued:

"I have been requested by Dr. Hollis Godfrey of the Council of National Defense to ask the Presidents of the institutions that are members of the Association of American Colleges to attend a meeting in Continental Hall in Washingon at 10 A. M., on Saturday May 5th, to consider the vital problems for our institutions of higher education arising out of the war and the immediate creation of a great army.

"The invitation to this meeting comes from the Committee on Science, Research and Education of the Council of National Defense, cooperating with the Bureau of Education and the States Relations Service of the Department of Education. It is addressed also to the Associaion of State Universities and other similar groups, with a view to securing the largest possible representation of the College and University executives of the country.

"The purposes of the meeting are: First, to impress upon the National Government, through concerted action, the fundamental importance of conserving and properly utilizing our institutions of higher education; Second, to mobilize all our educational forces, not only for the service of the country through the war, dut also for the difficult period after the war. To both of these ends, a large and thoroughly representative meeting is essential. The attendance of three or four hundred men would accomplish more than the sending of so many thousand letters. The gravity of the situation, particularly for the independent colleges, is such that we cannot afford to neglect this opportnity for united action. It is important that Presidents represent their institutions, as the problems are largely administrative and bear upon the action of Trustees as well as of Faculties and student bodies."

C E

THE SOUTH'S GREATEST STUDENT GATHERING

Dr. E. M. Poteat, President of Furman University, says:

"Each year of my acquaintance with Blue Ridge I am more deeply impressed with the value of its work. This is the one new thing to say, namely, that it grows upon me. And when I see the growing complexity of college life in the South, I feel more keenly the need of comradship with the finest spirits of our college communities on the highest levels. Blue Ridge supplies this and there is no other enterprise in the South which does it anything like so well."

Dr. W. A. Wanfield, President of Centre College, says:

It gives me great pleasure to tell you of my keen interest in and personal enthusiasm for Blue Ridge. The situation is ideal, the accomodations are complete in every way, and all the appointments and arrangements for personal comfort, recreation and pleasure are superb. The program for the summer of 1916 was simply great.

"In all the country I could not find a place where I would rather spend ten days than at Blue Ridge. It would give me very great pleasure to be able to go every year. Just as soon as my son is old enough, I hope to send him every year until he gets through college. With all this personal enthusiasm and admiration for the place and the program and the college men who come, it is perfectly natural that I am anxious that Centre College might have a big delegation in 1917.

"I have no hesiancy in saying that ten days at Blue Ridge is the very best experience that can come to a college man during his entire course. The only experience better than that of the first summer at Blue Ridge would be a like visit the next summer. I am already looking forward with erpectation to the pleasures, joys and blessings of 1917."

C E

ELON'S 1917 CATALOGUE

The 1917 catalogue is at last out. It contains 210 pages and is a worthy exponent of the College's aims and ideals. The four hundred students come from twelve states and fifteen denominations. North Carolina sends 326 students and the Christian church 190. The senior class this time numbers 31—the largest yet.

The entrance requirements are raised to fifteen units next year. No increased cost is announced, though the Board of Trustees at their Commencement meeting may add somewhat along that line.

One new course of study is announced of a noteworthy character, under the department of Social Science. It is a course in Journalism. It is thus described: "Practical Journalism, including the History of Journalism, the consideration of the various styles, with the preparation of copy. Each member of the class must become a correspondent of some paper and make good in that relationship. Three hours per week. Open only to Juniors and Seniors." This is a forward step. No other North Carolina College is offering such a course.

C E

THE PHIPSICLI

The 1917 College Annual, bound in maroon and old gold, the Elon colors, is also out. It is a splendid edition. The class of '17 thinks it is the best yet issued, and many agree with them. It is a fine piece of work, fine in spir-

(Continued on page fifteen)

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:—

The Lord is always better to us than we deserve and we are not as appreciative as we should be of the many blessings He often bestows upon us.

I cannot help but feel very cheerful this morning as I am writing this letter, as we had a splendid season last night and it is still raining and in my imagination I can see our cabbage, potatoes, tomatoes—and corn—lookng green and growing fast. We are doing our best to have a good garden and trust we will have lots of good things to eat as soon as they have time to grow.

I am also happy because our Easter Offering has climber up to $970.53. We just lack $20.37 reaching the goal. I feel sure in my next report I will be able to ask you all to rejoice with me. Eighty two churches have responded to the call and we still have one hundred and forty-nine churches to hear from.

These one hundred and forty-nine churches must have a part and while they have not reported yet the door will not be closed when the thousand dollars is reached. We have another little proposition to make which we will tell you about after we have succeeded in raising the amount asked for.

You cannnot imagine how encourging it has been to me to have the churches stand by me as they have in this undertaking. It makes me feel that we ought to do greater things for the Master and I feel sure no church has conributed to this cause but is the better for it and rejoices that it had a part. It will be easy to support this institution and get it out of debt and on a sound financial basis if we can get all the churches to take part in the work.

When all of the one hundred and forty-nine churches have responded to this call I feel sure we will run far above the amount asked for and that will just increase our joy in knowing that we, as a church, can do greater things than we think we can.

CHAS. D. JOHNSTON, Superintendent.

Report for May 9, 1917.

Brought forward		$2276.68
Childrens' Offerings		
R. J. Adams	$ .10	
Mary Catharine Fultz	1.00	1.10
Monthly Sunday School Offering		
Holland Sunday school, Va.	6.00	
New Lebanon Sunday school, N. C.	1.00	
Mebane Sunday school, N. C.	1.00	
Bethlehem Sunday school, Nansemond Co. Virginia	6.25	
Berea Sunday school,	2.00	
Lanett Christian Sunday school, Lanett, Alabama	6.00	
Cypress Chapel Sunday school, Va.	2.00	
New Hope Sunday school, Va.	1.00	25.25
Aunt Quilleys Band		
Mrs. Annie Peele	.66	
Mrs. J. T. Rawles	1.00	
Aunt Martha	.65	2.31
Easter Offerings		
Holland Sunday school, Va.	25.52	
New Lebanon Sunday school N. C.	10.00	
Burlington Sunday school, N. C.	17.94	
Mebane Sunday school, N. C.	3.00	
Chapel Hill Sunday school, N. C.	10.50	
People Christian Church Sunday school Dover, Del.	50.00	
Members Ingram Christian church, Richmond Va.		
Mrs. P. J. Carlton	5.00	
Mr. H. A. Carlton	5.00	
Mr. J. W. Carlton	1.00	
Mrs. M. E. Boyd	2.00	
Miss Sallie E. Boyd	2.00	
Mt. Gilead Sunday school, N. C.	5.00	
Cypress Chapel Sunday school, Va.	15.00	151.96
Special Offerings		
The O'Kelly Bible Class First Christian Church, Greensboro, N. C.	20.00	
A Friend	.50	
The American Christian Convention	3.03	23.53
Grand Total for the week		$204.15
Grand Total		$2480.83

LETTERS

Roanoke, Ala., April 30, 1917.

Dear Uncle Charley:—I want to join the band of cousins. I am a little boy six years of age. I am at grandmother's today. Don't you know I'm having a jolly time. Well I sold seed potatoes to get my dime, so here it is. With much love to you and all the cousins.

Your little friend,

R. J. Adams.

I know you enjoy being with your grandmother. Some of my happiest boyhood days were spent with my grandmother. She was always giving me something good to eat and all little boys enjoy good things to eat. I envy you in your pleasure.

"UNCLE CHARLEY."

Walnut Cove, N. C., April 25,, 1917.

Dear Uncle Charley:—I am sending my dime for April. I am very busy these pretty days planting flowers and doing many other little things for mamma. Hope you and all the girls and boys are well and happy.

Hadie F. Marshall.

I love little girls who are good to mama. It is so nice of you to help mama. I know she has a good little girl.

"UNCLE CHARLEY."

Mt. Solon, Va., April 29, 1917.

Dear Uncle Charley:—I am but a little girl eight months old, yet I have my missionary box and get one-third of the money for all our Sunday eggs. Hope the dollar I send will help the little cousins for I am a friendly baby and love everybody.

Mary Catharine Fultz.

A lovely little girl is the sweetest thing in the world. I am glad that you have joined the band of cousins. Trust you will have splendid success with your chickens and that they will be extra smart on "Sunday."

"UNCLE CHARLEY."

Sunbury, N. C., April 24, 1917.

Dear Uncle Charley:—Here comes one more for the Aunt Quilley band. Enclosed please find check for 53 cents. Hoping there will be many to join. May God bless every orphan.

Aunt Nancy.

Sunbury, N. C., April 30, 1917

Dear Uncle Charley:—If I was a little girl, I would join the band of cousins. But as I have passed my three score years and over, I want to join Aunt Quilley's band. Enclosed you will find money order for 65 cents for my birthday offering for the orphanage. I am a member of Damascus Christian church, Gates county, Rev. B. F. Black, my pastor. Will close with best wishes.

Aunt Martha.

Holland, Va., April 27, 1917

Dear Uncle Charley:—Mrs. Annie Peele is sending $0.66 and Mrs. J. T. Rawles $1.00. We want to join Aunt Quilley's band. Enclosed you will find check for same.

Mrs. J. T. Rawles.

THE LITTLE FLAGS

Oh, when you see them flying
Beside the summer way,—
The little flags they put in place
Upon Memorial Day,—
Remember each is crying
A message straight to you—
A message straight to ever lad
Whose heart is clean and true.

They tell the splendid story
Of those who marched away
In answer to a voice that said,
"Your country calls, Obey."
They heard the call to glory,
As you can if you try:
"Your flag demands your best today,
Not some time, by and by."

—Mary Lee Dalton

A BAD LITTLE HOUSEKEEPER

"Where are you going, my pretty maid?" asked Aunt Kitty, meeting little Marian on the gravel walk with an armful of books to be put away.

"Oh, please don't stop me, Aunt Kitty," said Marian, "please don't." I promised Amy Lee to come back as quick as possible. We are playing keeping a boarding house. Amy is cook, and I am housekeeper."

"Well, Miss Housekeeper," called Aunt Kitty, as she passed, "I am very sorry for your boarders."

"Why, Aunt Kitty?" Marian came to a full stop and looked back in surprise. "Oh, never mind," said the auntie, walking on. "You are in a hurry now, but some day I'll tell you."

Many times that long Saturday little Marian took a rest from keeping boarders and fell to wondering what Aunt Kitty meant. And on another day she asked her.

"I mean that you are not a good house keeper of your own wonderful little house."

"Why, auntie, mamma keeps our house" said Marian.

"Oh, I don't mean the big house with wide porches and bay windows. I mean your own tiny little house that God has made you keeper of—the one he built for your soul to live in."

"Do you mean my body?" asked Marian.

"Yes. That is a wonderful little house; and yet you do not mind abusing it, my little housekeeper. When you got your feet wet and had the croup last week, that was neglecting your little house and doing it harm. When you are greedy about candy and cake, you are spoiling your house. Sometimes you don't want to take your bath, and that is being a very bad housekeeper; and when you don't go to bed early, that is bed, too."

"I must go and tell Amy Lee about it," said Marian, soberly.—*My Lesson.*

Let us profit by the mistakes and defeats of the past year, by avoiding them in the year before us. Each passing year should make us wiser and better, more discreet and painstaking to "Redeem the time."—*Selected.*

He whose love-song is the eternal inspiration and solace of our race was the Man of Sorrows, and His life was a song in the night.—*C. S. Horne.*

The preacher who lives the gospel will never be at a loss for texts for his sermons.

The VANDERBILT HOTEL
THIRTY FOURTH STREET EAST AT PARK AVENUE
NEW YORK CITY

AN HOTEL DESIGNED TO APPEAL
TO THE CONSERVATIVE

THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED

OBITUARIES

MOORE

Mr. M. E. Moore, wife of W. J. Moore, Franklinville, N. C., died April 27, 1917, in her 66th year. She professed faith in Christ when young and united with the M. E. Church at Ebenezer. She was a good woman, an obliging neighbor, a faithful wife, and a devoted mother. She had twelve children, and ten are now living, who with their sorrow-stricken father ("rise up and call her blessed." We buried her in the cemetery at Pleasant Ridge, and while her friends made the mound over her remains and covered it with owners, we felt the force and appreciateness of the poet's lines:

"A precious mother from us is gone,
A voice we loved is stilled
The vacant place left in our home
Can ne'er again be filled."

T. E. WHITE

HOLT

Truly a good man in Israel has fallen. Ruffin Holt, who was a faithful member of New Elam Christian church for about forty-five years, died near Antioch church in Chatham Co., April 1, 1917 at the ripe old age of seventy-eight. He was a good citizen, a good neighbor, a good husband, a good father, and what was better than all these, he was a good Christian. He leaves a wife and eight children to mourn their loss. He was a dear lover of his church, loyal to the denomination and all of its enterprises He was a subscriber to The Christian Sun and had been for forty years. He had never had this paper discontinued and died with a copy in his hands. He was reading The Sun while his good wife was sitting in the room with him and she, hearing the paper fall from his hand, looked around and he was gone from labor to reward. Burial services were conducted at Goldston cemetery in Chatham County.

Good by, Brother Holt, I hope to meet you some bright day in Glory. May God comfort his dear loved ones, is my prayer.

J. D. WICKER

OVERMAN

Jennie A. Overman, wife of W. E. Overman, was born May 3, 1879, and died April 5, 1917, aged 37 years, 11 months, and 2 days. Sister Overman professed faith in Christ in early life, and united with Pleasant Hill Christian church, and remained true and faithful till death.

She was married to W. E. Overman, September 2, 1900. To this happy union were born eight children, seven sons and one daughter. One son preceeded mother to the spirit world. Her funeral was conducted from Pleasant Hill church by the writer. The bereaved family have the sympathy of the pastor, church and community.

L. I COX.

APPLE

On May 2, 1917, we were called upon to conduct the funeral services of one of the charter members of the Reidsville Christian church, Mrs. P. C. Apple, who was born April 1, 1862, and died May 1, 1917, gaed 55 years and one month. Sister Apple loved her church and was one of the most self-sacrificing members of the church had. She left the sweet testimony that all was well. She leaves three sons, two daughters, three brothers and one sister to mourn their loss. Her husband preceeded her to the spirit land several years. The interment was in the city cemetery at Reidsville. May God bless and save the bereaved is our prayer.

L. I. COX.

SUNDAY SCHOOL LESSON, MAY 13

BY A. L. HOOK

Jesus the True Vine—John 15: 1-16.

Golden Text: I am the true vine, ye are the branches.—John 15: 5.

In the past lessons of this quarter we have Jesus describing and illustrating what relation he bears to His followers. He speaks of Himself as the bread, life, good shepherd and vine. Christ is able to feed our souls, give light to our eyes, take care of our bodies and give us the blood of life if we are connected with the true vine. If a branch is severed from a tree, the branch soon withers and dies —likewise if we sever ourselves from Christ we soon lose our influence and joy of living.

Nowadays those trees and vines that grow the most and best fruit are given special and more attention. So it is with the Christian. The more a man does for the Kingdom of God the more power her receives to do more. These are the cleansed branches Jesus was talking about. The essential fact in today's lesson is to see that there is really a union between Christ and those who accept Him. Christ realized that He was connected to God and promised that this love should pass on to those who affiliated themselves with the cause.

"We study a man's character from his last words. The last conversation of Socrates is read by college students and discoursed upon by college professors, but Socrates made no claims like those of the Son of God."

"If we would enjojy a life of service we must have Christ abiding in us. As Jesus dwells only in clean lives and pure hearts to have Christ as our guest we must part with sin."

CHRISTIAN ENDEAVOR TOPIC, MAY 13

Fellowship with God

(Quiet Hour.) Ps. 119: 87-104.

FRANCIS E CLARK

I would suggest that at least half of the time given to this meeting be spent in meditation and prayer.

Do no be afraid of a period of silence in the meeting. Silence is objectionable only when the time ought to be filled with prayer and testimony. Then it shows that some are doing their duty and fulfilling their pledge. But, when a period of silence is provided for and expected, it may be the most profitable period of the whole hour. In a Quaker meeting, though nothing is said, the hour may be helpfully spent, and the Friends have much to teach us in this respect.

Only let the minutes of silence be filled with something appropriate to the hour, not with wandering thoughts, not with considerations of business or school, above all, not with simpering and gazing around to see what others are doing. Every head should be bowed, every eye closed, every thought attuned to the Infinite.

It would be well to preface the silent moments with such words as those of little Samuel, "Speak, Lord, for thy servant heareth." Then listen what the Lord shall say.

Or ask the question of St. Paul at the time of his conversion, "Lord, what wilt thou have me to do?" Then listen again to what God the Lord shall tell you do; and, when He tells you, be sure to do it.

Especial pains in this meeting should be taken that everything be done and said reverently, quietly, and with sincerety. Llippancy and irreverence, always hateful to a devout soul, are especially abhorrent in such a meeting.

Some questions that may guide our thoughts.

What is the object of the quiet hour?

How do you observe it?

How has it helped you?

Hoy may we best recommend it to others?

What is meditation?

How does it differ from prayer?

How from Bible-reading?

Can God speak to us as well as we to Him?

How does He speak to us?

Why do we not always hear Him when He speaks?

Why should we observe the quiet hour?

When can it best be observed?

How may those who are very busy find time for it?

Is it as necessary to listen to what God says to us as to ask something from Him?

What verses in the 119th Psalm refer to the quiet hour?

Do you know of any one who has been helped by the quiet hour?

What Bible passages recommend and enforce meditation and the Quiet Hour?

Reprint from C. E. World

Bible References

Matt. 18: 20; Luke 24: 15, 32; I Cor. 1: 9; I John 1: 3; Rev. 3: 20; John 11: 5, 36; 13:23; 15: 15; Exod. 19: 3, 20; 20: 21; 24: 2; 33: 11; Num. 12: 8; Jas. 2: 23; I John 1: 6, 7; Gen. 6: 8; 5: 24; Exod. 32: 28; Gen. 12: 2; Ps. 24: 1-4; 25: 14; Isa. 41: 10; Zech. 2: 5; John 14: 16-18; Eph. 2: 18; I John 4: 18; Rev. 21: 3, 4.

THE ASTRONOMER
By Kahlil Gibran

In the shadow of the temple my friend and I saw a blind man sitting alone. And my friend said, "Behold the wisest man of our land."

Then I left my friend and approached the blind man and greeted him. And we conversed.

And after a while I said, "Forgive my question; but since when hast thou been blind?"

"From my birth," he answered.

Said I, "And what path of wisdom followest thou?"

Said he, "I am an astronomer."

Then he placed his hand upon his breast, saying, "I watch all these suns and moons and stars."—*The Seven Arts.*

TO REMOVE MILDEW
(From The Presbyterian Banner.)

To remove mildew dissolve two heaping teaspoonfuls of chloride of lime in a quart of boiling water. Pour the water on to the chemical in an earthen bowl. Stir steadily for five minutes. In half an hour strain this water into a tub holding three gallons of lukewarm water. Stir well. Put the garment in; turn it every fifteen minutes for half a day, unless the mildew disappears before that time. Rinse in several waters and dry in a sunny place out-of-doors. This will bleach any colored garment.

EDUCATION DEPARTMENT
(Continued from page eleven)

it as well as in execution. Mr. J. L. Cdumpton is Editor-in-chief and Mr. W. P. Heatwole, Business Manaer. Mr. Heatwole was called to the colors before the book arrived. His assistant, Mr. I. R. Gunn, is looking after the sale nad distribution of the book for him.

COLLEGE MEN DURING THE SUMMER

College men during the summer are urged to farm, carpenter, ship-build, work in munitions plants, and make themselves wholly useful. Their sweethearts and sisters are urged to get into the canning business—not of the men, green as many of them are, but of fruits and vegetables.

INTER-COLLEGIATE DEBATE

The people of the village and citizens of the cunty will have a rare treat in Elon College on Thursday night of this week when young men of the College will debate with representatives from the Presbyterian College of South Carolina on a question of rare interest at this time, that of Military training in College and Universities.

The Elon speakers for the occasion will be: W. J. B. Truitt and W. J. Morton, who will champion the affirmative. The visiting speakers will be F. P. Wilson and G. R. Cousar, who will defend the negative.

J. H. Hunter, of the Presbyterian College will be chairman of the occasion and Mr. Warren McCulloch will act as Secretary. The judges are lawyers, J. H. Vernon and S. W. Demeron, of Burlington and E. S. Parker, Graham.

The ushers will be: L. W. Vaughan, A. C. Bergeron, W. C. Poe, F. M. Dunaphant, I. R. Gunn, and W. C. Franks.

DR. WICKER LECTURES

Dr. W. C. Wicker ave a great lecture on last Thursday evening on Teaching by Problematical situations. Dr. Wicker is to attend a great educational meeting in Raleigh on the 12th, as Elon's representative.

THE OUTSIDE OF THE HOUSE
(From the Mother's Magazine)

It is a queer fact that women who will worry over the ingredients of a particular dish until they can make it with their eyes closed will frequently go all their lives without inquiring into the make-up of the paint that goes on their walls. And yet a poorly mixed paint means endless discomfort and expense. There is no one thing that contributes so much to the exterior appearance of the clapboard or shingle house as freshness of color; there is nothing that will go so far in renovating the old weather-worn porch or steps, or window and door frames, as the right hand of paint or stain. There are several highgrade paints on the market, made by firms

While walking along the street an epileptic dropped in a fit and was quickly rushed to the hospital. Upon removing his coat, one of the nurses found a piece of paper pinned to the lining on which was written

"This is to inform the house surgeon that this is just a case of plain fit—not appendicitis. My appendix has already been removed twice."

CANCER SUCCESSFULLY TREATED AT KELLAM HOSPITAL

The record of the Kellam Hospital is without paralle in history, having successfully treated without the use of Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va. Advt.

WANTED: 3000 persons to pay their Subscriptions to The Christian Sun during 1917
RECEIVED 867
"I'll make it one more"
U.S. MAIL
50¢
$1

A BIT OF HUMOR

Country Lady—I've been expecting a packet of medicine by post for a week and haven't received it yet.

Post Office Clerk—Yes, madam. Kindly fill in this form and state the nature of your complaint.

Lady—Well, if you must know, it's indigestion.—*Tit-Bits.*

Mrs. Jones was standing in the doorway talking with old Mr. Ham, a neighbor. They were speaking in uncomplimentary terms about an impostor who had lately passed through the village, swindling right and left.

"He'd better not come 'round here agin," exclaimed Mrs. Jones, indignantly. "If he does, I'll give him no quarter."

"Quarter!" shouted the enraged old man; "quarter! Well, I guess not! I wouldn't give him ten cents!" —*The Youth's Companion.*

Lawyer—You'll have to sign your maiden name to this document, madam.

Mrs. Casey—Sure, we've been married so long that Oi've forgot it entirely. Pwhat was it, Pat?

Mr. Casey—Oi used t'be so attentive to yure cousin Kate, Oi'm forgettin' mesilf pwhich one of yez Oi married.—*Exchange.*

He—"Have you heard my new song, 'The Proposal?' "

She—"No. What key is it in?"

He—"Be mine-er."—*Boston Transcript.*

"You are lying so clumsily," said the observatan judge to a litigant who was making a dubious statement of his case, "that I would advise you to get a lawyer."

"Have you any references?" inquired the lady of the house.

"Yis, mum, lots of thim," answered the prospective maid.

"Then why did you not bring some of them with you?"

"Well mum, to tell the truth, they-'re just loike my photographs. None of them don't do me justice."—*Ex.*

"I thing there is some misapprehension about the freedom of the press," declared the editor of the Plukville *Palladium.*

"In what way?"

"A lot of people seem to think they are not expected to pay for the paper."—*Louisville Courier-Jornnal.*

SOUTHERN RAILWAY AND THE SOUTH

Continuing its heavy expenditures for the construction of permanent improvements, the Southern Railway Company during February 1917, paid out in the South $1.12 for every dollar paid to it by the people of the South, according to figures announced by Comptroller A. H. Plant.

The Southern disbursed the month, for labor, material, supplies, and other purposes, $5,429,334, of which $4,715,140, or 86.85 per cent was paid to individuals and industries located in the South, this sum being $516,465 in excess of the total moneys contributed by the South for transportation purposes.

For improvements to its roadway and structures, the Southern spent $1,183,089.37 in February, 1917, as against $724,5'5.59 during February, '916; during the eight months ended February 28th, $9,891,345.23 as against $5,189.03 in 1916.

CHOCOLATE RICE PUDDING

Scald two cupfuls of milk, and add one-fourth cupful of rice and one-third teaspoonful of salt, and cook until rice is soft; then add one tablespoonful of butter, one-third cupful of sugar, one square melted unsweetened chocolate, one-half teaspoonful of vanilla, and one-half cupful of raisins, seeded and cut to pieces. Cut and fold in the whites of two eggs, beaten until stiff, and one-half cupful of heavy cream, beaten until stiff. Turn into a buttered baking-dish and bake in a moderate oven twenty minutes. —*Woman's Home Companion.*

SIMPLE, YET DELICIOUS

In *Farm and Fireside* we read the following receipt from California:

"*Tomato Toast.*—Warm the contents of a can of tomatoes, and add a little butter and salt. Pour over slices of fresh buttered toast and serve hot."

Chinaman—"You tellee me where railroad depot?"

Citizen—"What's the matter, John lost?"

Chinaman—"No. Me here. Depot lost."

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THE CHRISTIAN SUN

FOUNDED 1844. OFFICIAL ORGAN OF THE SOUTHERN CHRISTI[illegible] CONVENTION

"IN ESSENTIALS UNITY, IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARI[illegible]

Biola Library

God Bless My Mother

A little child with flaxen hair,
And sunlit eyes so sweet and fair,
Who kneels when twilight darkens all,
And from those loving lips there fall
The accents of this simple prayer:
And sees one face—an angel now!

A youth upon life's threshold wide,
Who leaves a gentle mother's side,
Yet keeps enshrined within his breast
Her words of warning—still the best;
And whispers when temptation tries,
"God bless—God bless my mother!"

A white haired man who gazes back
Along life's weary, furrowed track,
"God bless—God bless my mother!"
Hears words of light that lead aright,
And prays with reverential brow:
"God bless—God bless my mother."—*Sel.*

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THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

One Year $1.50
Six Months ..... .75
IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

Editorial

Is this the age of gold or the golden age?

* * *

Divorce and *Devil* sound very much alike.

* * *

"There shall be wars and rumors of war."

* * *

The cost of kindness is cheaper than law suits.

* * *

Be kind to your animals—they have a feeling.

* * *

The law of love is not based on any selfish plan.

* * *

Common sense cannot be bought at the grocery store.

* * *

Think of the words idly spoken, the vows thoughtlessly broken!

* * *

There is more religion in a man's heart than can be found in his heels.

* * *

Giving a tenth to the Lord has never caused a man to become bankrupt—that much to the Devil has.

* * *

"Errors, like straws, upon the surface flow; he who would seek truth must dive down below."

* * *

Shouting is all right, but its prompting should come from the head and heart. Don't let emotion be mistaken for religion.

* * *

The class of men called into service for the officers' training camps demonstrate the value Uncle Sam places upon college training.

* * *

We don't have much patience with the man who refuses to ride in an automobile on Sunday, but drives a poor, half-fed beast in the heat on the same day.

Where is the consistency in having a $200.00 dinner on the church yard and all those present to eat it, contribute $5.00 for the Lord's work?

* * *

"Children mean more to American and to the world today than ever before," says the State Board of Health. "They are our last line of defense, therefore no sounder patriotic service can be offered than that which will protect the children and safeguard baby life. Here in America, before war is actually upon us, it is nothing more than common sense for each community to study its needs and put into action the means of preserving child life and safeguarding the health of the children. England has learned so well the need for protecting her mothers and babies that infant-welfare work has redoubled there since the war began. For the first year of war her infant morality rate was higher than in previous years, but for 1916 it was the lowest rate on record for that country."

* * *

Here is what we caught the other day with our pen from a young man who sat in our study talking about his future work: "The war is coming and with it many conditions will arise. The young men will be carried away from home—and in going they will, many of them, become homesick; they will long for comfort for cheer, for love. They will seek genuine companionship and long for a friend to whom they can go. They will want to hear the Bible read, many of them, and, perhaps, when they have stood in the thick of the battle and lie wounded for their country's cause and hear the summons of the General of generals to come up higher, they will want someone to pray with them. I am going to be right there, to be a friend, a companion." Only the love of God constrains a man to make such a decision and such a surrender.

* * *

MORE RED CROSS WORK NEEDED

More Red Cross Work, more members actually engaged in the preparation of ministering to the wounded in war and the sick and needy in time of peace is recognized by our greatest statemen and the heads of our nation as one of the country's greatest needs. It is a work in which all people can take a part. It does not stop at age, sex, race, religion or personality. It is the Good Samaritan to all folks in their darkest hour—the greatest humanitarian society of the world. Wherever there's a flood, a great fire, an earthquake or a war, and relief must be given quickly, ably, and by soothing hands, the Red Cross is there.

America's part in the Red Cross work of the world has heretofore been small. Her membership has been about 250,000, or less than one out of 400 people, while one out of every 20 people in Japan and one out of every 60 in Germany is a member of the Red Cross. America's opportunity is at hand. Million of her patriotic men, women and children will embrace this beneficial work and make possible the contry's ability to care for her needy and suffering.

In time of war the Red Cross cares for the sick and wounded men of the army and navy at the war base. It provides for soldiers' and sailors' families. It secures employment for men disabled in the service of our coun-

try. In times of peace it relieves distress caused by disaster to cities, towns and villages. It offers to various classes of people introduction in the means of preventing accidents and disease and rendering first aid to the injured. Members are not expected to go to the war front, neither are they expected to asume any financial obligatilon other than the small annual dues.

* * *

A PARABLE

Then shall the kingdom of Satan be likened unto a grain of tobacco seed, which, though excedingly small, being cast into the ground, grew ,and became a great weed, and spread its leaves rank and broad, so that huge and vile worms formed their habitation thereon.

And it came to pass that the sons of men looked upon this weed, and the eyes of their understanding being darkened, thought it beautiful to make youth of tender years look big and manly. So they did put forth their hands and did chew thereof. And some it made sick, and others to vomit most filthily.

And moreover it came to pass that those who chewed thereof became weak and sick, and could not deliver themselves from the desire to have bits of it continually in their mouths, which aforetime had been clean and ruddy, but now became foul and black, and besides the chewers were seized with a constant and violent spitting of unclean humors, and they did spit in all places, even in ladies' parlors and in the courts of the Lord of Hosts. And the good and true, and all that led pure lives were grievously plagued thereby.

And it came to pass that men were dissatisfied with meré chewing the strange weed, but sought out other and cunning devices for using it. Some, indeed, did make it into fine powder and filled ther nostrils therewith, and they were taken suddenly with fits, and they did sneeze with great and mighty sneezes, insomuch that their eyes were filled with tears, and their faces with wrinkles, and they did look foolish exceedingly.

And yet others cunningly wrought the leaves thereof into rolls, and did set fire to one end thereof, and did suck vehemently at the other; and the smoke of their burning and sucking ascended up forever and forever.

And there were men whose wisdom being that of the fox, beholding the multitude which did chew, and smoke, and snuff, said among themselves. "Come, let us plant and water, and increase the production of this weed, whose name is tobacco, for therein is a mighty and increasing business"; and they did so, and the merchantmen waxed rich in the commerce thereof.

And it came to pass that even the saints of the Most High became bondservants to the weed, and defiled themselves therewith; even the poor, who said they could not buy shoes and boots for their little ones, spent their substance therefor.

And the anger of the Lord was kindled by such great wickedness, and He said, "Wherefore this waste? And why do these little ones lack bread, and shoes, and books ? Turn now your fields into corn and wheat, and put the evil thing far from you and be separate and defile not yourselves any more, and I will bless you, and cause My face to shine upon you."

But with one accord they raised their voices and exclaimed: "We cannot cease from chewing, snuffing, and puffing—we are slaves."—*Selected.*

NOTES AND PERSONALS

We are very grateful to those who are sending the new price in renewing. May their kind be multiplied!

Dr. W. C. Wicker preached the annual sermon of the Grand Comandery of Knights Templar in session at Fayetteville last week.

Rev. R. F. Brown, Chapel Hill, N. C. was called home lastw eek on account of the death of his brother. Brother Brown's native home is in Alabama.

Rev. J. W. Holt sends us this note: "We had a fine day at Union Ridge Sunday. Dr. Randolph spoke at 11:00 o'clock and Rev. J. W. Harrell at 2:00 o'clock.

Several have sent us new subscriptions under an offer one dollar if subscribed for during May—but we should have had ten times as many as we have received at this time. See your friends *now.*

Remember to offer The Sun to your friends for $1.00 the first year during the remainder of May. Where are all those who have been advocating a dollar rate? So far they have not proven their doctrine.

Superintendent Johnston of the Orphanage gives us a good report this week—he has passed the thousand dollar mark. Turn to page twelve and read what he has to say, also help him to acomplish his task outlined in the second last paragraph of his letter. Look, read and act.

Elon's new catalog reflects well upon the institution's growth. To think that within a period of twenty-five years a business has grown so as to take a book of 210 pages to cover its field of work is marvelous. Business houses that grow increase the size of their catalogues from year to year. A glance at Elon's "Annual announcement" of fifteen years ago will reveal the fact that the Church has grown in rapid strides. The Catalogue of the college used to be a pamphlet; it is now a real book.

We have received a copy of the most useful and handy little volume of 48 pages, Booklet 272 "Roster of the Sixty-Fifth Congres of the United States," published by The American Protective Tariff League, New York, and mailed with the compliments of The League to all of its connections. The Roster is a convenience which should be on every man's desk. It contains a full list of the Senators and Representatives of the Sixty-Fifth Congress, and the Congressional Tariff Committee. The large number of letters from congressmen and business men expressing unabated interest in Protection as the right American policy in peace or in war are very interesting.

"Let the Church return to the life of prayer and give proof that she is willing to trust to spiritual means alone for success, and in that same hour the era of enduring conquest will begin."—*William J. Dawson, in The Forgotten Secret.*

TO THE TEACHERS OF THE TEEN-AGE BOYS AND GIRLS

I wish to remind you of the Teen Age Conferences we are planning to have at Virginia Beach this year.

Last year not many boys or girls were present, but of the few who came we have such splendid reports to make that we are more than anxious to have a much larger number this year from all over our country wherever a Christian church is to be found.

Have you stopped to think that you who are the workers today have but a limited number of years before you are at the best? Have you thought who will take your place when you no longer occupy it? Are you planning forward, so that someday a worker shall arise who will say gratefully, "I am what I am because of my teacher?" If not, then you are losing a wonderful opportunity to keep your name and memory fresh, as well as to set in motion an unending force. Sometime, inevitably, your voice will be still. If you, being dead, would yet speak, then you must have a part in training the speakers of the coming generation, that they may speak words of truth and soberness.

Will you not, then, send these young people in your class to Virginia Beach this year that they may come together and plan and prepare for the leadership of the future? Will you not talk it in your class, urge the matter upon the parents, and, when possible, get the school to select a representative boy and girl and send them, yes and pay their expenses, that they may come to this Conference? Such conferences are doing great things for the Young Folks all over the land. Our boys and girls are as bright, as quick, as capable, as eager to learn as any in the world. Let us train them for the work.

A teacher said recently "We are a nursery for every church round about here. We get the boys and girls up through the Juniors and then, when they ought to begin to help us, we lose them. Was it not possible, that they were failing somewhere to fit these young people for service? They saw somewhere else the opportunity they did not see at home, and we had lost them. One day at the Beach, the teachers, pastors and workers with young people are going to have a conference and plan ways to stop this leakage, and one day the boys and girls will have a conference when they will be given an opportunity to plan work for themselves and for their church.

Will you not be one of the teachers at the Leaders' Conference, and will you not talk and pray to have someone of your pupils at the Boys and Girls Conference? Do you love your church enough to wish her to grow "in wisdom and stature and in favor with God and man?" If you do, begin now to plan a great aggressive campaign for the teen age boys and girls of today, the leaders of tomorrow.

MRS. F. BULLOCK.

Suffolk, Va.

INTERESTING FIGURES

M. T. Morrill, Foreign Mission Secretary

At the recent session of the Japan Christian Conference Rev. C. P. Garman presented a study of the growth of membership and giving in eleven different denominational bodies including our own in Japan as follows: Congregationalist, Methodist, Presbyterian, Seventh Day Adventist, Protestant, Evangelical Association, Christian. A period of ten years from 1905 to 1915 was covered. Some interesting facts were shown:

Increase of membership—five largest:

Seventh Day Adventist	122%
United Brethren	205%
Friends	101%
Methodist Protestant	100%
Christians	95%

Increase of contributions—five largest:

Free Methodists	654%
Disciples of Christ	404%
Christians	195%
Seventh Day Adventist	174%
Methodist Protestant	122%

Average annual contribution per memebr, expressed in yen:

	1905	1915
Seventh Day Adventists	11.90	14.56
Methodists	5.76	5.14
Congregationlists	4.71	6.41
Presbyterian	....	6.41
Methodist Protestant	2.57	2.86
Evangelical Association	2.08	2.78
Christian	1.10	1.65
Free Methodist	.92	5.06
Disciples of Christ	.50	3.24

These figures may be misleading unless we know other facts which do not appear on the surface: a very small body may double or treble its membership and contributions easier than a large one; small contributions may be larger in proportion to giving ability than large ones; one group of congregations may be more favorably located than another, and so on. But the general upward tendency, very noteworthy in some cases, is most encouraging.

Examining the records of the churches and congregations of the Japan Christian Conference, Mr. Garman discovered most interesting facts also about their membership and contributions. Our two Tokyo churches lead the list in giving, then Sendai, then Ojj, then Ztsunomiya. In 1906 the total contributions in yen were $530.10; 1916 they were 2232.24. In 1906 the average annual contribution per member was 1.97 yen, in 1916 4.72 yen; or per month .164 yen and .394 yen. The resident membership has increased from 269 to 472, showing that contributions increase at a large rate than the membership.

Our Azabu church in Tokyo is the only one that gives more for its expenses and benevolences than the Mission contributes for it.

The Conference has mapped out a plan by which its churches will work toward self-support, aiming to reach their goal within a definite number of years. Even studying the case thus minutely we see many reasons for encouragement, in our Japan work.

Emergency has hurried the departure of the McCords from Japan on their furlough, and they are now expecting to sail on the "Nippon Maru" about the middle of June. We hope that the sea voyage may greatly improve their health.

That Dogenzaka lot fund isn't all in yet. Every dollar will be needed.

Miss Williams writes from Porto Rico: "The war is keeping so many American, both teachers and mis-

sionaries, here all summer, that I am thankful I have my back porch, and there is a trolley line down to the seashore ''

What individual or society would like to send to a Porto Rican pastor a good flag—the ''Stars and Stripes''? Anyone interested address M. T. Morrill, Dayton, Ohio.

The Disciples of Christ claim to have one or more church in every city of 50,000 or more people west of Pittsburgh.

The American Home Misionary for May contains an article headed ''An Alarming Increase of Preachers in Business,'' in which it is shown that among the Disciples of Christ 551 ministers are engaged in business, but preach occasionally, and 436 preach regularly but have some business besides—a total of 987 preachers engaged in business. The number has nearly doubled in four years.

THE BUSINESS FARMER'S CALENDAR

If you suspect that your varieties of corn and cotton are not the best for your section, get in touch with your nearest experiment station, get the director's views, and then buy from a dealer or breeder of known reliability.

2 Save and apply to the land every possible pound of manure. Plant foods are too high-priced to be allowed to waste.

3. Give close study to your corn and soil needs, and they buy your commercial fertilizers to fit these.

4. Keep the harrows right behind the plows every day, in order that the clods may be pulverized before they get hard.

5. Clear out all foul fence rows, ditch banks and thickets. Such places are eye-sores, take valuable land, and harbor harmful bugs.

6. Hold fast to your live-at-home resolutions, for foods and feeds are ruinously high for the farmer who has to buy them.—*The Progressive Farmer.*

THE DYING BOY AND THE LOST SHEEP

Many years ago I was engaged in work for the Lord in a remote district in Ireland, a wild, mountainous region, and was asked to visit a boy who was dying.

Entering a hovel, I saw him lying on a heap of straw.

''My poor boy, you are very ill; I fear you suffer a great deal.''

He replied with difficulty: ''Yes, I have a bad cold; the cough takes away my breath, and hurts me a great deal.''

''Have you had this cough long?'' I asked.

''Oh yes, a long time! nearly a year now.''

''And how did you catch it?''

''Ah,'' he answered, ''it was that terrible night—about this time last year—when one of the sheep went astray. My father keeps a few sheep upon the mountain, and that's the way we live. When he counted them that night there was one wanting, and he sent me back to look for it.''

''No doubt,'' I replied, ''you felt the change from the warmth of the heart here in this close hut to the cold mountain blast.''

''Oh, that I did! There was snow upon the ground and the wind pierced me through and through; but I didn't mind it much, I was so anxious to find father's sheep.''

''And did you find it '' I asked with increasing interest.

''Oh, yes; I had a long weary way to go, but I never stopped till I found it; and I just laid it on my shoulder and carried it home that way.''

''And were they not all at home rejoiced to see you when you returned with the sheep?''

''Sure enough and they were! Father and mother and the people around that had heard of our loss all come in next morning to ask us about the sheep; for your reverence knows that the neighbors in these matters are mightly kind to each other. Sorry they were, too, to hear that I was kept out the whole night; it was morning before I got home, and the end of it was that I caught the cold.''

Wonderful! I thought. Here is the whole Gospel history; the sheep is lost; the father sends his son to seek for and recover it; the son goes willingly, suffers all without complaining, and in the end sacrifices his life to find the sheep.

Reader, has the Good Shepherd found you? He is seeking you, and if you seek Him you shall find Him.—*Word and Work.*

THE THRILLING STORY OF BELGIUM'S HEROIC WOMEN

The only American woman member of the Commission for Relief in Belgium has written a book that should be read everywhere in this country. It is entitled ''Women of Belgium Turning Tragedy to Triumph,'' and was writen out of Mrs. Charlotte Kellogg's own personal observations and experiences in that smitten country. The Introduction is by Herbert Hoover that great American through whose tireless efforts as Chairman of the Relief Commission, the deplorable condition of the Belgian people is being alleviated. Mrs. Kellogg's husband had charge of Belgian Relief at the Brussels headquarters of the Commission, and her opportunities for eight months were such as no other woman has known. She has given to the world therefore a most intimate view of women's work and courage, and sacrifice, made necessary by the desolation of war.

This unique volume is not a ''war-book'' in the sense that it details horrors of battle but rather it covers a period, a tragic history, a marvelous philanthropy, never before known. It recites the splendid courage and the noble service of true human brotherhood and sisterhood. To read it is an inspiration and a delight, even if many of its pages are brimming with pathos. You can help the hungry and homeless Belgians by ordering a copy, for not a cent of the profits from its publication goes to the author or publishers or any one else except the Commission for Relief in Belgium. It has 230 pages, is well printed and illustrated, is bound in cloth, and will be sent to any address, post-paid, on receipt of $1.10, by Funk & Wagnalls Company, 354-360 Fourth Avenue, New York City. Buy one, five a dozen, a dozen, copies, and distribute them and you will befriend the destitute and starving while you benefit and inform yourself.

FRANKLIN

The Denison-Johnson meeting began at our Church on April 16, and continued ten days, and it was a great meeting. There were about thirty professions, and many reclaimed. Twenty three have united with the church, and some went to other churches.

The preaching was done by Dr. W. H. Denison, pastor of the Memorial Christian Temple, Norfolk, Va. He was at his best, and he presented the Gospel messages with heart-searching power. No preacher has ever been more appreciated here than Dr. Denison. The singing was directed by Dr. I. W. Johnson of Suffolk, Va., and that means that it was well done. Dr. Johnson is not only a Gospel preacher, but he is a Gospel singer. He made a great impression in Franklin. The junior choir added much to the music.

These men not only have talent for their work in the Gospel ministry, but they have also that mellow, winning influence of tact, and that means that they hold within their hands the key to reaching the heart. There were no clap-trap methods, but the presenting of the Message in simplicity, and with hearts on fire of the Spirit.

C. H. Rowland.

SUFFOLK LETTER

The value of the religious press is not appreciated by members of the church as it deserves. The obligation of church members to subscribe for their own church paper has not taken hold upon the conscience of Christians in a way which the paper merits. Many members subscribe to daily paper at 10 cents per week, which is $5.20 per year, and then plead poverty as a reason for not taking their church organ. If they live in the country and get the daily paper by rural mail it costs more than 10 cents per week, when the church paper costs only $1.50 per year; The Sun only $1.00 a year during May; and then The Sun will cost only $2.00 per year. Very few families in the church are unable to pay for The Christian Sun. But the matter of cost is not the only consideration in favor of the church paper. Any reader of secular papers knows how unreliable daily news is. It is of the nature of gossip, starting one thing today and contradicting it tomorrow. Today, "China has declared war on Germany"; tomorrow, "China has decided to remain at peace with Germany." War news, war prices, and war plans are reported in the most exaggerated headlines.

Again daily papers print the most worthless doings of society and omit the important things that represent human inerests. During this very week The Federal Council of the Churches of Christ in America held an important meeting in Washington City, and a vulgar trial of Professor Vawter was conducted in Christiansburg Virginia; and the Washington papers gave more prominence to the Vawter trial than to the Federal Council meeting in their own city. Now, that is a fair sample of newspaper contents. The best things are passed over, the worst things are reported. A hundred homes are peaceful and happy, because husband and wife are faithful to each other and no note is taken of it; *one* home is broken by divorce or slander and the flaming headlines flaunt the vulgar fact in the face of daily readers.

As a rule church papers contain nothing to poison the minds of the young or to reduce the faith of men and women. The church paper contains wholesome matter, ers. All this is written in full view of the power of the ers. All this is written in full view of the power of the press and the lives that are moulded by the printed page. It is for the very reason of the moulding power of the press that the reader is invited to read the church paper, a paper that is clean, truthful, moral, and helpful.

Government enacts laws against the adulteration of food that enters the body, and then permits all sorts of adulterations to pass on the market to feed the minds of men. Oleomargarine, ale in flour, or any other adulteration is better for the body than vulgar reports for the soul. Current literature fashions the thought and determines the conduct of human society more than all other things combined. It is the only channel through which the life of human society is made known. It should report the good that men do as well as the bad; otherwise, we get perverted views of the age in which we live, and the progress which human society is making in the world.

W. W. Staley.

TO THE PASTORS AND CHURCHES IN THE EASTERN VIRGINIA CONFERENCE

Your Committee on Home Missions recommends the following pastorates and requests pastors and church secretaries to bring this matter to the attention of the next quarterly conference of each church:

1. Waverly, Spring Hill and Centerville.
2. Wakefield, Burton's Grove, Dendron, New Lebanon, and Union (Surry).
3. Ivor, Barrett's, Johnson's Grove, and Union (Southampton).
4. Windsor, Antioch and Mt. Carmel.
5. Bethlehem, Oakland, Isle of Wight Court House, Hobson and Mt. Zion.
6. Suffolk.
7. Cypress Chapel, Liberty Spring, and Berea (Nansemond).
8. Holland and Holy Neck.
9. Franklin and Bethany.
10. Damascus, Oak Grove, Eure's and Samer.
11. Portsmouth.
12. South Norfolk
13. Rosemont and Berea (Norfolk).
14. First Church, Norfolk.
15. Memorial Temple, Norfolk.
16. Third Church, Norfolk.
17. Old Zion, Lambert's Point.
18. Newport News.

Respectfully submitted,
J. E. West, Chairman.

FROM BROTHER HARWARD

We have been going to meetings in this field for the past five weeks. First there was a union meeting of the Wakefield Methodist, Baptist and Christian churches. Rev. R. M. Maxey of South Richmond did the preaching. Those who know of this man's preaching can testify that he holds up a high standard of living and emphasizes the importance of a Christian experience. Some one has said that the higher the standard is held in such meetings the smaller the number of professions to be expected. Any way there were a goodly number of professions and several aditions to the churches, our own church receiving five.

From April 22 to May 9, a series of meetings were held at the Methodist church of Dendron. Rev. R. H. Marks of Stony Creek doing the most of the preaching. The pastor of the Christian church preached the last three sermons.

Since coming to this field we have taken part in the organization of three Young People's Missionary Societies, one Young People Society of Christian Endeavor, two Ladies' Home and Foreign Missionary Societies, with a total membership of nearly two hundred. The interest in these societies lend encouragement to the work and make the outlook more hopeful.

The pastor and his family have been kindly remembered from time to time by many of the good people of this field and they make us to feel that although prices of food may continue to go higher we need not get uneasy about the sustenance for the natural man. We want in this way to express our thanks to these thoughtful people as to their pastor's needs.

W. D. HARWARD.

Dendron.

TRAINING THE BOYS

It seems to be instinctive with parents to protect their girls from the sight or sound of vulgariy. What mother would rest if, when evening came, her little girl was at large in the street, frequenting the pool room or hanging about the door of a saloon? How many times is the boy, only a nine-year-old, away from the sight and sound of his mother and father at nightfall, inhaling a worse malaria than that from stagnant pools, from the rude talk of older boys, and coarse, vulgar men? Yes, mothers and fathers, it is your sons as well as your daughters, that need your most thoughtful care.

Outgrow it, will they? Do they? Now and then a boy poisoned in childhood by corrupt associates does live down the venom, and comes out a clean, pure man; but look over any community in search of the young man without guile, whose souls and bodies are clean, are they the rule or the exception? It is the curse of the world that its boys are cherished less sacredly than its girls, that they whose temptations to physical vices are strongest, have the least done to help them overcome such evils. Do not say that because of the differences in their natures, boys and girls cannot be trained by the same standards of morality. It is a base libel upon manhood, entertained in the world so long, that it has come almost to be believed. If boys have greater temptations so have they greater powers, *were they only cultivated.* But too often they are altogether *neglected.* Do not trust to the future to bring your boys out right, for it will almost certainly bring them out with scars! Know always where they are, and what are their innermost thoughts; and this not by prying, imperious oversight of their different movements, but by such a loving confidential interest for their present and future welfare that they love to open their hearts to you. Sometimes these boys of yours will be seeking out mates and you expect them to find spotless, pure-minded girls. In receiving them how can you think it honorable to give less in return than spotless, clean, pure-minded boys?

Parents take warning and train your boys and girls to the highest standard of Christian purity that they may in the end enjoy everlasting life.

K. H. S.

(Received too late for Classification)

UNCLE WELLONS WRITES

I left home on May 5, to visit the church at Pleasant Grove, Randolph County, N. C. On my way I met someone at every depot to render me assistance in changing cars. At Bennett I met Bro. T. J. Green and other friends, who took charge of me at the depot. We spent the night with Bro. W. W. Brown and family, very pleasanly and glad to meet old friends.

Sunday morning we went to the church and I was forcibly struck with the great improvements of the farms with fine wheat crops, and the land where they had prepared to plant and had planted corn was level and nicely arranged like plant beds. Such was the improvement since I had been here.

I preached here three years, over sixty years ago. Such was the change, the old arbor where I used to hold camp meetings all gone and large trees grown up on the land. The old church that was small was one and a beautiful, well-finished and well-furnished one standing on the ground.

A nice school building on the ground and a cemetery that had been established here since I was here last. It had ben almost forty years since I had seen this church, when I conducted a series of meetings here. The cemetery was in nice condition, and I have never seen a nicer display of flowers.

Here I shook the hands of so many of the children and grandchildren of those that were here that I had never seen before Only a few faces were familiar to me. I could see nothing that was familiar to me about the church and grove. My congregation was large and composed of many from the sister towns. I gave them a talk contrasting the past with the present with many words of counsel to the parents and young people of the community. Great was the change in the appearance of the congregation and everything else in the community. I regretted very much my short stay with this dear people.

I spent the night with Rev. T. J. Green and family so pleasant. Next day I called on a few old friends about Parks Cross Roads, and got dinner with I. Wellons Parks. I spent the night at Ramseur leaving there at five o'clock in the morning reached home about eight o'clock. After sleeping two or three hours I was in readiness to attend the stockholders meeting of the Publishing House that hurried me so much to reach. After a few days rest I am normal again. J. W. WELLONS.

GREENSBORO

Some days are very busy ones. Occasionally we find the day not long enough to do the work desired, even though we work into the night. One Sunday recently I attended Sunday school, preached at 11 A. M., visited in company with two of my deacons a sick member of our church and held a prayer service at 2 P. M., baptized three candidates by immersion at 3:30 P. M. at the church, met with the Christian Endeavor at 7:15, and was to preach at 8 o'clock; but Rev. Bro. Smith of the Friends church came in to worship with us and kindly consented to preach for me. He gave us a good sermon.

On the first Sunday in May, I was at Norlina, Warren county, N. C., where I preached the Commencement sermon of the Norlina Graded School. Mr. W. H. Fleming is superintendent and has been for several years. They have an excellent school. The building is one of the best in the country. It is well located and well equipped. Norlina is very proud of its school and has good reason for being so. I have rarely, if ever, seen better class exercises any where. The audiences attending the commencement were large, attentive, and appreciative. The school has done and is doing great things for Norlina and the community represented. It is a positive educational asset not only to Norlina, but to the county, and to the state. I am under abligation to J. W. Patton and Rev. J. F. McCulloch for filling my appointment during my absence; the one at 11 A. M., the other at 8 P. M. Dr. W. C. Wicker and Brother Ballard of Elon College, N. C. attended our prayer meeting recently. Dr. Wicker was returning from Kernersville where he delivered an address at the close of the school there. We are always glad to have the brethren stopping off in Greensboro or passing through, attend our services. A cordial welcome awaits one and all.

The synthetic study of the Bible as pursued in our prayer meeting is still proving interesting and helpful.

The Second Sunday in May is Mother's Day. We are to have appropriate exercises with good programme.

When Mr. Taft wsa president of the United States he sent a check to help a little church in Milbury, Mass., with these words: "Just in memory of my mother I know she would like to have me do something of that sort."

"If you have a gray-haired mother
In the old home far away,
Sit down and write the letter
You put off from day to day.
Don't wait until her weary steps
Reach heaven's pearly gate,
But show her that you think of her
Before it is too late."

P. H. FLEMING.

HOWARD'S CHAPEL

Sunday May 6, 1917 was our regular appointment at the "Chapel" (as some call it). The weather was unlikely, but we had a very large congregation and enjoyed the service. The harmony of the audience seemed to be better than the last time we met. The Sunday school has been opened for the summer months again.

After the preaching service the church held its regular business meeting, which by common consent is held on Sunday to favor the pastor while in school. The business was transacted and the date fixed for our meeting, the third Sunday in July, and the week following. Let all take notice and pray and labor for a great revival of the church and saving of souls. Also the church voted to have a Memorial day the first Sunday in June. We are hoping and praying for a home-coming time and inspirational services. The program is to be all day. Let all who can bring flowers to place upon the little mounds which mark the resting place of friends and loved ones. The morning part of the program is to consist of the regular preaching service and distribution of the flowers. In the afternoon the Sunday school pupils will give some recitations appropriate for the occasion with some special music. Perhaps there will be an address or two

All are cordially invited and especially do we request the members and friends to attend.

L. L. WYRICK, Pastor.

REIDSVILLE CHRISTIAN CHURCH

It was our happy privilege to worship with this people on Sunday night, May 6, 1917. This is a progressive people. They have erected a church building through the leadership of L. I. Cox, which is a credit and honor to any and to all who may have contributed to the cause in any way. The interest in the church is steadily increasing. May the Lord's richest blessings be upon this people and their pastor in their efforts to promote the Kingdom of Heaven and to strive for the salvation of souls in Christ.

L. L. WYRICK.

DURHAM

The second Sunday in March was mission day with the Durham Christian church. We were fortunate to have with us Miss Toshio Sato of Elon College who very highly entertained us at the morning hour. Her talk was interesting and inspiring from begining to end. Her stay with us was short, but she greatly endeared herself to our Durham people and we would be glad for her to visit us again.

At the close of the service, an offering was taken for Foreign Missions amounting to $75.00.

Our people are becoming more liberal from year to year in their contributions to missions, and we give the praise to God. I have observed that the more liberal our people are in their contributing to the needs of others the less difficulty we have in raising funds for our own needs. Giving in the right spirit to the needs of others will solve the financial problem of any church. Try it and be convinced.

In the early spring we established a mission point on East Holloway Street in a growing residential section of the town, a good distance from any other church. At present we are holding services in a store building.

The first Sunday in April we organized a Sunday school. It is held each Sunday afternoon. The attendance has been good. An average of about 60. Bro. J. L. Cash has been appointed as temporary superintendent and he is a faithful and untiring worker, and we feel sure the school will prosper in his hands. At present the prospects are good for permanent work at this point, and we are hoping and praying that it may be so.

A few weeks ago our church reluctantly granted letters of dismissal to Bro. E. R. Abel and wife and little daughter Alice. Bro. Abel was one of our active deacons and Sunday school teachers. Sister Abel was our efficient and much loved superintendent of the primary department of our Sunday school. Their places in our church cannot be easily filled and we very much to have to give them up. They went from here to Columbus, Ga., and are now working with the Rose Hill church. Our loss is their gain. Our best wishes and prayers go with them.

Our Ladies' Aid Society has purchased an individual communion service outfit. We will use it for the first time next Sunday, and we feel sure that all are going to be pleased with it. God bless the good women. I don't see how we could get along without them, you may always count on them to do their part.

Our Woman's Missionary Society is doing good work. The interest is growing. Our church and all of its auxiliaries are pushing to the front, and we are grateful unto Him who is our strength.

W. L. Wells.

A WORD OF APPRECIATION

We take this method of expressing to our friends, our sincere appreciation and heart-felt thanks for their love and sympathy, and helpfulness in this time of severe trial in the sudden death of our dear wife and mother. Words fail to express the real comfort you have been to us in our sore bereavement. May God richly reward every one is our earnest prayer.

John W. Sharpe and Children
Burlington, N. C., R. F. D.

THE NEW PROVIDENCE MEMORIAL ASSOCIATION

This Association for a number of years has been caring for the old Cemetery at Providence church, Graham, N. C., and which is making strenuous efforts to greatly improve this cemetery, will hold its annual meeting the first Sunday in June (June 3rd) at New Providence church. The Programme this year will be interesting, the speakers being citizens of Alamance County. Basket dinners will be served on the grounds, as heretofore, and the occasion is looked forward to with much anticipated pleasure. At these annual meetings of this Association, friends relatives and loved ones greet each other perhaps the only time during the year.

The Christian Sun goes to $2.00 June first.

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President .....Franklin, Va.
Mrs. A. T. Banks, Vice-President .....Henderson, N. C.
Mrs. W. H. Carroll, Secretary .....Burlinton, N. C.
Mrs. W. T. Walters, Treasurer .....Winchester, Va.
Mrs. W. A. Harper, Corresponding Sect'y ..Elon College, N. C.
Mrs. W. V. Leathers, Supt. Y. P. Soc. .....Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes ..Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll .....Greensboro, N. C.

REPORT OF TREASURER OF WOMANS' MISSION BOARD OF W. N. C. CONFERENCE

First Quarter

Burlington (Womans' Society)	$ 46.49
Burlington (Young People's Society)	6.70
Burlington (Willing Workers)	7.42
Graham	.85
Total	$ 61.46

Second Quarter

Graham	$ 3.85
Ramseur	4.50
Burlington (Woman's Society)	29.95
Burlington (Young Peoples' Society)	18.30
Total	$ 56.60

Mrs. W. R. Sellars, Treas.

QUARTERLY REPORT OF THE WOMAN'S HOME AND FOREIGN MISSION BOARD OF THE SOUTHERN CHRISTIAN CONVENTION, FOR QUARTER ENDING MAY 1, 1917.

Regular Funds

RECEIPTS:

Feb. 19, 1917, W .N. C. Conference	$ .85
April 9, 1917, W N. C. Conference	20.00
April 16, 1917, N. C. and Va. Conference	41.98
April 20, 1917, E. Va. Conference	134.74
April 23, 1917, Va. Val. C. Conference	6.00
April 25, 1917, E. N. C. Conference	18.55
Total	222.12

DISBURSEMENTS:

May 1, 1917, Rev. W. C. Wicker, Home Missions	112.38
May 1, 1917, Rev. W. C. Weiker, F. Missions	112.39
Total	224.77

Santa Isael

RECEIPTS:

April 9, 1917, W. N. C. Conference	3.30
April 16, 1917, N. C. and Va. Conference	2.91
April 20, 1917, E. Va. Conference	34.57
April 23, 1917, Va. Val. Conference	2.51
April 25, 1917, E. N. C. Conference	3.00
Toal	46.29

DISBURSEMENTS:

May 1, 1917, Rev. W. C. Wicker, Treasurer	46.29

Christian Orphanage

RECEIPTS:

April 16, 1917, N. C. and Va. Conference	.22
April 20, 1917, E. Va. Conference	.15
April 25, 1917, E. N. C. Conference	8.92
April 20, 1917, E. Va. Conference, Eulice Bradshaw	15.00
April 20, 1917, Va. Con., Nora Watkins	17.25
April 20, 1917, E. Va. Con. Child in place of Jessie Foster	7.39
Total	48.93

DISBURSEMENTS:

May 1, 1917, Rev. W. C. Wicker, Treasurer	48.93

Sendai Orphanage

RECEIPTS:

April 16, 1917, N. C. and Va. Conference	.23
April 20, 1917, E. Va. Conference	.15
Total	.38

DISBURSEMENTS:

May 1, 1917, Rev. W. C. Wicker, Treasurer	.38

Two Girls in Mrs. Fry's Cchool

RECEIPTS:

April 9, 1917, W. N. C. Con., Burlington Woman's Society	15.00
April 9, 1917, W. N. C. Con. Young People's Society, Burlington	15.00
Total	30.00

DISBURSEMENTS:

May 1, 1917, Rev. W. C. Wicker, Treasurer	30.00

Building Fund

RECEIPTS:

April 16, 1917, N. C. and Va. Conference	2.00
April 20, 1917, E. Va. Conference	36.95
April 25, 1917, E. N. C. Conference	9.70
Total	48.65

DISBURSEMENTS:

May 1, 1917, Rev. W. C. Wicker, Treasurer	48.65

Dona Delfina

RECEIPTS:

April 16, 19917, N. C. and Va. Conference	3.55
April 20, 1917, E. Va. Conference	1.00
Total	4.58

DISBURSEMENTS:

May 1, 1917, Rev. W. C. Wicker, Treasurer	4.55

Mrs. Wanatabe

RECEIPTS:

April 20, 1917, E. Va. Conference	25.21

DISBURSEMENTS:

May 1, 1917, Rev W. C. Wicker, Treasurer	25.21

Japan Sunday School

RECEIPTS:

April 20, 1917, E. Va. Conference	12.50

DISBURSEMENTS:

May 1, 1917, Rev. W. C. Wicker, Treasurer	12.50

Miss Hamaguchi

RECEIPTS:

April 20, 1917, E. Va. Conference	12.50

DISBURSEMENTS:

May 1, 1917, Rev. W. C. Wicker, Treasurer	12.50

South Boston

RECEIPTS:

April 16, 1917, N. C. and Va. Conference	3.55

DISBURSEMENTS:

May 1, 1917, Rev. W. C. Wicker, Treasurer	3.55

Porto Rico Missionary (To be selected)

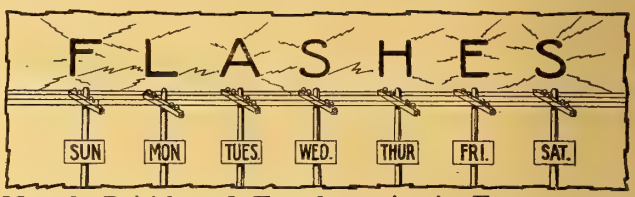
RECEIPTS:

April 20, 1917, E. Va. Conference	216.15
May, 1, 1917, Amount on hand	216.15

Total for Quarter, $673.48; total for year $2,332.50.

This completes the Life Membership of the President, Mrs. C. H. Rowland, which has ben donated through the Conference Boards.

Winchester, Va. MRS. W. T. WALTERS, Treasurer



May 6—British and French armies in France sweep away German lines as fast as they are filled. Germans are fighting behind their dead men.

May 7—Army Engineers will be the first troops sent to France, the regiments will be made up of trained railway men. Indications are that Colonel Roosevelt will be denied the authority to take his army to France.

May 8—The 3,000 Germans interned at Ellis Island will be sent to Hendersonville, N. C.

May 9—Charles Vawter, former professor of physics at Virginia Polytechnic Institute is declared not guilty of the murder of Stockton Heth in the formers home on March 13 last.

May 10—Great army will be raised by draft of men from 21 to 30 years inclusive.

May 11—All North Carolina men who have enlisted for the Fort Orglethorps training camp are called out, and are to report by Sunday morning May 13.

FROM GENEROUS FRIENDS

The following have advanced the subscription price of THE SUN to $2.00 by sending that amount:

O. J. Cockes	Elberon, Va.
Miss Pattie Haizlip	Walnut Cove, N. C.
Mrs. W. W. Hall	Berkley, Va.
H. E. Rountree	Portsmouth, Va.
Dr. J. M. Welch	Wadley, Ala.
O. W. Powers	Dayton, Ohio
Mrs. N. E. Smith	Clarksville, Va.
E. H. Rawles	Suffolk, Va.
G. R. Maynard	Watson, N. C.
D. L. Boone	Durham, N. C.
J. J. Pritchard	Durham, N. C.
Mrs. L. H. Brantley	Ivor, Va
Rev. Omer S. Thomas	Dayton, Ohio.
W. H. Holland	Suffolk, Va.
O. W. Lynn	Raleigh, N. C.
Mrs. G. W. Suits	Wentworth, N. C.

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges of the Southern Christian Convention

CONDUCTED BY W. A. HARPER, Chairman

MOTTO: Christian Character First and Always in Education

ELON'S 27TH COMMENCEMENT

Elon's 27th Commencement begins on May 27. That will be easy to remember, and the day is Sunday—a day of leisure.

The first event is the baccalaureate sermon by Rev. D. A. Poling, LL. D., Associate President of the World's Christian Endeavor Union. Doctor Poling is considered one of the ablest orators on the American continent. He is also a spiritual dynamo. I saw him "drag the net" in a stiff-necked city church unused to revivals once, and bring several into the Kingdom. His preaching is wonderful. The sermon will come at 10:30 Sunday morning.

That evening the president of the college will give his final address to the senior class—"Irreverance—its Causes and Cure."

Monday morning the senior class, though torn and scattered by the war situation, will present its class-day exercises. That afternon the society representatives will speak. That night the choral society of the Department of Music will present the oratio, The Crucifixion.

Tuesday morning at 10:00 the graduation exercises will be given. Six seniors will speak. There will be no literary address, but its place will be very agreeably supplied by the unveiling of the portrait of former President Moffit. The portrait is presented by the six classes that graduated under Dr. Moffitt's administration. Prof. A. C. Hall of Greensboro will present it and Dr. W. W. Staley will accept it.

That afternoon society reunions and art exhibit will make the occasion joyful as heretofore.

The concluding event will be the Alumni oration, to be given by Hon. J. Adolph Long. Mr. Long was a leader during his undergraduate days. He has maintained his pace since graduation. A great address is to be expected.

We invite our friends and their friends.

C E

MUSIC RECITAL

The diploma pupils in piano, Misses Annie Simpson and Jennie Willis Atkinson, assisted by Miss Bettie B. Taylor, reader, gave a delightful program on Friday evening. The occasion was a credit to our college.

The following program was rendered:

Wieniawski ..... Kuiawiak
MISS SIMPSON

Shumann ..... Childhood Scenes

1. Of Foreign Land and People.
2. A Curious Story.
3. Catch Me.
4. Pleading Child.
5. Perfect Happiness.
6. An Important Event.
7. Reverie Dreaming.
8. At the Fireside.
9. The Knight of the Hobby Horse.
10. Almost Too Serious.
11. Frightening.
12. The Child Falling Asleep.
13. The Poet Speaks.

MISS ATKINSON

Reading—MISS TAYLOR

Shubert ..... Impromptu opus 142, No. 3
MISS SIMPSON

Paderewski ..... Cracovienne Fantastique
Reading—MISS TAYLOR

Shubert-Liszt ..... Hark! Hark the Lark!
MISS SIMPSON

Moszkowski ..... Valse, E, opus 34, No. 1
MISS ATKINSON

C E

ELON WINS BOTH DEBATES

The College is jubilant these days over a double debating victory over Presbyterian College of South Carolina. As we have previously announced in these columns, each College debated both sides of the query: Resolved: That military training should be given in all American Colleges and Universities. We had the affirmative in the Elon debate and the negative in the Greenwood, S C., debate.

That we won both debates delights, but it was no walk-over victory. The debate at Elon was in doubt till even the last two minutes of the final rebuttal speech, and was won then only by a majority decision. This shows we were debating our peers. The Presbyterian debaters who came to Elon were Christian gentlemen. It is a real pleasure to lock intellectual weapons with such men.

Elon's debaters were for the affirmative, Mrs. W. J. B. Truitt and W. J. Morton and for the negative, Messrs, F. C. Lester and H. T. Floyd.

Presbyterian College was represented for the affimative by Messrs L. W. McFodden and M. F. Montgomery and for the negative by Messrs. G. R. Cousar and F. P. Wilson.

Already negotiations are under way for a series of debates betwen these two colleges for next year. Already Elon and the North Carolina College of Agriculture and Engineering have arranged for a series of three debates for as many years.

C E

WEDDING BELLS AGAIN

On May 22 the eldest daughter of H. Cole, Wilmington, N C., Miss Eva, is to become Mrs. Melza Pearsall. We wish them every happiness. H. Cole is an Elon man whose daughter also was prepared for life's duties here.

C E

BLUE RIDGE

By Dr. H. H. Horne, of University of New York

Have you ever given yourself the chance of a mountian inspiration? Remember Moses on Mount Sinai Elijah on Mount Horeb, and Jesus on the Mount of Transfiguration. This chance awaits you at Blue Ridge.

(Continued on page fourteen)

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:—

In my last letter I promised you that I felt sure I would be able to tell you this week that we had reached the $1000.00 mark for the Easter Offering. I am glad to be able to tell you this week that it has climbed up to the sum of $1005.39. That is fine. Now, let us all rejoice together and be glad that we reached the goal. I cannot express to you my sincere appreciation of your loyalty in this undertaking. You have been good to me and I am glad.

It is always a pleasure for me to work with people who work and try to do their part. When we have lots of help work is easy. A few days ago we had some fine saw logs on a new ground and we carried our little boys with us to help load them on the wagon to take to the saw mill. When all the little fellows took hold and pushed with all their might the logs would roll on the wagon very easy and it made me wish and pray that we could get all our church members interested in our Orphanage as our little boys were in getting the logs on the wagon and get them all pushing with their might to help us make his work a success.

Eighty-five churches have responded to this call and we have passed the thousand dollar mark. We have one hundred and forty six to hear from yet. The door is still wide open and will not be shut until all these have been heard from. We want you to have a part as we want you to have some of the joy in making this undertaking a success. I want to be able to tell your conference this year that your church is making monthly offerings to the Orphanage, and that you also make an Easter Offering and a Thanksgiving offering, too. You can make it possible for me to make this statement. If your school has not made an Easter offering take it next Sunday and mail it in. If your schol is not making the monthly offering begin now. Don't let another Sunday pass without making this offering.

Let every Sunday school help. We need your help and need it now. In my last letter I said I would tell you about another proposition this week. You remember last fall I asked you for $3000.00 for a Thanksgiving offering. We raised on that offering about $2500.00. I thought then and still think the church ought to have raised it. I felt somewhat disappointed in not raising it as it was the very first thing I undertook for this institution. I know I did not get here until late and the time was short in which to raise it but we ought to have done it. We have one hundred and forty six churches that have not contributed yet and out of this number I feel we ought to get the $500.00 to make up that deficit and then we would feel we had accomplished what we set out to do and would reach the goal that we had hoped to reach. Can we raise it. Let your answer be YES.

Our friends still remember us and the following have been sent in since our last report: Mr. B. W. Johnston, Graham, N. C., two bushels corn and one sack of flour. Elon Store Company, 24 cakes soap, 3 pair white shoes. A friend, 3 pair shoes, Mrs. Bettie Cates, one suit of clothes, one pair shoes, Mr. B. D. Jones, Holland, Va., one barrel sweet potatoes, Mrs. Edward Teague, 7 cans of tomatoes, 7 cans of corn, one pair shoes. We are very grateful for these kind remembrances.

CHAS. D. JOHNSTON, Supt.

Report for May 16, 1917.

Brought forward		$2480.83

Children's Offering

Henry Rosser	$ .10	
Mary Nell Holland	.10	
J. Howard Holland	.10	
Whitley Fulgham	.10	
Martha Johnson Fulgham	.10	
Martha Johnson Fulgham	.10	.50

Monthly Sunday School Offerings

Apples Chapel Sunday school, N C.	1.00	
Parks X Roads Sunday schol, N. C.	1.60	
Johnson Grove Sunday school, Va.	1.00	
Raleigh Sunday school, N. C.	2.00	
Burlington Sunday school, N. C.	17.55	
Suffolk Sunday school, Va.	25.00	
Durham Sunday school, N. C.	5.00	
Catawba Springs Sunday school, N. C.	4.50	
Auburn Sunday school, N. C. January, February and March	3.00	
Pleasant Union Sunday school, N. C.	2.00	
Asheboro Sunday school, N. C.	2.35	65.00

Easter Offerings

Shallowell Sunday school, N. C.	5.70	
I. W. Hitchcock, Washington, D. C.	3.00	
Auburn Sunday school, N. C.	2.00	
Waverly Christian church, Va.	22.46	
Mrs. Effie Wicker	1.30	34.46

Aunt Quilley's Band

Aunt Ophelia	.52	.52

Miscellaneous

D. W. Brown, for wagon	20.00	
House rent	3.00	
Mrs. Effie Wicker cash	3.25	26.25
Total for the week		$126.25
Grand Total		$2607.56

LETTERS

Sunbury, N. C. May 9, 1917.

Dear Uncle Charles:—I want to join Aunt Quilley's band. Enclosed you will find 52 cents, fifty two cents, one penny for each year of my age.

Your friend,
Aunt Ophelia.

Atlanta, Ga., R. F. D. 1, Box 5, May 1, 1917.

Dear Uncle Charley:—I want to join the Band of Cousins. Grandma Gunter takes The Christian Sun and I like to read the cousins' lettters. My school is out now. We had a nice time the last day. I acted the police in a play. I guess I got too smart, some one picked me up and threw me in a barrel where there was strawberries, so you can imagine how I looked. Well I had better close as I might stay too long. I am eleven years old. I was promoted to the fifth grade. You will find ten cents for the orphans. With best wishes to all, I am,

Your friend,
Henry Rosser.

Glad to have you Henry. Write often. We appreciate the letters from our little cousins. It was fine to be thrown into a barrel of strawberries.

"Uncle Charley."

Chuckatuck, Va., May 8, 1917.

Dear Uncle Charles:—Whitley and I stayed home today, so mother is writing my letter for May. Hope your little girl is not bad as I am. Much love to you all.

Martha Johnson Fulgham.

My little girl got awful mad because I said she was bad. I had to buy her some candy to get her in a good humor.

Chuckatuck, Va., May 8, 1917.

Dear Uncle Charley:—How are you getting on? In your letter you will find ten cents. Today is a rainy day.

Whitley Fulgham.

You are a fine little fellow and just as prompt as you can be. Write often.

"Uncle Charley."

Holland, Va., May 9, 1917.

Dear Uncle Charlie:—May is here and our letters and dimes are due. Our school at Box Elder closes to-night and I am awfully sorry. I passed on all my tests and was promoted to the third grade. I hope all the little children at the orphanage made good grades. When we write our next letter brother Clarence will be home from Elon. We all want to see him. Enc losed find our love and dimes.

Mary Nell and J. Howard Holland.

Glad you made your grades all right. It makes us all glad to be promoted. Study hard, learn your lessons well and someday you will be a smart man.

"Uncle Charley."

ENLIST YOUR BOY IN CORN CLUB WORK THIS YEAR

Although a large number of Southern farm boys took part in corn club work last year, there were not half as many as there should have been. Many farm boys now have bank accounts that they started by selling corn from their prize acres, but there should be twice as many happy, ambitious Southern farm boys with such accounts. And why not your boy among them, kind reader? So now, with the realization that the possibilities for corn club work have not been touched, every farmer should resolve that his boys and those of his neighbors will be enrolled in the club work this year.

The number of boys enrolled depends not on the state agents in charge of the work, but on the parents in charge of the boys. Your boy may notice the prize offers and yearn to enlist in the work, but he usually hesitates and fails to contest for the prizes unless he is encouraged by his parents at the proper time.

Another thing that will help is community support. Why not have your Local Farmers' Union or farmers' club offer prizes for the best yields of corn made in your neighborhood? Nearby merchants might offer prizes also. In fact, with the co-operation of farmers and business men, there is hardly a community in the South that could not afford a creditable list of prizes in addition to those offered by the states.

When your local corn club has been organized, get some men who are good corn growers to make talks before the boys on corn growing. Let your boy know that the money made from his prize acre will be his, less perhaps the usual charge for rent, and thus let ambition and friendly rivalry stir in the boys of your community a desire to excel and to possess real money of their own When the boy gets the money the sale of his corn brings, it is impossible for him to be a loser, and he will gladly enter the club work.

It is impossible to estimate the possibilities of corn clubs for doing good in the South if neighborhoods will only take hold of the work.—*The Progressive Farmer.*

A converted Mohammedan was called befor the authorities for reading Christian books; but before judgment was passed, he begged to be allowed to ask a question. "I am traveling," he said. "I look around for some direction and discover two men; one is dead, the other alive. Which of the two am I to ask for advice—the dead or the living?" "O, the living of course!" all cried. "Well," he said, "why require me to go to Mohammed, who is dead, instead of to Christ, who is alive?" "Go about your business," were the words with which he was dismissed.—*Christian Observer.*

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AN HOTEL DESIGNED TO APPEAL
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THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED

MARRIAGES

MURRY-PINNIX

At the home of Dr. J. A. Pinnix, in Caswell county, N. C., on the morning of May 3, a quiet marriage was solemnized when Mr. A. Clay Murry and Miss Ida Pinnix were united in marriage in the presence of a few friends. May their lives be long and happy.

J. S. CARDEN.

MASSEY-RASCOE

At the home of Mr. J. S. Rascoe, in Caswell county, N. C., on the 6th day of May there was a quiet marriage in the presence of a few witnesses, when Mr. R. T. Massey and Miss Esther Rascoe wer united in marriage. May their lives be happy.

J. S. CARDEN.

SUNDAY SCHOOL LESSON—MAY 20

BY A. L. HOOK

The Importance of Self-Control—Isa. 28: 1-13. (Temperance Lesson).

Golden Text: Every man that striveth in the games exerciseth self_control in all things.—I Cor. 9: 25.

Teachers, do not fail to impress upon the minds of your pupils today the motto of the Christian Endeavor movement, a saloonless nation by 1920. We candidly believe that there are going to be some wonderful steps taken before our next temperance lesson by our government in regard to the liquor question. The fight is on—alcohol must go. The efficiency of our nation today must be the greatest ever. The army officials understand this. Other countries have taken the lead. Let us not make such a grave mistake. Let us follow the good examples of our neighbors and discard that which is not good.

We do not want the flowers of our nation debauched. The Sunday school has a large influence at its command. Let us use that influence. Are we to use self-control in this matter. As the prophets message was striking and timely when it was uttered, so is it high time for us to act now.

"That drink is a foe that means ruin to a new nation is a truth."

"That the use of wine means not in temperance but the wreck of self control, was known at least twenty-six centuries ago.

"Men may be saved from doom by heeding truth that is simple even to seeming childish.

"Those that will not learn by self-control from word must meet a bitter doom."

Israel's course brought them weakness and defeat and they were carried into captivity—yet Judah seeeing those things did not profit by the warning, but continued in disobedience and disregard of God's law.

CHRISTIAN ENDEAVOR TOPIC—MAY 20

BY A. L. HOOK

Growing as Christ Grew—Luke 2: 41-52. Union Meeting with Juniors and Intermediates

This meeting, as all other meetings, should be planned well. The superintendents of Juniors and Intermediates ought to have their respective societies prepared for the occasion. Reserved seats ought to be occupied by the visiting societies. The first part of the meeting should be participated *in* by the younger members.

Have a Junior or Intermediate to read the Scripture and another to comment on Christ's early occupation.

Have some one to speak of how Christ grew in knowledge and spiritual power.

In conversation today a young man asked me to point out to him an ideal, one whom he could hold as an example through life. He related with regret in his face that Abraham, Moses, David, Solomon, Peter and even the beloved John sinned some time during their life. The weakness of the flesh made them yield to temptaion. He continued that it was no wonder that he sinned since these men did. That young man was pointed to the ideal—to Christ. He was asked to read again the account of the punishment for sin and then take warning.

The Christian life is not easy to live. But the joy of living and growin as Christ lived and grew is worth all the cost.

Another young man approached me on the suject of efficiency in athletics. He stated that long before he became a follower of Jesus he quite smoking because he wanted to be a good athlete This young man is growing as Christ grew. The Christian church will hear from him before long. Endeavorers, it pays to live clean, consistant lives. For answer in meeting from C. E. W.

How do we grow mentally?

How do we grow spiritually?

How does the church help us to grow?

What prevents spiritual growth?

How can we help one another grow?

Why should growth nevers stop even in old age?

What help to spiritual growth did Jesus enjoy?

Bible References

2 Cor. 9: 10; Eph. 4: 15; Col. 1: 10; I. Thess. 3: 12; 4: 10; Heb. 6: 1; I. Peter 2: 2; 2 Peter 1: 5; 3: 18; I Sam. 2: 26; Luke 1: 80; Acts 9: 22; 2 Thess. 1: 3; Ps. 84: 7; 92: 12; Prov. 4: 18; 2 Cor. 3: 18; I Tim. 4: 15; I Cor. 13: 11; 14: 20.

DEPT. OF CHRISTIAN EDUCATION

(Continued from page eleven)

Have you had difficulty in getting the saving habit of the Morning Watch established? It is easy at Blue Ridge.

Do you know what leading men of the South and of the North are thinkin today about practical Christianity? You can learn from seeing and hearing these men at Blue Ridge.

Are you really concerned to rid your life of the power of temptation and have conquering strength return? Other men have done this at Blue Ridge.

Do you not need to increase your efficiency as Association officer, group leader, and personal worker? You can do so at Blue Ridge.

Are you looking for the giltest-edge investment of money you ever made? You will find it at Blue Ridge.

Do you want the most marvelous railroad trip this side the Rockies? Then aboard for Blue Ridge.

Do you enjoy seeing and meeting men from the leading Southern colleges? Blue Ridge is the place.

Do you like outdoor sports, baseball, tennis, swimming, hiking, mountain climbing? You can get them every afternoon at Blue Ridge.

Did you ever in your life do a stiff day's work? You will do ten of them in succession at Blue Ridge.

Have you ever felt the inspiration of elbow touch with several thousand like-minded college men? It is wonderful. It awaits you at Blue Ridge.

Have you ever squarely faced the problem of choosing your life work? You can do so at the top-notch of vis-

ion on the hillsides at Blue Ridge while the purple haze of evening is seting down over the mountains.

Have you ever really talked with Christ, felt God's presence in your soul, made a great decision, and risen to the joy of sacrifice. It seems natural at Blue Ridge.

Do you think I have said to much? Come and prove it to me at Blue Ridge.

OBITUARIES

GERRINGER

Thursday the seventh, little Vance, son of R. L. and Annie L. Geringer went to live with Jesus. Funeral and burial by the writer at Bethlehem Friday 8th. Mother mourned her loss deeply. God bless the bereaved parents.

P. T. KLAPP.

LOY

At the Alamance Hospital, Burlington, N. C., May 7, Brother John Loy passed from suffering and labor to his reward in the spirit world. He had been a great sufferer for several months. The church at Shallow Ford has lost a devoted member. He leaves a wife, one son, one sister and four brothers to mourn their loss. Funeral and burial by pastor, F. C. Lester and the writer, assisted by Rev. L. I. Cox.

P. T. KLAPP.

JONES

Edna Earl, daughter of John R. and Lela Jones passed to her home in Heaven April 30, aged 24 days. She was a little bud plucked from the bush to bloom in Heaven's garden. May God bless and save Edna's father and mother. Funeral services by the writer.

P. T. KLAPP

GARNER

Hubert, son of P. O. and Retta Garner left his earthly home for his home in glory May 5th. aged 2 years, 7 months and 4 days. The death of little Hubert came very unexpectedly and was a shock to his parents. God save his father and mother. Funeral by the writer.

P. T. KLAPP.

BOSWELL

Mrs. Mary Bessie Boswell, wife of J. B. Boswell of Burlington, N. C., died April 8, 1917, aged 33 years and 16 days. For months she had been confined to her bed and for several years she had been a sufferer. She made a brave fight for life. She was a member of the Burlington Christian church, having joined when a child. She leaves to mourn their loss a husband, four children and numbers of other relatives and friends. The funeral was largely attended. The service was conducted by the writer and the interment made in the Burlington cemetery.

J. W. HARRELL

HATCHER

Warren Johnson Hatcher, of the Richmond Cedar Works, near Great Bridge, Va, died last Tuesday morning at the Naval Hospital, Portsmouth, Va His funeral was conducted Sunday afternoon at the Berea cemetery.

Warren was the son of A. P. Hatcher, and was born at the old Hatcher home in Johnson County, North Carolina, just nineteen years ago. Not long after that his parents moved to this county where they have lived well respected citizens. Warren went to Terre Haute, Ind, last year, and on the 26th of March of this year he enlisted with the U. S. N. and was attached to the Atlantic fleet from Chicago. Being refused the privilege of writing home his people did not know where he was until last Friday when they received a message from Washington that he was dead at the Naval Hospital just fourteen miles from home.

A large number of friends attended the obsequies and the floral tributes were beautiful. The pastor was assisted in the services by Rev. G. O. Lankford. Peace be to his ashes and heaven's blessings on his soul.

H. E. ROUNTREE

There was an old lady who rented a furnished villa for the summer, and with the villa also went a large dog. In the sitting room of the villa there was a very comfortable armchair. The old lady liked this chair better than any other in the house.

But, alas! she nearly always found the chair occupied by the large dog. Being afraid of the dog, she never dared bid it harshly to get out of the chair, as she feared that it might bite her; but instead she would go to the window and call "Cats!"

Then the dog would rush to the window and bark, and the old lady would slip into the vacant chair quietly.

One day the dog entered the room and found the old lady in possession of the chair. He strolled over to the window and looking out, appeared very much excited and set up a tremendous barking.

The old lady rose and hastened to the window to see what was the matter. Then the dog quietly climbed into the chair.

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DEALER WANTED!

An Irishman and a Scotch were arguing as to the merits of their respective countries.

"Ah, weel," said Sandy, "they toor doon an auld castle in Scotland and found many wires under it, which shows that the telegraph was known there hundreds o' years ago."

"Well," said Pat, "they toor down an old castle in Oireland, and begorra there was no wires found undher it, which shows that they knew all about wireless telegraphy in Oireland hundreds av years ago."—*Exchange.*

Acme of Tact.—A lady in the suburbs was considerably annoyed to find her neighbor's fowls continually overrunning her garden and playing havoc with the geraniums. "Go 'round to the next door, Jane," she said to her new English maid, "and point out to Mrs. Jones that her fowls bother us a good deal, and ask if she 'll kindly try to keep them at home."

The girl returned with a satisfied look on her face. "I don't fancy we shall 'ave 'em 'round 'ere again in a 'urry, ma'am,' she said.

"'I hope you were polite Jane," said her mistress.

"Oh, yes, ma'am," came the reply " 'Missus's respects,' I ses 'and if your fowls ain't kep' at 'ome you won't be gettin' so many eggs of a mornin', and we shall be eatin' poultry!' "—*Christian Register*

"By Jove, old chap. Polly is an awfullf bright girl She has brains enough for two."

"Then she's the very girl for you. old man."

A bright little girl, aged 4, and her brother, aged 6, were spending the night with their aunt. When bed time came their aunt asked them how they said their prayers. The little boy answered, "Sometimes I say them to muddie's knees and sometimes to the side of the bed." "And how about you little girl?" asked the aunt. "Oh, I don't need to pray, I sleep with Daddy."

The flying lemur lives in the Indian archipelago. It is from two to three feet in length, and is furnished with a sort of membrane on each side of its body. This is extended and acts as a parachute while it takes its leaps from a higher to a lower place. Sometimes it will soar from a distance of 300 feet, or about the length of a city block.

The beings that can leap the greatest distance in proportion with their sizes are insects—the flea and grasshopper. The former can hop over an obstacle 500 times its height, which is the same as if a man could hop over a mountain 3,000 feet high. A grasshopper can jump 200 times its length. How tall are you? Four feet? Well, if you were a grasshopper you could leap 800 feet.

The springbok of South America will clear from 30 to 40 feet at a single bound.

The flying squirrel, in leaping from tree to tree, often clears 50 feet. This animal also has a broad fold of skin membrane connecting its fore and hind legs.

A steeplechase horse, called the Chandler, is reported by the Book of Wonders to have covered 89 feet in a single leap at Warwick, England, a few years ago.

Some kinds of antelope can make a leap of 36 feet in length and 10 feet in height. A lion and a tiger each clear from 18 to 20 feet at a bound while springing upon their prey.

A salmon often jumps 15 feet out of the water in going up the falls of a river.

Trained athletics have cleared 24 feet and a few inches in a running broad jump contest, but human beings do not rank as jumpers.—*Sel.*

REPORT OF THE CONDITION
OF THE
Elon Banking & Trust Company
at Elon College, in the State of North Carolina, at the close of business May 1, 1917.

RESOURCES

Loans and discounts	$14 736 63
Overdrafts unsec'd, $36.00	36 00
Banking house, $1480.38; Furniture and fixtures, $1106.31	2 586 69
Due from National banks	5 870 59
Cash items	866 59
Gold coin	450 00
Silver coin, including all minor coin currency	149 06
National bank notes and other U. S. notes	1 687 00
Total	$26 382 56

LIABILITIES

Capital stock paid in	$ 5 000 00
Surplus Fund	1 000 00
Undivided profits, less current expenses and taxes paid	2 80
Deposits subject to check	15 899 29
Time Certificates of Deposit	4 228 85
Cashier's checks outstanding	65 34
Certified Checks	186 28
Total	$ 26 382 56

State of North Carolina, County of Alamance, *ss:*

I, Marion C. Jackson, Cashier of the above-named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

MARION C. JACKSON, Cashier.

Subscribed and sworn to before me, this 1st day of May 1917.

J. J. LAMBETH, J. P.

Correct—Attest:

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G. S. WATSON
J. W. INGLE
} Directors

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VOLUME LXIX NUMBER 20

The Christian Sun

FOUNDED 1844. OFFICIAL ORGAN OF THE SOUTHERN CHR[illegible]AN CONVENTION

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PROSPERITY will certainly have its check and it is a peculiar progress that is never retarded. Men that forget God are usually reminded of their error, and men are typical of a nation. We have given liberally in the last fifty years. Money and men; hands and hearts have been among our sacrifices for the world's need. We have bound up the wounds of both Jew and Gentile. We have made the world our mission field for benevolence and all nations our kinsmen. We have brought the two hemispheres into our embrace and fed their inhabitants from our bounty. We have built houses and turned them into cultured homes. We have educated our children and they in turn have made themselves famous the world over. We have written books that have put the world to thinking and acting.

But with all this we have missed something, and the lack of that which we have missed is the nation's greatest need and the individual's last resort for comfort and strength and help. The presence and the power of God is what we need. Back to the simple faith, the quiet hour; the moments of undisturbed mediation when God can commune with us. There is no substitute for the family altar and no charity like the giving of the complete self unto Him who quiets the seas and speaks peace to the souls of men everywhere.

ELON COLLEGE, N. C., WEDNESDAY, MAY 23, 1917

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

One Year $1.50
Six Months ..... .75
IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

PERSONAL PARAGRAPHS

By the Editor

June 5 is the day set aside by President Wilson for the registration of all male persons between the ages of 21 and 30 years preparatory to selective conscription. The failure to register means one year in prison and then registration.

* * *

We acknowledge receipt of the following invitation: "Mr. and Mrs. Edward Jones Ragsdale invite you to be present at the marriage of theid daughter Lena to DeRoy Ransom Fonville, Thursday afternoon, June the seventh, at half after five o'clock, Fuquay Baptist Church, Fuquay Springs, North Carolina."

* * *

HEALTH IS FIRST AT FORT OGLETHORPE

Everybody is interested in the boys who left recently for Fort Oglethorpe and wonder what their training will be that will equip them for officers of the army within the next three months. About the first thing required of the boys on arriving was to get themselves in good shape physically with orders to keep themselves in such condition for the time that they are there. Those who had not recently been vaccinated against smallpox and typhoid fever were given this prophylatic treatment. Punctured arms was the order of the first day. Those who did not get their teeth fixed, their gums treated or their tonsils removed, if any of these were diseased or defective, were at once assigned to this job. Perhaps a few slight operations were necessary for those who failed to have such done before leaving.

What has begun to be a daily and a most important drill is not a two or more hours marching about twice a day only, but a faithful use of the tooth brush, regular and sufficient hours of sleep, observing hygienic rules in eating, bathing, and in all the habits of life. Sanitaton is the first law of camp life, as good health is the soldiers' first and best equipment.

* * *

There is charged on the books of THE CHRISTIAN SUN $2,348.94 for discontinued subscriptions. This is no guess work—it is the actual count by the use of the addng machine. In addition to this there is over fifteen hundred dollars due on subscriptions that are on the list. This makes a total of $3,848.94. This is more than the income has been for the last twelve months. This amount would publish the paper for one year and two months—without the addition of another dollar. If only those who are due us for past due subscrptions would pay up we would have funds enough to run for the remainder of the year. But beloved, these are dreams that we cannot realize in the full. In the absence of what ought to be we are receiving an average of about $3.00 a day on the paper at the present time. Our expense is about three times that much.

We are not complaining, we are not fretting—we are telling you how the situation is and pleading, pleading, pleading, for your help and cooperation. Look at your label now and send your renewal.

If there ever was a time that the paper should go to eight pages it is now. Never in the history of THE CHRISTIAN SUN has paper been so high. The cost of the mechanical work, too, has greatly increased. There is no one in the thick of the fight like the Editor. The whole of the situation rests on his shoulders. Will that big per cent of our ministers that have not made any response to our calls and offers, go out now and do a little? Let your slogan be "I'll do my bit."

* * *

WHY THE CHRISTIAN SUN IS A PAUPER

Because many of the ministers are not subscribers.

Because there are ten thousand homes in the Church that know not its weekly visits.

Because only 50 per cent. of our good deacons read it.

Because there are $2,348.94 of unpaid discontinued subscription accounts on the books.

Because our subscribers are due us more than fifteen hundred dollars.

Because many pastors never work for it.

Because there are members of the Church that do not know that there is such a publication.

Because there are persons who deeply *love* the paper, but not enough to interest their neighbors in taking it.

Because there are pastors that report a thousand pastoral visits to their Conference and one subscription to the Editor.

Because it is kicked and scorned when full of advertisements and suffers a financial loss without them.

Because some members of the Church refuse to pay the price and spend ten times that much for something to shorten their lives and ruin their homes.

Because there are members of the Church that take it for a few months and think that they have discharged their duty.

Because only 70 per cent. of our Sunday school superintendents take it.

Because many pastors do not consider it an assistant pastor.

* * *

FROM GENEROUS FRIENDS

The following have advanced the subscription price of THE SUN to $2.00 by sending that amount:

O. J. Cockes ..... Elberon, Va.
Miss Pattie Haizlip ..... Walnut Cove, N. C.
Mrs. W. W. Hall ..... Berkley, Va.
H. E. Rountree ..... Portsmouth, Va.
Dr. J. M. Welch ..... Wadley, Ala.
O. W. Powers ..... Dayton, Ohio
Mrs. N. E. Smith ..... Clarksville, Va.
E. H. Rawles ..... Suffolk, Va.

G. R. Maynard .....Watson, N. C.
D. L. Boone ..... Durham, N. C.
J. J. Pritchard ..... Durham, N. C.
Mrs. L. H. Brantley .....Ivor, Va
Rev. Omer S. Thomas .....Dayton, Ohio.
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O. W. Lynn ..... Raleigh, N. C.
Mrs. G. W. Suits ..... Wentworth, N. C.
A. C. Penny, ... Garner, N. C.
Mrs. E. J. Lester ..... Summerfield, N. C.
G. V. Massey, ... Durham, N. C.

* * *

ELON'S 1917 GRADUATES

The following persons are members of the graduating Class of Elon College, and will on May 29, receive their literary degrees:

James Franklin Apple ..... Brown's Summit, N. C.
Hollis Eldred Atkinson ..... Durham, N. C.
Jennie Willis Atkinson ..... Elon College, N. C.
Arthur Clarence Bergeron ..... Zebulon, N. C.
J. Laymond Crumpton .....Roxboro, N. C.
Gladston C. Donovan ..... Lexington, N. C.
Julia Blanche Farmer, ... News Ferry, Va.
Hamilton Jennings Fleming ..... Greensboro, N. C.
Joseph Holt Fleming, ... Greensboro, N. C.
William Carson Franks ..... Apex, N. C.
Carr Elijah Gerringer ..... Elon College, N. C.
Ira Raper Gunn ..... Wentworth, N. C.
Victor Painter Heatwole ..... Hagerstown, Md.
Mamie Johnston ..... Haw River, N. C.
Mary Ruth Johnston ..... Graham, N. C.
Warren McCulloch ..... Greensboro, N. C.
Grace Ellerton McCullers ..... Cardenas, N. C.
Pearl Michael ..... Elon College, N. C.
William Chervis Poe ..... Ramseur, N. C.
Mary Isabella Randolph ..... Charlotte, N. C.
Esmond R. Reidel .....Holland, Va.
Susie Belle Riddick ..... Elon College, N. C.
Annie Simpson ..... Atlanta, Ga.
Hirlie Shelton Smith ..... McLeansville, N. C.
Henderson Lee Thomas ..... Broadway, N. C.
John Galloway Truitt ..... Summerfield, N. C.
William Jennings Bryan Truitt .... Summerfield, N. C.
Lemuel Wilmer Vaughan ..... Franklin, Va.
Eunice Reba Wellons ..... Smithfield, N. C.
Benjamin McInnis Williams, ... Elon College, N. C.
Rev. Benjamin Franklin Black .....Holland, Va.

* * *

MEMORIAL DAY

At this season of the year when all the flowers are rivals for the honor of the most beautiful nothing is more restful to the tired brain, useful to the weary soul than an old fashioned rose garden. Not only are there roses, but also snowballs, snapdragon, peonies, pansies, rugged-robins, lavander and various others. Every bright face brings each a separate memory and pleasant thought. Outstanding all remembrances we seem to see a familiar form among them cultivating or clipping them. Then we remember that this loved form has long since been carried to the land of everlasting flowers. A desire comes to us to gather an armful of these flowers and place them on the last earthly resting place of this loved one. By so doing our minds are filled with a flood of pleasant recollections, and we can hold a close communion with God and our souls are brought nearer to Him.

Men, women, boys and girls, remember their deceased loved ones on Memorial Day. The little tots whose mother has recently been placed in the mother earth will bring their roses, mothers will bring their child's favorite flowers.

On one bright memorial day the mothers and daughters of a home had prepared beautiful flowers for grandfathers and grandmothers graves while these were being placed in the carriage the father began cutting an old fashioned white rose, a holly-hawk and leaf, and tied them with a string. One of the daughters said, "Father, let me get you a big bunch." Mother replied to let him alone. He carried his little token and placed it on his mother's grave and with it went just as much love as a costly bouquet bought from the florist.

It is indeed a sight that more than all else reveals the Christlikeness of a people to see the cemeteries dotted with persons placing garlands of flowers on the mounds of their dead and stand with bowed heads unconscious of time or the people about.

* * *

The Editor spent last Sunday at O'Kelly's Chapel in Chatham county. Memorial service was the occasion, this scribe speaking on that subject at eleven o'clock and preaching at two o'clock. The weather was ideal and the house filled. Brother W. G. Clements is pastor. Our thanks are due to Brother G. M. Parrish for meeting us at Durham with his car and to Brother F. M. Carlton of Durham for conveying us back to the train.

* * *

Mrs. Maggie Tate, one of the oldest and most respected citizens of the community of Elon College, died Sunday morning. She was buried Monday at Cross Roads Presbyterian church where she was a member. Funeral services conducted in her home by Dr. J. O. Atkinson and J. W. Wellons and at the grave by Rev. D. E. Sample, her pastor.

* * *

Christian Endeavor had 750 societies in India in 1905 now it has 1,678. Twenty-three of the fifty members of the national Christian Endeavor Councils are Indians.

Christian Endeavor flourishes in the Friends' Industrial Mission of British East Africa.

* * *

We sympathize with Brother J. C. McAdams in the loss of his brother, Mr. J. W. McAdams of Siler City, last week.

* * *

This comes to us in a personal note from Brother A. D. Woodworth, Tokio, Japan: "I am always having most interesting and delightful times among the 500 boys where I teach, where nearly every week I see boys turning to the Lord. I like your idea of meeting one of our natural and legitimate wants by putting in your jokes. It is like seasoning which makes all the food taste better. Mrs. W. and I do not think it fair for us to accept the Sun as a gift, though we appreciate your kindness. Expect to hear from us again later."

THE SPECIAL MEETING OF THE FEDERAL COUNCIL OF CHURCHES

At the third meeting of the Federal Council at St. Louis Mo., last December, a proposal was considered to make the sessions of the Council biennial instead of quadriennial. Instead of this the Executive Committee was directed to exercise free its power to call extra sessions when deemed necessary. Probably very few supposed that such an emergency would arise in the near future. Grave questions connected with the close of the war, not then in sight, might make such a meeting imperative; but that in less than six months the entire situation would be changed by our own entrance into the world struggle was hardly conceivable.

Moved by this tremendous event, upon the advice of some of the most prominent religious leaders of America, the Executive Committee determined to recall the members of the Council for prayer and consultation. Accordingly the representatives of the churches met in special session in Washington, D. C., May 8 and 9, 1917. So short a notice made it impossible for the entire Council to come together, yet the attendance was large and the denominations well represented. On behalf of our own people there were present as active members F. G. Coffin, J. F. Burnett, F. H. Peters, Martyn Summerbell, W. W. Staley and O. W. Powers; Corresponding Members, W. A. Harper and G. A. Conibear, and visitors, Mr. and Mrs. E. L. Goodwin.

Meeting in the capital city of the nation, at a time when the Congress and Executive were straining every nerve in preparation for the great struggle upon which our nation is entering, there seemed to be an earnestness and intensity seldom witnessed in a religious gathering. Many felt that the two days spent together were the most significant that ever had come to the Church of Christ. For it was pointed out that never before had a free church in a free nation been called upon to face such issues, or meet such a test. The solemnity of the occasion seemed to be fully appreciated by those present.

The Council was called for prayer. One speaker said "If anybody believes in prayer, now is the time to pray." Large place was given to devotion, to reading of the Word, and to meditation. The meeting was preeminently one of prayer.

The meeting was called for conference. The new and unexpected issues called for readjustment and realignment. What attitude should the church take toward the new national policies? What response should be made to the call of our President, and the government for support and cooperation? Great questions had to be fairly faced, and soberly considered. Great Christian statemen, who had dealt with these world problems in camp and field and hospital and cabinet and council chamber, men who were familiar with every angle of the great crisis, came with their mesages. There was singular unanimity in their deliverances. The outstanding issues of the great struggle were clearly outlined. All were insistent in pressing home the duty of the church in conserving the moral forces of the nation, and promoting eventual reconstruction, while pressing for the immediate decision in favor of fredom and democracy.

The occasion called for a message to the churches. It was felt that they needed to be rallied to a common effort, that their highest ideals and noblest aims needed to be grouped and given utterance. The essential elements of this message were easily agreed upon. The voice which will go forth from this remarkable conference will not be inadequate nor uncertain, but will be a call to the broadest thinking and the most heroic endeavor.

Plans of mercy and service were developed and presented. The channels of Christian activity were never so freely opened. No one need be without a task. To increase, conserve and utilize the nation's resources, to provide against the awful suffering and waste of war, to keep the hearts of the people sensitive to human need and responsive to the opportunity of helpful ministry, demands a high order of leadership, which the church must supply. To direct the forces that are available intelligently, and prevent futile and unnecessary effort requires intelligent and unselfish cooperation.

Finally, the note was sounded over and over, that the spiritual forces must be maintained. While responding to every call of patriotism and service, the church must not lose its character as a refuge of peace. America must be held to the high plane on which she entered this struggle. Under God, the church holds the destiny of the world in her hands. With God's help the responsibility can be met, but only by a complete consecration, and in the spirit of the uttermost sacrifice, will it be possible for the church to accomplish its mission.

O. W. POWERS.

Dayton, Ohio.

MUSIC AT THE CHAUTAUQUA

Bentley D. Ackley, editor of "Hymns and Blessing" and composer of many songs, will be the pianist. He was for eight years pianist for Rev. W. A. Sunday and is one of the best. He comes a from musical family and breathes the very soul of music. He is devoting his life to musical composition and publication and is associated with Mr. John Wanamaker in his religious work and in business relations. Mr. Ackley will bring with him Prof. Robert E. Clark, as director of music who will not only lead the singing, but will give instruction and addresses on how to get people to sing with the heart and with the understanding and will demonsrate his methods with the audience. Mr. Hermon Eldredge says that Mr. Clark is one of the finest singers and one of the best leaders of gospel song that he has ever listened to. He has been associated with him in meetings and he led the music of the great Pennsylvania State Sunday School Association. He has a strong spiritual personality. These men will be a real help and uplift to our Chautauqua and it will be a great treat to have them lead the music and a rich treat awaits all who attend. They will be able to be with us only four days of the Chautauqua and we have arranged for special periods when they will teach us the power of song.

We count ourselves very fortunate in securing these well known and popular leaders for our Chautauqua. Come prepare to enjoy and learn. The prospects for the Chautauqua are splendid and we expect a larger attendance than usual. Our people are learning that the Chautauqua means to make a definite spiriual and intellectual contribution to our church life.

WARREN H. DENISON, Pres.

Norfolk, Va.

REIDSVILLE CHRISTIAN CHURCH

Organized July 14, 1913, with 31 charter members. Work was begun on the house of worship in June 1914. It is a substantial brick building, modern and convenient in its architecture. Main auditorium 40 X 50 feet, Sunday school Annex 20 X 30 feet, with a large gallery; pastor's study, baptistry and robe rooms; basement under the entire building, for Sunday school rooms; cook room, toilets and heating plant. When completed will be one of the best churches of our denomination in the state. Total costs about $15,000.00. Present membership 120. Pastor L. I. Cox is anxious to complete the church this conference year.

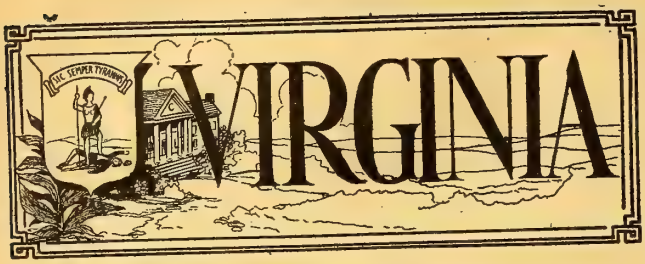
Building Committee

L. I. Cox — W. A. Harper
W. P. Lawrence — J. M. Lambeth
W. R. Brown — E. R. Rascoe

CHRISTIAN ENDEAVOR FARMERS

The United Society of Christian Endeavor urges that Endeavorers everywhere cultivate plots of ground as a patriotic duty, in order to increase the country's food production . It also seeks to encourage this movement by offering various prizes for the best yield. In addition, it urges conservation of food by wise house-hold economy. This is an army in which most can enlist, though their youth or age or physical infirmities keep them out of the army.

THE CHRISTIAN SUN goes to $2.00 June first.



HOLLAND.

The first Sunday in May was Mothers' Day at Holy Neck. Second Sunday at Holland 11 A. M. and at Cypress Chapel at 3 P. M. Special music was rendered at these services and appropriate sermons preached by the pastor.

Damascus (Gates County) will have Mother's Day the first Sunday in June.

Memorial service was held at Holy Neck May 15. Dr. W. H. Denison, of Norfolk, delivered the address.

Cypress Chapel will hold memorial service on Saturday 2 P. M., May 26, and Holland will also have a memorial service the fourth Sunday at 3 P. M. Prominent speakers will be secured for these occasions.

Cypress Chapel will make a house-to-house canvass in the interest of the home department of the Sunday school.

Great good will come out of this work. We hope to double the Sunday school. Brother Charlie Hill, our superintendent is a live wire and goes after results.

The weather in this section remains cold. Farmers are from three to four weeks behind in their work. Much of the crops will have to be replanted, such as peanuts, cotton and corn.

Will our good Editor tell me, if he can, why our preachers do not write up what their churches are doing? As for myself I devour every church item.

B. F. BLACK.

EDITOR'S REPLY: *Dear Brother Black*:—For the sake of saving my head I refrain from answering your question.—*Ed.*

SOME TIMELY QUESTIONS

While giving some thought to the present condition of the world turmoil, and thinking of why Christians are not winning more souls for Christ, I was forced to ask myself some questions after reading the Word. I am convinced that His children are not near enough to Him to get the full power and while asking myself these questions, I have jotted some of them down. I am praying daily that we may do more *living* the Christian life and less professing it.

Answer for yourself.

Be still and know that I am God. Have I had that experience?

If ye abide in me, and my Word abide in you, ye shall ask what ye will and it shall be done unto you. Have I experienced this promise?

A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another. John 13: 34. Have I this love?

By this shall all men know that ye are my disciples, if ye have love one for another, John 13: 35. Does my life reveal His love to all whom I meet?

I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting. I Tim. 2: 8. Can I lift up holy or clean hands?

Draw night to God, and He will draw nigh to you. Clean your hands, ye sinners; and purify your hearts, ye doubleminded. James 4: 8. Can I draw night to my God?

J. H. BLANCHARD.

Norfolk.

THE CHRISTIAN SUN goes to $2.00 June first.

HAVING TO GIVE

Paul, in giving insruction to the Ephesian Christians as to how the new life in Christ might become real and abiding, says, among other things, "Let him that stole, steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." John Wesley preached a sermon in which he is reported to have said: "First, make all you can; second, save all you can; third, give all you can." What he said under first and third was much appreciated. It is the third that spoils the sermon for too many folks. Paul did not say, "Labor that you may be able to buy a farm, or purchase an automobile or lay aside something for a rainy day, but that you may have something to give. He tells us that Jesus uttered words to the effect, that, "It is more blessed to give than to receive."

Having is using. This is a biblical view of possession. We do no own what we possess, but if, as good stewards of God, we use it for His glory and the good we may do, it is laid up for us in store a good foundation against the time to come, that we may lay hold on eternal life.

Many say that they are not able to give. The trouble with too many is, they are not willing, and they are not willing because they have not seen the need. "Lift up your eyes and look on the fields." If we catch the vision we are very likely to have something to give. Paul says, "labor that you may have something on hand for this purpose." And again, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." I Cor. 16: 2. "Let him that stole, steal no more. Will a man rob God? yet ye have robbed me." But they said, "Wherein have we robbed thee?" "In tithes and offerings." Mal. 3: 8.

W. D. HARWARD.

Dendron.

SUFFOLK

A very touching and appropriate service was added to the regular memorial exercises in Cedar Hill Cemetery, Suffolk, Va., May 18, 1917. The day was ideal; the flowers were beautiful, the throng was great. Chandler's orchestra seated in a big motor-truck furnished the music. Rev. W. A. Hall, of the Presbyterian church, offered prayer; Rev. G. F. Green of the Methodist church, delivered the address: Rev. J. F. Coteman of Episcopal church pronounced the benediction; Company F. fired

the salute. Then the crowd scattered over the lovely cemetery and Compay F. commanded by Capt. O. S. Smith marched around a short distance and formed in a quiet line in one of the walk-ways on the greensward. The people gathered around to see what was about to take place.

It had been previously arranged between the Christian Endeavor society of the Suffolk Christian church and the Captain of the Company to make this the time for the delivery of Pocket League Testaments to every man in the Company as the voluntary gift of the Society.

Mr. Wilbur E. McClenny, who carried one of these pocket testaments in the Spanish American war who knows the vices and temptations of camp-life and, also, the value of a pocket Testament, and who is a zealous member of the Christian Endeavor society, made a sensible and well-timed address to the young men in rank, commending their patriotism, warning them against moral danger, and holding up his old Testament of 1898, pointed them to the God of the Testament as worthy of their faith and their trust.

Then Mr. W. G. Farror, Secretary, on behalf of the Society, presented the copies of the Testament with a few well chosen remarks, after which Mr. Farror and Mr. W. W. Ballard delivered the books to the boys. As the young men received the Testaments and placed them in their pockets the audience looked on in quiet and thoughtful concern. Then Captain O. S. Smith, Jr., whose paternal grandmother was killed by a stray bullet in a battle of the Civil war, accepted the books as the gift of the Society to his men. At the close of this pathetic service the Company marched out of the cemetery in quiet to their camp at Lake Kilby, and the President of the Society, Mrs. C. B. Duke, and her associates felt that they had done *one good deed.* The Testaments are bound in suede and of same color as the uniforms of the soldiers. The thought of presenting these Testaments was born in the thought of the exposure of these young men to death in camp or battle and a desire to point them to the "Lamb of God who taketh away the sin of the world." The moral of this real story is, that Christian people should be as deeply concerned for the boys who do not wear the uniform, but who are exposed to the evils of the world and the soul-dangers on the field of spiritual battles. Moral dangers are more universal and more perilous than the physical dangers of war. There are battles on the field of thought and choice as fierce as the battle of Arras on the seige of Verdun. The sword of the Spirit is the weapon for this moral conflict Jesus repelled Satan in the three-fold temptation with the word of God.

W. W. STALEY.

In Canada there were three murderers for every million of the people; in Great Britan, one; in Germany, under five; in France, one; in the United States, 129. In one year over 11,000 were murdered.—*The Evangelical.*

This is a time when Christian people should not be excited. There is a danger of allowing patriotism crowding out the houses of worship.

Renew now at $1.50 the year or after June first at $2.00.

CHRISTIAN ENDEAVOR WAYS

At a recent Christian Endeavor banquet in Minneapolis forty-two pastors were present, each Endeavor society paying for its pastor's plate.

An open-air sunrise service held recently by Detroit Endeavorers brought out a crowd of eight hundred.

A Massachusetts society has given its church a fine lectern to commemorate the society's thirty years of service.

At Hereford, out in the Text Panhandle, a Christian Endeavor convention was held recently. One party of Endeavorers drove eighty-five miles by Ford car across the prairies in order to get there, and eighty-five back again.

The Colorado union has bought an automobile for the use of its State field-secretary.

A recent Kentucky district convention held a service in the Deaf and Dumb Institue of Danville where is a society of 136 members. The participants used the sign of the language, or what they said was interpreted in that language.

"AND TAKE——THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD

The South Altantic Agency of the American Bible Society embraces the States of West Virginia, Virginia, North Carolina, South Carolina, Georgia and Florida. Necessarily, therefore, this Agency must be the gathering place of thousands of the soldiers mobilized and trained for the war. No equipment furnished these men can, in our judgement, compare in importance with "The Sword of the Spirit whch is the Word of God."

It is the purpose of our Agency to furnish each one of these men with a Khaki bound Testament, or some other portion of the Bible as he may select. For this special work we are in immediate and pressing need of an Emergency Fund of not less than ten thousand dollars. We appeal, therefore, to all those who have the best interest of our soldiers at heart to help us in this important matter.

All gifts for this purpose should be sent to Rev. M. B. Porter, Secretary, 313 A. East Grace St., Richmond, Virginia.

On behalf of the Board,

J. J. SCHERER, JR.,
RUSSELL CECIL,
M. B. PORTER,
Executive Committee.

Countless Christian people never do anything worth while for Christ because they think they cannot do anything. They say the have no ability, no skill, no training for service. Really, however, they need only to begin to do the duties which come to their hand day by day; if they would will to make the effort, power and skill would be imparted. They do indeed need the help of Christ, but the help is always waiting to be given if they will begin to do their part.—*J. R. Miller, D. D.*

SHALLOW FORD

The second Sunday in May as usual was a great day at Shallow Ford. Memorial services and Mothers' Day was the occasion. Special music by the local choir, assisted by Elon students, was very appropriate and well rendered.

After Sunday school, and the morning sermon by the pastor, a number of small children followed by the choir marched in double file to the cemetrry where loved ones were remembered with baskets of beautiful flowers In the cemetery, which is one of the most well kept of country cemeteries, a musical selection was rendered and an address was delivered by Mr. H. H. Barber. Mr. Barber, who is a member of the Junior Class of Elon, is a member of the church here and spoke in fitting and eloquent terms on this occasion.

In the afternoon Dr. J. O. Atkinson spoke to an attentive audience on "The Divine Influence of Mothers." Others may fail us but, as the Doctor so well said, mother will never fail. Her love and her suffering are nothing less than divine.

At both services the house was filled to its capacity. From the spread of good food at noon no one would suspect that we are in war. Prosperity seems to have come this way. Blessings call for love, loyalty and sacrifice. Let us all give God the glory for his blessings and render Him our best.

I regret to say that one of our loyal members, Bro. John W. Loy, left us May 7; but we rejoice that we can be confident he is now a member of the Church Triumphant. The bereaved have our deepest sympathy.

F. C. Lester, Pastor.

Elon College.

MEMORIAL AND MISSION DAY RALLY AT BEREA

The first Sunday at eleven o'clock the service was opened with music by the band, piece, "Glooming memorial," followed with a song by the White Oak quartette, "Glorious Things of Thee are Spoken." Scripture lesson comments and prayer by the pastor. Song by the quartette, "We are Going Down the Valley, One by One." Memorial sermon by Rev. A. F. Isely; subject, "God's Call." Music by band, "Home Sweet Hom."

Brief history of the organization and conduct of the church, organized with 48 charter members, received in all 163. Some have gone to the church above and some have moved their membership to other churches leaving us a membership of 124. Then the roll of our beloved ones, who had gone to their home in the spirit land was called by the secretary, followed by appropriate remarks. Song by church choir. The children then formed a line and marched into the cemetery and after a short talk by the pastor, and song by the quartette, the flowers were distributed and tenderly placed on each grave, and then a sumptuous dinner was served. After an intermission of an hour the congregation re-assembled and we took up our mission program. Song by the quartette, then an address on mission by the pastor; song by the church choir; then a paper was read by Miss Lizzie Shaterly, subject: "Men and Means." Song by the choir. Recitation by Miss Mary Reaves, subject: "World-Wide Missions and the Call." Song by the choir. A short talk by Rev. A. F. Isely, subject: "The Need of a Better Support for Missions." Then the Conference apportionments were raised in cash and subscriptions. At four o'clock the pastor conducted a funeral and burial service.

Elon College. P. T. Klapp.

DISTRICT MEETING

District meeting No. 4, met at 11 A. M., April 28. Called to order by Rev. G. R. Underwood, Leader. The following officers were elected: J. E. Morgan, Pres.; J. B. Morgan, Secretary. The following delegates were enrolled: Big Oak—W. P. Copeland, Aaron Freeman, Eli Brown; Brown's Chapel—Ira Morgan, R. S. Sheffield; Pleasant Grove—Lee Brady. On motion the members of Brown's Chapel were invited to seats as deliberative members. Rev. G. R. Underwood explained the object of the meeting. Program taken up. First: "Is the pastorate plan the best thing for the Christian Church?" Affirmative, G. R. Underwood, W. P. Copeland and Lee Brady. Negative, Sam Sanders and Daniel McKinny, 3 P. M. Foreign Missons by G. R. Underwood, Lee Brady and W. P. Copeland. These discussions were to the point and we think accomplished good.

Sunday Morning

Meeting called to order at 10 A. M. by Rev. G. R. Underwood. Sunday school Mass meeting. Song by choir, "Work for the Night is Coming." What is the Sunday school and who should attend it?" by G. R. Underwood, Lee Brady, J. E. Morgan and others. "Should we use our literature in the Sunday school," by G. R. Underwood, Lee Brady and others. "How Should the Sunday school superintendent be elected," by G. R. Underwood and Lee Brady. 11 A. M. sermon by G. R. Underwood. $2.52 as an offering given to Asheboro. 1:20 Song by choir. Afternoon, "Keystone of the church or missions." by G. R. Underwood. Adjourned to meet at Big Oak Saturday before fifth Sunday in July. 10 a. m.

J. B. Morgan, Secretary.

MEBANE CHRISTIAN CHURCH

We worshipped with these people on the fifth Sunday in April. We were glad to get back again to visit this faithful and progressive band. Since we last worshipped with them they have erected a Sunday school room to which their main auditorium is to be attached at an early date. We all are profoundly grateful to Professor Preston Gray for the use of the chapel in the Bingham school building in which we worshipped and held Sunday school before the building at the new Sunday school room. The Sunday school is growing, both in numbers

and interest. Since we were there, the attendance has almost doubled. We are glad to recognize this for a good Sunday school in the life of a church in action. May the Lord bless each member and effort of these people to advance the Kingdom of Heaven in Christ Jesus.

L. L. WYRICK.

Elon College.

THE O'KELLY MONUMENT

Dear Brother Editor:

My note to The Sun some weeks ago was misunderstood. It is not my desire or request that the last resting place of the remains of the lamented and beloved Rev. James O'Kelly be disturbed. But I greatly and devoutly wish that the Southern Christian Convention, or the churches and peoples composing same would take steps to erect a suitable monument to the memory of this great and good man, at Elon College, N. C. It would seem to me a most fitting thing to do. While we remember others at the college I do feel that some suitable memorial should be rected there to the man who, more than any other, gave us our beginning and our history.

Respectfully yours,

Asheboro. W. T. HERNDON.

CHRISTIAN ENDEAVOR VACATION HOMES

At Sagamore Beach, Mass., a Christian Endeavor summer colony, it is planned to build a vacation home to which Endeavorers from all over the State can come for two weeks of healthful and enjoyable holidays by the sea. This is in imitation of the successful Christian Endeavor holiday homes of England and the Continent. The movement is a growing one, and other States will doubtless follow the example of the Massachusetts Endeavorers.

CHRISTIAN ENDEAVOR PROGRESS

The old building on the site of the new Christian Endeavor headquarters building on Beacon Hill, Boston, has been torn down, and the new building will soon begin to rise.

The Southern Endeavorers have formed a definite plan for largely increased gifts to denominational missions this year, apportioning the sums among the States.

Nine Life-Work Recruits came from a recent meeting of the Kansas City, Mo., Intermediates.

Four hundred new societies have been organized in Texas during the past two years.

Lansing, Mich., has formed a Christian Endeavor union, starting with ten societies.

A single county union in Solifornia Los Angeles County, had 3,320 registered delegates at its last convention.

A town in Oklahoma thirteen miles from the railroad had a Christian Endeavor rally recently with 140 delegates from six societies, many coming in automobiles.

There are a number of active Finnish Christian Endeavor societies in the United States.

Seminary Course in Rural Economics and Sociology For Country Preachers

1. Why Such a Course Should be Established.
II. Special Phases Needing Emphasis.
III. Why There are No Such Courses at Present.
IV. Books of Special Value in Such Courses.

By REV. R. F. BROWN

Introduction

Rural Life Problems should be the most entrancing theme of the Church. There are many problems that confront the church, but this problem when solved will furnish the master key. It is not difficult to realize that there are great principles of life and eternity involved in this problem. The one who is to help solve this perplexing problem is the preacher and his preparation in the seminary should be such as to enable him to easily identify himself with the people with whom he is to work. He must be led to a consciousness of the fast that society is an organism and must be so organized as to work in an orderly, efficient, and harmonious manner. Society being an organism, social progress is organic, not mechanical and must therefor be slow and self-effected. It is difficult to get this idea across, because almost all the churches and organizations think that society is an individual something. To make this idea prominent and popular the leaders must be taught the lesson of self-efacement. They must not try to blow their own horn; but know how to keep other people busy and shout over their victory. No man will ever amount to much until he gets big enough to think in terms of the world and its needs and think less of himself as a means to bring things to pass. He must think in terms of the work—not the worker. Emerson once said, "The great man is the man who brings other men around to his opinion twenty years later." But it will not take the efficient leader twenty years to help the rural people to rise to the level of his own idas. This work must begin with the preparation of the leaders.

I. WHY SUCH A COURSE SHOULD BE ESTABLISHED.

There are many reasons that might be assigned as an argument in favor of such a course; but one of the most fundamental reasons seems to be most frequently ignored. We observe:

1. That the church is the social center in the country. There is a great intimacy between the church and the community. The church sustains a vital and abiding relationshp to the community and the community bears an equally important and close connection with the church. They have in fact become one in enthusiasm, in endeavor, and in spirit. If one succeeds the other succeeds, if one is hampered and handicapped so also is the other. The progress and prosperity of the country, educationally, socially, and industrially. The prosperity, the progress, and the perpituity of the farming interests of the world depend not so much on the fertility and adaptability of the soil as on the sanity, soberness, and soundness of the tiller of the soil himself. Work and worship are more eminently related than one would suspect; and it is well night impossible to perpetuate farming without religious zeal and zest.

It is just as impossble for the church to exist and develop when severed from the educational, industrial, and social interests of the community as t is for the limb

of a tree to flourish when severed from the trunk. The church must in some way ally itself with these forces or it will finally be impoverished and pine and die so far as its radiating influences concerned. Therefore, if the church is to fill its grand and glorious mission, which is that of transforming the whole life of the community "into an earthly republic of God" it must meet the demands of the whole community and not merely those of some selfish individual. It is obvious that the spirit of egotism is the spirit of conservatism. A full dose of egotism reacts on a physical organism. No other interest than the larger interest can be the plan and policy of the church. It must stand for principle, for it is obvious that the spirit of principle is the spirit of co-operation. There can be no adequate solution of the problem through individual ministration. The preacher must build up a new community and he must draw the material from the substance of his own being.

In the New Testament we find a doctrine of country life activity and of country life work and worship. It tells the story which is in many ways pathetic of the station, travel and settlement of a homeless people in the holy land. It seems that America is the promised land of her people, but the long dreams of past years, dreams of freedom from social, moral and civic unrest, as well as dreams of justice and equity, have not been realized. There is a backwardness in the country and this backwardness seems to come from the lack of fervor and alertness on the part of the leaders. Like the Jews of bygone days the people are wondering, and without a guide they will eventually reach the unwholesome pool of stagnation. The farm is loosing the best material because of inadequate advantages of the country life. By no means is the farmer settled and contented on the farm. He is not willing to remain on the farm and produce and teach the children to be producers. As soon as he gains a competence he does not remain a farmer, but retires to town, thus increasing the class of consumers, deminishing the number of producers, and weakening the leadership of the church and community. This leads us to speak of the second reason for special courses for ministers.

(Continued next week)

PUTTING IT TO THE TEST

Whatever opinions one might hold relative to the specific value of prayer, he would be a very heathen and infidel, indeed, who would not allow that it would be a good and helpful thing, in times of perplexity and peril like these, to confess human short-sightedness and possibility to err, and to lift at least a questioning eye to a possible source of more-than-human wisdom and leading. Prayer in that very initial and neulous way could scarcely seem unreasonable to any intelligent man, but let any man begin honestly to pray ever after that fashion, and he has started on a way that ends in a positive and assured faith in an infinite and good God who can and does help those who come to Him. Prayer is a thing that a man comes to believe in more and more because he prays, and history has no record of men who were sceptical of prayer who kept on praying. The answer to one claiming disbelief in prayer is not a reasoned argument in its favor, but rather an invitation to pray. Praying will do what an argument could possibly do.—*The Christian Guardian.*

STRIKING THE LAST BALANCE

What will your life be when it is finished? when you wind up all your affairs in this world? Blessed will you be if you can look upward and say: "Father, I have finished the work which thou gavest me to do." If you have lived merely for the gratification of sense and self, what an awful review of the past your last moments will reveal! What an awakening when the last day of your life is being finished! One hour would have been enough to have claimed by faith Christ's finished work, to have entered into partnership with him in this life and in heirship with him in the riches of his eternal life.—*The Christian Herald.*

A SENSE OF GOD

The longer we live the more thoroughly are we convinced that the man who would live the really strong, useful, achieving life must have a real sense of the divine presence with him from hour to hour and day to day. No native or acquired gift or ability that any man may have for his life and doing his work well can take the place of that strengthening conviction that the plan of life is under divine direction, and for the carrying out of of the plan of divine wisdom and strength are ever available. That real sense of the divine in one's life makes the difference between real purposful inspirational living and just passing one's days away in an aimless and haphazard fashion. Men whose lives have borne real and lasting fruit in human history have been men of whom God was a tremendous reality and religion one of the most real and vital experiences. And when men shut God and religion out of life, they rob it of quality and tone and limit and narrow the chances of its success and usefulness very much indeed.—*The Christian Guardian.*

WHEN HOPE WAVERS

Wavering in faith or hope or love is impossible if our faith and hope and love are on the right foundation. "Let us hold fast the confession of our hope that it waver not," says the apostle. Then he gives the reason for such absolute assurance: "for he is faithful that promised." The slightest sign of wavering is a doubting of His faithfulness, not ours. Hope, then, has moved off the Rock. James, in giving the secret of obtaining these things from God, says to be sure to ask in faith; and he adds two words that explain what the faith that gets things is—"nothing doubting." To hesitate or waver in the slightest degree is to change "faith" to another word of five letters—"doubt." And love never wavers; it "beareth all things, believeth all things, hopeth all things, endureth all things . . . never faileth." Faith, hope, love, these three abide, because their alpha and omega is God; in Him they have their source, their continuance, and their ojbect.—*The Sunday-school Times.*

Again the papers of the country are facing a crisis. An increased rate on mailing is proposed. At this writing it has not passed the House, but if it does, we cannot see how The Christian Sun is to stand the test. It will increase our rate about 200 per cent.

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges Southern Christian Convention

CONDUCTED BY W. A. HARPER, Chairman

MOTTO: Christian Character First and Always in Education

ELON'S 27TH COMMENCEMENT PROGRAM

Sunday, May 27.

10:30 a. m.—*Baccalaureate Sermon by Rev. Daniel A. Poling, Boston.*
8:00 p. m.—*Baccalaureate Address by the President of the College.*

Monday, May 28.

10:00 a. m.—*Class Day Exercises.*
3:00 p. m.—*Society Representatives.*
4:30 p. m.—*Society Reunions.*
8:00 p. m.—*The Crucifixion, An Oratorio Sung by the College Choral Society.*
—*Board of Trustees Meets.*

Tuesday, May 29.

10:00 a. m.—*Graduation Exercises.*
—*Presentation of Portrait of Former President Moffit by Prof. A. C. Hall.*
—*Acceptance by Dr. W. W. Staley.*
4:00 p. m.—*Art Exhibit.*
5:00 p. m.—*Domestic Science Exhibit.*
8:00 p. m.—*Alumni Oration by J. Adolph Long, '05.*
9:00 p. m.—*Alumni Banquet.*

C E

DR. ANNA IRENE HELFENSTEIN

Miss Anna Irene Helfenstein, graduate of Elon and former teacher, on May 24th, receives the M. D. degree from the Still College of Osteopathy, Des Moines, Iowa. It is now Dr. Helfenstein. She will do well whatever she undertakes.

C E

ELON MAN WEDDED IN FAYETTEVILLE

Mr. James C. Poe and Miss Virginia Linn Upton were married on Thursday, May 17, in their home city, Fayetteville, N. C. We wish them all happiness and the good success of life.

C E

HON. C. A HINES HONORED

Another Elon man has been honored. Attorney C. A. Hines, has been elected city Attorney for Greensboro, N. C. We felicitate the city.

C E

ELON FELLOWS AT VARIOUS CAMPS

Encouraging reports reach the hill from the Elon men now in training as officers in the various Officers' Training Camps at different places in the country. Alma Mater looks to them to keep her standards up, and they will.

TWELVE HUNDRED MEN MOBILIZING FOR WORK IN ARMY CAMPS

Three Million Dollars Being Raised For Y. M. C. A. Work

Mobilization for Christian work in the Army camps is the proper word. Those who are acquainted with the history of the Young Men's Christian Association know something of the wonderful work done by this organization in the trenches during the Japanese-Russian War. No factor was more important in Mexican Border work than that of the Young Men's Christian Association. This organization is now doing and has been doing for two years a wonderful piece of work in the Prison camps of Europe and also in the mobilization camps. Perhaps the greatest single piece of work it has yet undertaken will be to conduct Christian work among the million men who are to be mustered into service by the United States Army at the present time.

Twelve Hundred Men Needed

Twelve hundred of the choicest and best trained men are now to be called to this work. Two hundred good Army Association buildings will be constructed in the various camps throughout the United States. These buildings will be large wooden structures with auditorium, writing rooms, game rooms, offices, etc. In each building there will be first a General Secretary who has large training experience. These men will probably be recruited from the men of the largest city, railroad, and ndustrial Associations. Next, there will be in each building a trained Physical Director who will have charge of play, recreation, lectures on First Aid to the Injured, and kindred topics. These men must be men of real experience and preferably men of medical training. Third, there will be a Religious Work Director who will have charge of Bible Study classes to be conducted among the soldiers, the daily religious meetings to be held, training and personal evangelism, education work, etc. Many of these men will be recruited from the college secretaries of the Young Men's Christian Associations, younger alumni who are now in the ministry, and other alumni who were active in Association work during their college careers. In choosing these men, undoubtedly preference will be given to men who have attended one or more Summer Conferences. In addition to the three foregoing men, there will be located in each army building from two to four Assistant Secretaries. Most of these men are to be recruited from recent graduates, graduate students, senior students of marked ability, and others who have been active in Christian work.

It will thus be seen at a glance that two hundred secretaries with large experience will be needed, two hundred dred physical directors, two hundred religious work directors, and from four to six hundred assistant secretaries.

(Continued on page fifteen)

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENTS LETTER

Dear Friends:—

Our orphanage family of fifty-one children are all in good health now and hungry every meal. It takes one barrel of flour each week to furnish bread for them. It makes us keep our mind busy all the time how to live and keep them food and clothes at the present prices. But our Sunday schools are standing by us splendidly and it keeps us encouraged to know we have many sympathizers. If I had not had faith in the Church to believe it would come to my rescue in this work I would not have accepted it, but I had faith in the Church and that faith is being made stronger each week.

I fully believe the churches and Sunday schools will help as never before, and that in two years we will have this Institution out of debt and on a good financial basis.

The membership of the Christian Church is able, fully able, to maintain this Institution and care for one hundred children instead of fifty one. What cause could appeal to you more than caring for a little orphan child. Do you know of anything more helpless than a little child deprived of father and mother and left alone in the world to the mercy of those who see fit to lend it a helping hand.

Our Easter Offering is still climbing upward and we believe we will reach the extra five hundred dollars to finish out what we lacked in raising the Thanksgiving offering.

Did you ever pass along the road and see a man stuck in the mud with his machine and he was out pushing with all his might and just lacked a little more help to get on solid ground and how gladly you stopped your machine and give him a little push and helped him out. It made you feel glad you were able to rneder service that was so much needed. We are pushing with all our might in trying to get up this extra five hundred dollars to get on the solid ground we sat out to reach in the Thanksgiving offering. We lack a little more help. Will you let us fall short of this amount or will you stop a minute and give us just one more little push to get us on the solid ground? Has your church or Sunday school stopped to give us just the little help we so much need at this time? If not will you not help us now? You will get pleasure out of the assistance given and we will be grateful. Are you going to give us that little push now? Mr. O. W. Brown contributed to our cause two dozen hose.

CHAS. D. JOHNSTON, Supt.

Report For May 22, 1917.

Amount brought forward		$2607.56

Children's Offering

Earl Prince	$ 0.10	
Ernest Prince, Jr.	0.10	.20

Monthly Sunday School Offerings

Palm Street Sunday school, Greensboro, N. C.	$ 2.00	
Bethany Sunday school, Roanoke, Ala.	1.00	
Graces Chapel Sunday school, N. C.	1.00	
Holy Neck Sunday School, Va. Three months	6.00	
Antioch Sunday school, Va.. Val Con.	1.00	
Windsor Christian Church	2.00	
Wentworth Sunday school, N. C.	3.35	
Memorial Christian Temple Sunday School, Va.	5.00	
Piney Plains Sunday school, N. C.	3.60	
Lebanon Sunday school N. C.	2.02	
Union Christian Sunday school, Virgilina Virginia	2.00	
Patterson Grove Sunday school, N. C.	.61	
Old Zion Sunday school, Va.	1.00	
Washington Street Sunday school, Va.	3.00	
Berea Sunday school, Nansemond Co. Va.	10.00	
Pleasant Hill Sunday school, N. C.	2.00	
Mt. Bethel Sunday school, N. C.	1.00	
New Lebanon Sunday school, N. C.	2.26	
New Lebanon Sunday school, Baraca Class	1.00	
Liberty Springs Sunday school, Va.	4.00	
Dendron Sunday school, Va.	2.00	55.84

Easter Offerings

Bethel Christian church, N. C.	6.15	
Mrs. E. J. Brickhouse, Norfolk, Va.	5.00	
Beginners' Class Memorial Christian Sunday school, Va.,	1.41	
Mrs Nelson's Class Memorial Christian Sunday school, Va.,	.97	
Mrs. Alice McPherson	.25	13.78

Aunt Quilley's Band

Aunt Daisy		.32

Special Offerings

Suffolk Christian church, on support of three girls		48.00
Total for the week		118.14
Grand Total		$2725.70

A Letter

Sunbury, N. C., May 10, 1917.

Dear Uncle Charley:—We are little folks, but we love the orphan children and want to join the band of cousins. Ernest Jr., is only three months old, but I am two years and eight months so you see I am getting to be quite a ruler at home. We send 10 cents each for the orphanage. Aunt Daisy sends 32 cents. She wishes to join Aunt Quilley's band. We expect to be members of Damascus Christian church, Gates County, in a few more years.

Your little friends,
Earl Pierce and Ernest Pierce, Jr.

Real glad to have your letter this week. It is the only one we have to cheer us in the corner this week. Write often. "UNCLE CHARLEY."

TOO SMART

Catherine and Alice were shopping together at a "sale" and at last drew near a counter where some goods that they wanted were displayed.

"I will take two and a half yards," said Catherine to the salesgirl.

The latter was new at the work—taken into the department store to help out on that sale. The crowd confused her. She had not even become accustomed to handling her pad and sales slips. Two and a half yards at ninety-eight cents would be—she could not think in such a babel of voices. She figured on the back of her slip and then said: "One dollar forty-five, please."

Catherine tilted her head a trifle, did a bit of mental arithmetic, and spoke pleasntly and quietly. "It must be two forty-five, I think."

The girl flushed painfully. "Of course," she murmured; "thank you ever so much."

"Now what in the world did you do that for?" complained Alice just as they left the counter. "You might just as well have had that extra dollar. You are quick as lightning at figures, I know; but when you had figured it out in your mnd, why didn't you keep still? There is such a thing as being too smart."

"I don't think you can accuse me of that," laughed Catherine; "but the amount really was two forty-five, and it would be a fraud for me not to pay it when I knew it. But saying nothing about that part of it, there was the girl. If she had sent in the slip for a dollar forty-five, the examiner would have discovered the mistake, and the extra dollar would have been deducted from the girl's wages—if they amounted to as much as that."

"Well that is her lookout. Anyway, that's how I look at it. If the conductor thinks I'm reading my paper so earnestly that I must have paid my fare, I don't run to him and beseech him to take my nickel. Last week a restaurant cashier gave me back fifty cents too much change. I didn't call out the fire department; I walked out as steady as you please. If I am smart enough to copy your examination paper without letting Miss Spectacles see me, why she's the one to blame, not I."

Now, there's a big question that goes with this little story: Which of these girls was really the one that was "too smart"? And will it be too late when she finds it out?—*Girls' World.*

HARRY

I was staying for one night with some friends; and when I came down to breakfast at eight o'clock, I was surprised to see a boy of about fifteen in the sittng room reading a book.

"How do you do?" he said as soon as I came in, getting up from his chair at one and coming across the room.

"Why, where do you come from?" I asked. "You were not here last night."

"No," he said laughing; "but I am at school near, and we broke up this morning, so I have come to see my aunt on my way home."

All through breakfast I watched him. He was a real boy, as hungry as a hunter. "I had one breakfast before I started; but I'm quite ready for another, if you don't mind, auntie," he said.

However, all the time he was enjoying his own egg and bread and jam he was not forgetting other people. He watched every other plate and was quick to cut his uncle some more bread or to give his aunt the butter or to go and get the hot water. We all sat through breakfast, just because Harry was there ready to do everything.

They were all very little things; there was no great things to be done. But, as I watched him, I thought: "Harry has a careful mother. He has been taught to look after older people instead of expecting others to wait on him. He has been taught to get up from his seat when any one comes into the room, instead of lolling in an easy-chair and leaving them to find places where they can. He has been taught to answer simply and brightly and to conquer that foolish self-consciousness which makes some boys so shy and silly.

After breakfast his aunt told me what a joy and comfort he is to his mother. She said he was just the same at home—always seeking a chance to help and serve those around him. And the result is that Harry is welcome everywhere.—*Young Soldier.*

FIVE NEEDS OF FARM HOMES

Dr. Liberty H. Bailey in his book, "The Outlook to Nature," mentions five things needed to improve the average country home: (1) sanitary waterworks; (2) a more systematic and scientific system of woman's work; (3) better plannng of home of home grounds "to make them convenient, neat, attractive, even artistic;" (4) more reading "to increase knowledge and direct the develpoment of good taste." All these matters have had much attention, but the fifth matter mentioned by Dr. Bailey is not so often discussed. We recommend it to our readers: "Then I should improve he architecture. I often wonder how it is possible for human beings to construct such homely dwelling places. Every building, even though it costs only five dollars, is either good architecture or bad architecture." Nobody should attempt to build any house without securing, directly or indirectly, a competent architect's plan.—*The Progressive Farmer.*

The VANDERBILT HOTEL
THIRTY FOURTH STREET EAST AT PARK AVENUE
NEW YORK CITY
AN HOTEL DESIGNED TO APPEAL TO THE CONSERVATIVE
THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED

MARRIAGES

HIGH-MITCHELL

A few minutes after the arrival of the six p. m. train May 15, 1917, Mr. Herbert Oliver High with Miss Mary Lou Mitchell appeared at the home of Rev. J. W. Holt, where the marriage vows were solemnized in the presence of a few friends. The home of the groom is Durham, N. C., though he is at present engaged in the government service at Norfolk, Va. The bride's home is in Burlington, N. C. Many good wishes attend this young couple.

J. W. HOLT.

SUNDAY SCHOOL LESSON—MAY 27

BY A. L. HOOK

The Holy Spirit and His Work—John 15: 26-16: 14.

In the upper room words of eternal truth were being spoken. He gave His disciples some idea of what would happen as soon as He left them. Telling them that they would meet many difficulties and temptations; That they would be persecuted; it was His expressed desire that they be prepared to meet all these temptations and that their faith might not be shaken when some of the supposed to be Christians forsook the cause.

It takes time to get the Spirit. It is necessary for us to have God the Creator and Jesus the Savior with us then we have a right and a privilege to ask for the Spirit. We must be worthy and have a right attitude of soul and heart to get the Spirit and to keep Him. James H. McConkey illustrates this point. "Here is a Christian man. He goes to his door-step Sunday morning, and picks up the Sunday paper. He begins to read; that is, he opens his mind to the subject matter. Hour after he reads. At the end of that time he is filled with the contents. Then he goes to church. But the best sermon his pastor can preach cannot drive out from his being the things of the world which possess him. That to which he has opened has filled him.

"But suppose he stars the day in a different fashion. Suppose he goes into the place of secret prayer. He bows over the word of God. He prays in faith to God. He waits in silence before God, believing that 'they which wait upon God shall renew their strength'. Such a man opens his soul to God. And He to whom he opens fills him. And as surely as he was before filled with the spirit of the world to which he opened, so he is now filled with the Spirit of God before whom he waits. And the days in which he does this will be conscious of a new quietness, peace, and power in his daily life."

So it is with those who desire the higher life while so-journeying here. The Spirit is the best guide to one's life. The comfort is priceless. You would rather receive advice from one person than another along spiritual lines. Why? The handshake of one person is different from that of another. Why?

"The truth that is revealed is to guard us against temptation; the truth that is hidden is withheld in loving wisdom because we are not ready for it.

"Through the Spirit Christ is continuing the work and teaching that He began on earth." (Acts 1: 1.)

"Clearer knowledge of Christ than came through Him bodily presence is to be gained through the spirit.

"The Spirit's power is necessary for effective service.

"The Spirit's witness does not do away with human witness, but uses it."

For answer in the meeting from C. E. W.

Why is money needed to advance God's kingdom?

What motives should guide one in giving to God's work?

What is the connection between praying for the coming of God's kingdom and giving for it?

What part should business principles have in securing money for God's kingdom?

What has God shown as to His will in regard to ways of raising means for His work?

Who ought to share in financing the Kingdom ,and why?

Why do methods of financing God's kingdom concern young people?

What determines how much one should give?

Why is the consecration of one-tenth of one's income to God urged?

What should be done by one that is not giving cheerfully?

What connection is there between giving and spiritual welfare?

CHRISTIAN ENDEAVOR TOPIC MAY 27

BY A. L. HOOK

Financing the Kingdom. (Tenth Legion) Luke 19: 11-26.

By some cause the subject of our meeting this evening seems to claim the close attention of most people. When we begin to talk about their pocket books we strike something that is very near to themselves. There are reasons for these thoughts to go through the minds of the majority of persons. Our naton, to a certain extent, is imbued with this spirit, consequently, individuals have this view. Our views are changing with every generation. "For six years there has been sent over the United States and to other countries an offer of one hundred dollars for the name of a Christian that has faithfully paid to God one-tenth of his income and has not prospered as well as on the entire income before. The raward has not been claimed, and the amount has now been raised to five hundred dollars.

God wants us to use our money in the very best way possible. He wants us to use some of our income for Him. All of our money belongs to God, He doesn't need the money but He wants us to give Him part of the money because it is good for us to do so. It helps us to live better lives, it gives us strength of character, it softens our hearts and makes our spirit blend wth the spirit of those in heathen lands.

Have some to speak on tithing, those who have practiced it. Explain what is meant by tithing, and the Tenth Legion.

SOUTHERN RAILWAY SYSTEM

Special Excursion Fares from Elon College, N. C.

$6.15—Black Mountain or Ridgecrest, N. C., account various Conferences. Tickets on sale May 31, June 1-11-12-13-21-22-27-28, July 5-13-19-20-27-30, August 1-6-10-14-17, limited seventeen (17) days from date of sale.

7:30—Lake Junaluska or Waynesville, N. C., account various Conferences. Tickets on sale July 15-16-17-21-222-3-242-5 August 2-3-4-5-11-12-13-17-18-19, limited seventeen (17) days from date of sale.

Round trip fares from other points on same asis..

J. O. JONES, T. P. A.
RALEIGH, N. C.

THE SOUTHERN SERVES THE SOUTH

OBITUARIES

BRIDGES

Mrs. Louisa Bridges was born December 15, 1841; died April 28, 1917. She was a consistent and devoted member of the Raleigh Christian church. Funeral was conducted from the home. Interment was in Oakwood cemetery, Raleigh. The many friends present gave evidence of their love. The floral tribute was abundant and beautiful. May the Lord bless and comfort the bereaved.

R. L. WILLIAMSON.

MARSHALL

At his home May 12, Columbus Earle Marshall passed from his sufferings and labor to his reward in the spirit world, aged 27 years, 7 months and 26 days. He was a member of Salem Chapel Christian church. He leaves to mourn their loss an aged father and mother, two sisters, Mrs. L. B. Stanley and Mrs. P. W. Dalton, of Winston-Salem, and two brothers, Charles H. and James L. Marshall, together with a large number of friends. The funeral was largely attended. It was conducted by the writer assisted by Rev. Mr. Lukenbach, a Moravian minister of Winston-Salem. The interment was made in the Salem Chapel cemetery by the Jr. O. U. A. M. Surely his many friends and loved ones will miss him. May God bless them.

J. F. APPLE.

SAINTSING

Mrs. Laura A. Saintsing was born October 6, 1851, departed this life May 5, 1917. She leaves to mourn their loss, her husband, Mr. W. H. Saintsing, and a daughter, Mrs. C. H. Wallace, of Raleigh; a son, Mr. W. W. Saintsing of Durham. Those who knew her best say that she was a faithful and devoted wife, a loving mother, and a kind and helpful neighbor. She was a consistent member of the Tabernacle Baptist church of Raleigh. Funeral services were conducted by the writer, her pastor being out of town. The many friends attending the funeral bore testimony of the high esteem and love in which she was held. She was laid to rest in the city cemetery. May the Lord comfort the bereaved husband and son and daughter.

R. L. WILLIAMSON.

APPLE

Whereas, our Heavenly Father in His infinite wisdom has seen best to take from our midst our beloved sister and friend, Mrs. P. C. Apple; Therefore be it resolved: First, That in her death the Ladies' Aid society of the Reidsville Christian church has lost one of her best and consecrated members.

Second, That while we mourn the death of her and will sadly miss her from our midst, yet we bow in humble submission to the will of our Heavenly father knowing that he doeth all things wisely and well.

Third, That we extend to the bereaved family our sincere sympathy and pray that God may abide with and comfort them in their loss.

Fourth, That a copy of these resolutions be sent to the family of the deceased and a copy be sent to The Christian Sun for publication and be recorded upon the minutes of the Society.

MRS. BERTIE LAMBETH,
MRS. A. G. FAGG,
MRS. FANNIE RASCOE.

DEPT. OF CHRISTIAN EDUCATION

(Continued from page eleven)

Suggested Method of Selecting and Training These Men

It is expected that the two hundred Religious Work Drectors and the six hundred Assistant Secretaries will be chosen and trained in connection with the Summer Conferences to be held at the various places in the United States. In the South, this Conference will in all probability be held at Blue Ridge, N. C., the students coming together at the same date as our Student Conference, June 12th. To this Conference we are inviting all men are qualified to fill any of these places. From those coming, the est qualified group will be chosen for this work. Here and there an outstanding man may be chosen ahead but with the specific understanding that he will go to the Conference. During the Student Conference, we expect that there will be a regular Association course on Army Association Work. In other words, those who take this work must have as rigid training as those in the officers' recruiting corps. The War Council of one hundred men appointed by the International Committee has decided that thirty days is to be the time required for each such worker.

Government Recognition

President Roosevelt has said that the Panama Canal could not have been built had it not been for the Young Men's Christian Association in the Canal Zone. This organization kept the men fit, clean and happy, and without it, officers testify that the project would have failed. Hence the United States government built the club houses in which the Y. M. V. A. work was done, put the secretaries on the United States payroll and in every way facilitated the work of the Association.

The War Department and President Wilson have been more than enthusiastic about the work done on the Mexican Border, hence they are giving large opportunities for the work of the Association in the Army Camps to be organized. It cannot now be said with certainty but there is every chance that the Y. M. C. A. Secretaries will be regularly recognized ,thus giving them regular army standing.

A Supreme Chance for Service

Perhaps there is no place in the war program where a man with recognized training in service has any larger opportunity than in the secretaryship of the Association. Each man will be in direct relationship to at least one thousand men and if he can help a thousand soldiers to live a more wholesome, normal and manly life, he will have done more than almost any other man to make a real fighting machine. A call to be a Secretary, therefore, is a call to the very highest patriotic service. It is volunteering for a most difficult task and a most needed service.

Already certain colleges in the South have volunteered to pay the salary of a secretary representing their college, either in preson of one their college, either in person of one chosen alumn. Every collgee in the South should be represented in some fashion. Certainly there is no college that ought not have from one or more of its very strongest students, seniors, or alumni, attend this Conference for the sake of entering the secretaryship of the Association provided they prove to have sufficient qualifications. Already the Committee of one hundred is raising $3,000,000 to defray the expenses of this work the first year.

PRINTING PLANT FOR SALE

For sale at public auction at Elon College, N. C. at noon May 30, 1917, all printing presses and machinery, and other fixtures, including two story brick building and lot of The Southern Christian Publishing Company. A complete outfit of all kinds of commercial and job printing, two gasolene engines, large Babcock cylinder press, two job presses, one Dexter folder, No. 8 Linotype, office furniture and all fixtures in first class condition. Plant inventories $17,911.33.

Sold by order of Stockholders and Board of Directors.

Address:—Southern Christian Publishing Company, Elon College, N. C.

PRESCRIPTIONS FOR THE BLUES

There lives in Providence a very matter-of-fact man whose wife is, and always has been, a bit sentimental and fond of trying to draw from her husband those little endearments he has ever failed to furnish.

"I suppose," said she on one occasion, "if you should meet some pretty girl you would cease to care for me."

"What nonsense you talk!" said the husband. "What do I care for youth or beauty? You suit me all right."

A book agent who had wandered into Milwaukee was trying to sell a set of Shakespeare to one of the prosperous citiens of that burg. After talking for about ten minutes, he was interrupted by his listener, who exclaimed impatiently:

"You vant to sell me someding—no? Vell, vat is?"

"Shakespeare," said the agent.

"Don't vant it. I got Pobst's beer and Schlitz' beer and Blatz beer. I know nuttin' about did Chake's beer, and I don't vant any."

John Chinaman often has peculiar ideas about wearing apparel that he buys in America. For one thing, he always wants boots that are several sizes too large, for he believe that in that way he gets more value for his money. In addition to excessive size, boots may have to posses other peculiar characteristics before they meet his full approval, as the following story indicates:

A California merchant offered a pair of fine boots that he had long kept in stock to a Chines for three dollars. The Oriental finally took them, but two days later he brought them back.

"What's the trouble, John?" inquired the merchant. "Him good boots."

"Him no good," declared John. "Him no sing-song boot. Velly soon wear out. Me likee singson boot or me catchee back t'ree dolla'."

"Singsong boot!" exclaimed the merchant. "Me no sabe."

"Me t'ink you sabe, all lite," replied John. "Wha' fo' him boot no singee Squeak! squeak! when China man walkee, alle same good boot?"

When the merchant had given him in exchange for the fine boots a pair of coarse, cheap ones that squeaked loudly, John Chinaman departed highly satisfied.

An ardent fisherman was President Cleveland, and a writer in the New York Sun says of him that he enjoyed angling for the fish that would not bite quite as much as he did for those that would. While fishing one day, dressed in oilskins and a slouch hat, he was addressed by an angler garbed in the height of piscatorial fashion with:

"Hello, boatman! Yo've certainly got a good catch. What will you take for the fish?"

"I'm not selling them," replied the man in oilskins "Well," continued the persistent angler, "what do you want to take me out fishing tomorrow?"

Mr. Cleveland, wha was plainly enjoying the joke, replied, "I can't make any engagement except by the season. Will you give me as much as I made last year?"

"You're a sharp fellow," replied the angler, but a good fisherman, and I'll accept your terms. What did you make last year?"

Mr. Cleveland, who was plainly en- "about a thousand dollars a week! I was President of the United States."

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VOLUME LXIX NUMBER 21

The Christian Sun

ELON COLLEGE, N. C., WEDNESDAY, MAY 30, 1917

State Library

THE DUTY OF THE CHURCH IN THIS HOUR OF NATIONAL NEED

An Appeal from the Federal Council of the Churches of Christ

UNSTINTED SUPPORT

After long patience, and with a solemn sense of responsibility, the government of the United States has been forced to recognize that a state of war exists between this country and Germany, and the President has called upon all the people for their loyal support and whole-hearted allegiance. As American citizens, members of Christian Churches gathered in Federal Council, we are here to pledge both support and allegiance in unstinted measure.

DOUBLE RESPONSIBILITY

We are Christians as well as citizens. Upon us, therefore, rests a double responsibility. We owe it to our country to maintain intact and to transmit unimpaired to our descendants our heritage of freedom and democracy. Above and beyond this, we must be loyal to our divine Lord who gave His life that the world might be redeemed, and whose loving purpose embraces every man and every nation.

As citizens of a peace-loving nation we abhor war. We have long striven to secure the judicial settlement of all international disputes. But since, in spite of every effort, war has come we are grateful that the ends to which we are committed are such as we can approve. To vindicate the principles of righteousness and the inviolability of faith as between nation and nation; to safeguard the right of all the peoples, great and small alike, to live their life in freedom and peace, to resist and overcome the forces that would prevent the union of the nations in a commonwealth of free peoples conscious of unity in the pursuit of ideal ends—these are aims for which every one of us may lay down our all, even life itself.

We enter the war without haste or passion, not for private or national gain, with no hatred or bitterness against those with whom we contend.

No man can foresee the issue of the struggle. It will call for all the strength and heroism of which the nation is capable. What is the mission of the Church in this hour of crisis and danger? It is to bring all that is done or planned in the nation's name to the test of the mind of Christ.

ONE IN DEVOTION

That mind upon one point we do not all interpret alike. With sincere conviction some of us believe that it is forbidden the disciples of Christ to engage in war under any circumstances. Most of us believe that the love of all men which Christ enjoins demands that we defend with all the power given us the sacred rights of humanity. But we are all at one in loyalty to our country, and in steadfast and whole hearted devotion to her service.

THE CHURCH'S DUTY

As members of the Church of Christ, the hour lays upon us special duties:

To purge our own hearts clean of arrogance and unselfishness;

To steady and inspire the nation;

To keep ever before the eyes of ourselves and of our allies the ends for which we fight;

To hold our own nation true to its professed aims of justice, liberty, and brotherhood;

To testify to our fellow Christians in every land, most of all to those from whom for the time we are estranged, our consciousness of unbroken unity in Christ;

To unite in the fellowship of service multitudes who love their enemies and are ready to join with them in rebuilding the waste places as soon as peace shall come;

To be diligent in works of relief and mercy, not forgetting those ministries of the spirit, to which as Christians we are especially committed;

To keep alive the spirit of prayer, that in these times of strain and sorrow men may be sustained by the consciousness of the presence and power of God;

To hearten those who go to the front, and to comfort their loved ones at home;

To care for the welfare of our young men in the Army and Navy, that they may be fortified in character and made strong to resist temptation;

To be vigilant against every attempt to arouse the spirit of vengeance and unjust suspicion toward those of foreign birth or sympathies;

To protect the rights of conscience against every attempt to invade them;

To maintain our Christian institutions and activities unimpaired, that the soul of our nation may be nourished and renewed through the worship and service of Almighty God;

To guard the gains of education, and of social progress and economic freedom, won as so great a cost, and to make full use of the occasion to set them still further forward, even by and through the war.

To keep the open mind and the forward look, that the lessons learned in war may not be forgotten when comes that just and sacred peace for which we pray;

Above all, to call men everywhere to new obedience to the will of our Father God, who in Christ has given Himself in supreme self-sacrifice for the redemption of the world, and who invited us to share with Him His ministry of reconciliation.

To such service we would summon our fellow Christians of every name. In this spirit we would dedicate ourselves and all that we have to the nation's cause. With this hope we would join hands with all men of good-will of every land and race, to rebuild on this war-ridden and desolated earth the commonwealth of mankind, and make of the kingdom of the world the Kingdom of the Christ.

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

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IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

PERSONAL PARAGRAPHS

By the Editor

Rev. P. T. Klapp has recently closed a very successful revival at Gibsonville.

* * *

Dr. P. H. Fleming reports a good day at Greensboro last Sunday. It was a consecration service.

* * *

We learn that Rev. H. E. Rountree has resigned his work at Portsmouth, Virginia and is open for engagement.

* * *

Please do not send us matter on Monday requesting that it get in that week's paper. Only occasionally we can do this.

* * *

The Editor would like to have several short articles of about six or eight hundred words on the following topic: What is Preaching?

* * *

Many friends have called at THE SUN office or the Editor's sanctum within the last few days. We dare not begin to mention their names lest we fail to get all. Come again—you are welcome.

* * *

We call attention to the article that began last week by Brother R. F. Brown concernng the rural study of economic and sociology for country pastors. It is well worth your reading whether you are a minister or not.

* * *

On March 28 we began to keep a record of those who were generous enough to send $2.00 instead of $1.50 for their subscription. Brother O. J. Cockes was the first to do this generous thing. Up to this time (Tuesday) thirty-four have sent the new subscription price. If we have missed anyone it has been due to the misinterpretation of the letter sent by the subscriber. Several have sent us $2.00 since the above mentioned date to be applied on their subscription, but was credited at the old rate as we understood it so to be.

* * *

DOES TEMPERANCE PAY?

In the following significant facts, lately submitted by the clerk of the Circuit Court of Edwards County Illinois, the economy of temperance is strikingly illustrated:

"There has not been a licensed saloon in this county for over twenty-five years. During that time our jail has not averaged an occupant. This county never sent but one person to the penitentiary, and that man was sent up for killing his wife while drunk, on whiskey obtained from a licensed saloon in an adjoining county. We have but very few paupers in our poorhouse, sometimes only three or four. Our taxes are 32 per cent lower than they are in adjoining counties where saloons are licensed. Our people are prosperous, peacable and sober, there being very little drinking, except near Grayville, a licensed town of White County, near our border. The different terms of our Circuit Court occupy three or four days each year, and then the dockets are cleared Our people are so well satisfied with the present state of things that a very large majority of them would bitterly oppose any effort made in favor of license, under any circumstances."

* * *

A touching begging story with a good moral is told by the Pittsburgh *Telegraph*. A young man who had been on a three days debauch wandered into the reading room of a hotel, where he was well known, sat down and stared moodily into the street. Presently a little girl of about ten years came in and looked timidly about the room. She was dressed in rags, but she had a sweet, intelligent face that could scarcely fail to excite sympathy. There were five persons in the room, and she went to each begging. One gentleman gave her a five-cent piece, and she then went to the gentleman spoken of and asked him for a penny, adding, "I haven't had anything to eat for a whole day." The gentleman was out of humor, and he said crossly, "Don't bother me; go away; I haven't had anything to eat for three days." The child opened her eyes in shy wonder and stared at him for a moment, and then she walked slowly toward the door. She turned the knob, and then, after hesitating a few seconds, walked up to him and gently laying the five cents she had received on his knee, said, with a tone of true girlish pity in her voice: "If you haven't had anything to eat for three days, you take this and go and buy some bread. Perhaps I can get some more somewhere." The young fellow blushed to the roots of his hair, and lifting the Sister of Charity in his arms, kissed her two or three times in delight. Then he took her to the persons in the room, and to those in the corridors and the office, and told the story and asked contributions, giving himself all the money he had with him. He succeeded in raising over $40 and sent the little one on her way rejoicing.

* * *

INFLUENCE OF NEWSPAPERS

A school teacher who had been a long time engaged in his profession, and witnessed the influence of newspapers upon the minds of a family of children, writes as follows:

"I have found it to be a universal fact, without exception, that those scholars, of both sexes, and of all ages, who have access to newspapers at home, when compared with those who have not, are as follows:

1. Better readers, excelled in pronunciation, and consequently read more understandingly.
2. They are better spellers, and define words with ease and accuracy.
3. They obtain practical knowledge of geography in almost half the time it requires of others as the papers have made them acquainted with the location of the important places, of nations, their government and doings on the globe.

4. They are better grammarians for having become so familiar with every variety of style in the newspapers, from the common place advertisement to the finished and classical orations of the statesmen; they more readily comprehend the meaning of the text, and constantly analyze its construction with accuracy.

5. They write a better composition, using better language, containing more thought, more clearly and correctly expressed.

6 Those young men who have for years been readers of newspapers are always taking the lead in debating societies, exhibiting a more extensive knowledge upon a greater variety of subjects, and expressing their views with greater fluency, clearness and correctness."

* * *

"THE SEA IS HIS."

Out on the seas are the American sailors who are opening the lanes of the ocean to all the world.

If the men on land are fighting that democracy may inherit the earth, the men on the sea may find battle more romantic still, for "the sea is His and He made it." With a history for daring, quick response to every demand of character and discipline, the imagination is kindled for deeds of skill and achievement which all expect soon to come flashing across the tides.

From the earliest times the sea has united rather than separated men. Three quarters of the earth's surface are covered with water and this vast flood, the rush of whose tides seems to threaten the very existence of the land, is sometimes spoken of as a habitless waste. We forget that a great part of the most useful and heroic life of the race has been spent on this trackless waste, that armies of men live as normally and as constantly on it as by the culture of the soil or by the thousands of industries which minister to the needs of civilized society. The sea has not only a population dependent upon it, its commerce every year increases in magnitude and value and its waters are as carefully charted as the highways through the thickly settled country. Its shoals, its reefs and its coast lines are lighted like streets of the city; vast companies of travelers traverse it from end to end as regularly as they use the main lines of the great railways.

Men are as familiar with it as with land. Its sources of revenue are great; its service is important. It is not an uninhabitable waste. It is the home of multitudes of men, is an integral part of an organism, as much so as the prairies and valleys of our modern life.

But it is not simply the home of men, it is the home of romance and daring. The fury of the deep is appalling but the genius of man has largely overcome it. Its loneliness is oppressive but the imaginaton has built a home on the deep. It responds as a friend when understood; scourge it as did Xerxes and the waves lap the shore in noisy indifference. Study the stars, and tides, the winds and currents, the coast lines and reefs, set the sail to the winds and the screw to the impact of the water and it works for and with men as cheerfully as the land. It is God's as the earth, "for He made it."

The sea not only feeds and clothes man but it has impelled him to deeds of heroism. Its perils seem to invest the rewards it offers with compelling charm for daring and adventure. The first sailors were explorers and heroes. No charts traced their courses, no lights on strange shores guided their way; no bells tolled on dangerous reefs or were rung by the swing of the waves. The wise man loves the ways of peace; he loves also the danger of great opportunity; the perils of a great opportunity Better go down with the tide than to sit always in an inglorious contest. Man is an adventurer, not a lotus-eater. Eternal beatitude is a rainbow; Nirvana is nonsense.

The song of the sea which rises and falls with the tide along the shores of the world, is a song of life for the hearts that grow cold in the selfishness of mere comfort; for the imagination that loses its larger reach in the sensuous warmth of fruitful valleys. Far inland that song is heard by those in peril of becoming children by day rather than sons of God. Restlessness is idle and sterile, but discontent born of man's instinct to know the meaning of life and to mix himself with its deepest movements is divine.—*Greensboro Daily News.*

* * *

NOTICE

Mr. Hermon Eldridge, Secretary of Religious Education of the American Christian Convention and Editor of the Teachers and Officers Journal may be addressed during June, July and August as follows: Herman Eldridge, To Army Y. M. C. A. Fort Niagara, N. Y., Mr. Eldridge states that he would be glad to have items of interest especially along Young People's work.

* * *

FROM GENEROUS FRIENDS

The following have advanced the subscription price of THE SUN to $2.00 by sending that amount:

O. J. Cockes ..... Elberon, Va.
Miss Pattie Haizlip ..... Walnut Cove, N. C.
Mrs. W. W. Hall ..... Berkley, Va.
H. E. Rountree ..... Portsmouth, Va.
Dr. J. M. Welch ..... Wadley, Ala.
O. W. Powers ..... Dayton, Ohio
Mrs. N. E. Smith ..... Clarksville, Va.
E. H. Rawles ..... Suffolk, Va.
G. R. Maynard ..... Watson, N. C.
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J. J. Pritchard ..... Durham, N. C.
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Rev. Omer S. Thomas ..... Dayton, Ohio.
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G. V. Massey, ... Durham, N. C.
B. F. Branch ..... Raleigh, N. C.
Mrs. M. A. Rieves ..... Graham, N. C.
A. J. Daughtry ..... N. Emporia, Va.
F. M. Carlton ..... Durham, N. C.
Hermon Eldridge ..... Fort Niagara, N. Y.
J. D. Fitch ..... Burlington, N. C.
J. L. Cash ..... Durham, N. C.
E. B. Rascoe ..... Burlington, N. C.
Rev. W. G. Clements ..... Morrisville, N. C.
Dr. J. E. Rawls ..... Suffolk, Va.
Prof. R. C. Cox ..... Taylorsville, N. C.
C. D. S. Farmer ..... News Ferry, N. C.
S. M. Rowland ..... Raleigh, N .C.
W. S. Beamon ..... Suffolk, Va.
R. T. West ..... Waverly, Va.

FROM OVER THE SEAS

WHO IS RIGHT?

Probably one of the greatest difficulties Christians have with one another is in the matter of scriptural interpretation. How often it is that one brother looks askance at another because they cannot see eye to eye.

In the city of Tokio live two Plymouth brothers. We may call them A. and B. A was the older on the field. When B. came and heard that there was a brother of kindred faith, he made haste to call on him and had a good visit. Later he set out to call again. A met him at the door and said, "I cannot admit you to my house unless you first give a satisfactory explanation of the doctrine of the Trinity." B gave it to the best of his ability, but A's gravest fears were realized. B was unorthodox! So saying, "Your views are not correct!" he slammed the door in his face. A friend of mine with whom B boarded, told me he was surprised to see B come home so soon, but when he heard the explanation, his surprise vanished.

It is not uncommon in Japan, as elsewhere, that some person wants to do the thinking for the crowd, not only in theological matters, but in others as well. The feelings that have been engendered thereby have caused more than one missionary to leave the field and never return.

But who is right? Full thirty-five years ago when President Farchild of Oberlin was in the zenith of his powers, a wonderfully devout and conservative master of Scripture, he once stated to us in the Bible class, "A man needs to take his common sense along with him when he studies the Bible just as he does when he reads another book." What he said was stated by Dr. Frederick Wright in a little different way, "Proper interpretation of the Scriptures does not depend so much on a knowledge of the facts as on sound judgment in their interpretation.

But who is to be the judge? The fathers in the Christian church came out of churches which had the whole system of truth stated in creeds, with the purpose of shutting off and crushing out freedom of interpretation. We do not know that the fathers lost any of their devoutness of their reverence for the Scriptures when they endured ostracism and persecution for the privilege of thinking for themselves. Not once, but many times, I have heard this priceless privilege emphasized and defended by our greatest men. Whatever be the weakness of the principle, I think none of us would like to exchange it for the principles of the Catholic church where as my near neighbor, the Catholic priests says to me, "We all teach the same thing and no difference of doctrine is allowed among us." If one wants to be orthodox absolutely, without the burden of having to think things out for himself, the Catholic church is a haven of refuge. About four years ago one of my students fell in with the Trappists on the island of Yezo and became a Catholic. When I asked him why, his reply was that there are so many doctrines in the world, he was all in confusion and did not know what to believe; now he was in a church where everything is fixed and he had found it a great relief to his mind. "On the contrary, we Protestants feel that the vigor of our Christianity and our salvation from mental stagnation is largely due to the activity of thought brought out by differences of opinion.

Recently to my great surprise, I was called a higher critic. To one of my missionary friends who thought there might be some truth in it, I said, "If believing in the unity of Genesis, with Moses as its inspired author, a one Isaiah known of all men, the date of Daniel put back where it has always been, the virgin birth and the facts in regard to Christ as the gospel give them —if that is higher criticism, I am one." For several years we had a Bible league in Japan for the defense of the conservative view in Bible study and a part of the time I was its president. I am now on the executive committee for the deepening of the spiritual life, a part of the duties of which is to call out speakers from Keswick and America to address conventions in Karuizawa and other parts of Japan. But I have never heard that Keswick, or our committee, was in any way given over to higher criticism.

I think that the positions I hold in regard to the Bible and a surrender to the higher teachings concerning the Spirit are the part of the highest wisdom and common sense. If we believe God has spoken, we may well surrender ourselves to His will and find in the surrender our highest freedom and joy.

But there are many things in the Bible which one cannot accept literally without doing violence to his common sense. The speakers and the circumstances and the times need to be taken into consideration. Sometimes the devil speaks. To one who believes in the inspiraton of the Bible, in what sense are his utterances inspired? There is no better way of knowing a man than to tell what he says and does. In this way the character of the devil stands out before us. But sometimes, liar and accuser of the brethren though he is, he sometimes speaks the truth as one may see in Mark 1:24 and in Acts 16:17, when he seems in a way to have been under the divine compulsion.

Then what about foot-washing, greeting the brethren with a holy kiss? Was Paul's advice to Timothy to take a little wine for his stomach's sake a command to be followed by every one who has stomach trouble? Some people are shocked to hear it said as Paul does say in I Cor. 7 that he gives some advice which is not of the Lord. It seems to me to be a most significant thing that a man knows when he is inspired and when he is not.

Then comes up the question of women speaking and preaching in public. If they want to know anything let them ask their husbands at home.

Considering the times and the people for whom Paul wrote, the advice was most timely. Even today in eastern lands the advice still holds good. Even in our own country and in our own day, it was thought unbecoming for a woman at Oberlin to read her graduating essay in public, though she might study the same subjects with her brothers in the class. Antioch College had the honor of putting men and women on the same equality as students.

Some people think that Paul's advice on the subject holds for all time, but recently a Salvation Army Officer said to me, "We think that Paul's advice on the subject was adapted to the times in which he lived and does not apply to us." Some of our most effective speakers and Christian workers are women. To deprive them of the privilege of preaching the gospel would put a great handicap on the progress of the gospel throughout the world! Was his statement dictated by common sense?

Among my friends are some who argue both from principle and from the Bible that mission boards and church organs are not Biblical. Probably more than one church has been wrecked on the organ rock. One of the brethren showed me a book against the use of church organs as big as the New Testament. But the Psalms are full of music and all kinds of musical instruments are requisitioned in the praise of God.

The people who differ from us are all good people. They seem to be entirely conscientious. They study the Bible devoutly. The Lord has probably not set us up to be their judges, and in any case, we, too need the charity that covereth a multitude of sins. Whatever their faults we probably do not have so much to bear in them as the Lord does in all of us.

The Christian Scientiests by a false philosophy that God being all in all, and therefore everythng is God of whom I am a part, and God cannot be sick or sin or die, and therefore sickness and trouble are the delusion of mortal mind. But in whatever other particulars their God cannot be sick, in all cases whatsoever the eyes and teeth baffle them. But if the philosophy is true, does it not also apply to eyes and teeth? And why should God get sick and at all or be troubled with mortal mind?

A few years ago I visited Zion City, about forty miles north of Chicago, where Voliva, who was a Latin student of mine about thirty years ago, was the successor of Dowey. Placards in all the homes and staring from all the windows, announced, "No Tobacco, no whiskey, no beer, no theaters, no doctors, no drugs, no pork, no oysters, a clean City for a clean people." But one of their members told us that while they got along without doctors and medicine, they had not reached a point where they could get along without dentists and oculists. The question is, Where does common sense come in? Would it not be common sense to trust the matter in God's hands as though the healing all depended on Him, but secure the best doctor available?

The Buddhists come at us with three passages of Scripture to show what to their minds is he absurdity of the Christian religion. One of these is Matt. 10: 34, "I came not to send peace, but a sword," and they hold that gospel is a cause of wars and confusion. Another passage is found in Luke 14: 26, "If any man come to me and hate not his father, and his mother, and his wife, and children, and brethren, and sisters, yea, and his own life, he can't be my disciple." Taken literally it certainly looks bad enough. The third passage is in John 6: 53, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." One may well imagine the ridicule which a literal interpretation might arouse. The Catholics get around it by saying that in the celebraton of the Lord's supper, the bread and wine are changed into the real flesh and blood of our Lord. But we protestants do not think so. The teaching is so deep that it seems trite to say that as the food one eats is digested and becomes a part of the body, we are to drink in the teachings and the Spirit of Jesus so that in a way we become a kind of incarnation of Christ, His living epistles, "For as he is so are we in the world." I John 4: 17.

But perhaps I have said enough to show that if one does not wish to be a spiritual weather vane, or a sort of religious chameleon, he must have ideas of his own which he is prepared to defend against all comers. Dr. White's idea is that if a man first studies the Bible, many of error will fall harmless at his feet. But woe to those who start with an unscriptural theory and say, "So much the worse for the facts," when the facts of Scripture do not sustain it.

A. D. WOODWORTH.

Tokio, Japan.

THE ETERNITY OF RELIGION

The great spiritual verities which are the heart and substance of religion do not fade away in the light of candid inquiry. In the dim starlight, one may look upon the snow-clad Alps, towering like phantoms of the night, like ghost forms that will flee away at morning. But when the east slowly whitens, they take on clear outline and substance; then their foreheads begin to glow with celestial light; and when the sun rises they stand revealed with their precipices, and glaciers, and untrodden snow-fields, as they have stood and will stand while a thousand generations pass away. More abiding than the Alps, or than the starry heavens, are Conscience, Hope, Faith, Love, Duty, the soul's law; Love, the soul's life; God, the soul's home—these shall abide when all this outward garniture has faded like a dream. Fear to think, to study, lest these things prove unreal? Sooner fear to tread the earth, lest it dissolve under our feet!—*Henry Ward Beecher.*

NOT ALONE

When Fisher, Bishop of Rochester, came out of the Tower of London and saw the scaffold upon which he was to be beheaded, he took out of his pocket a Greek Testament, and looking up exclaimed: "Now, O Lord, direct me to some passage which may support me through this awful scene." He opened the book and his eye fell upon John 16: 32: "Yet I am not alone, because the Father is with me." He instantly closed it, saying, "Praise God! this is sufficient for me and for eternity."

"IN NOTHING BE ANXIOUS."

The crosses which we make for ourselves by restless anxiety as to the future are not the crosses that come from God. We show want of faith in Him by our false wisdom, wishing to supplement His providence by our own providence. The future is not yet ours; perhaps it never will be. If it comes, it may come wholly different from what we have foreseen. Let us shut our eyes then, to that which God hides from us, and keeps in reserve in the treasures of His deep counsels. Let us worship without seeing; let us be silent; let us abide in peace.—*Fenelon.*

This is the last issue of THE CHRISTIAN SUN at the old rate. Send $2.00 for your renewal after June 1.

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges Southern Christian Convention

CONDUCTED BY W. A. HARPER, Chairman

MOTTO: Christian Character First and Always in Education

ELON'S 27TH COMMENCEMENT EXERCISES

By H. S. Hardcastle

Sunday, May 27th.

The Elon Commencement for 1917 began the morning of the 27th with a wonderfully uplifting and opportune baccalaureate sermon by that matchless orator and prince of workers with young people, Rev. Daniel A. Poling, LL. D., Boston, Associate Presient of the United Society of Christian Endeavor for the world.

BACCALAUREATE SERMON

Dr. Poling's theme was, "For such a time as this." He sought guidance for our day in the character of Queen Esther," the symbol of loyalty, liberty, and of faith, the story this of a woman become to be the chronicle of womanhood, a brave example and lofty inspiration for our time."

Dr. Poling's text was, "Who knoweth whether thou art come to the kingdom for such a time as this." He discussed the opportunity, the imperative duty of the college man from the standpoint of personality, of position, and of the world situation.

While Dr. Poling is head of an organization of religious young people, living peace and pursuing it, he declared himself heartily in favor of the war and anxious to do his part to bring it to a successful conclusion. "It was my privilege," he declared "to hear Woodrow Wilson's momentous message declaring the existence of a state of war with the Imperial German Government, a message that is not unlike the historic statements of Abraham Lincoln. Not until the flowers of memory are faded, and the lamp of my soul is gone out, will I forget the profound emotion of that hour."

The speaker declared President Wilson's message to be first of all a Christian document, without any breath of hatred, and no word of bitterness against any people, revealing the fact that we have entered this war not as a lustful struggle for a strip of land or a stretch of the sea, but as in international Calvary.

"After an utmost endeavor to remain at peace;" Dr. Poling continued, "we too have been thrust into the maelstrom. For one I have cast my lot with the government. My conception of true religion teaches me that patriotism, like every other virtue, begins at home, that in the scheme of world redemption from interracial suspicion and international hatred, I owe allegiance first of all to the Stars and Stripes and so I declare that allegiance and offer my body, my mind, my heart to the government that today is the earth's BEST hope for final justice and lasting peace. We must serve America to save the World."

Dr. Poling called upon the graduating class to fill well their places in such a time as this, such a time as had never been before. His final word was that our first preparation for this new crisis is prayer, and our only hope of a prosperous emergency from it, God. "God," he said, "is the victory that overcometh the world. Anchor yourself there."

PRESIDENT HARPER'S BACCALAUREATE ADDRESS

At eight in the evening, President Harper delivered the annual baccalaureate address. "We need a constructive force, a cementing principles, a brother hood spirit as a corrective of our proverbial irreverance. For all this there is but one remedy—a cultivation of the presence of Jesus Christ," said President Harper, as he reached the climax of his discourse.

He was discussing "The Cause and Cure of Irreverence." The causes were shown to be a revolt from the Puritanism of our early national life, a misconception of truth by scientific men who failed to differentate self-evident, scientific and spirtual truth, or recognize the limitations of each type, and to the cross materialism of our age.

He urged the cure of the malady could not be found by reversion. "There is no back-tracking in Christian life Forward is the word—forward ever Puritanism had failed, he declared before individuality had demonstrated its claim to be respected. Our attempt to throttle man's minds by an appeal to religious authority would upset the foundations of the universe. It failed in Galilea's day. It will fail now. Nor can asceticism bring the restorative needed. It demonstrated its fatuousness in days when the Church and its leaders were poor. It would never do now in that wealth is the handmaid of the Church.

"The only cure," he continued, "is the one I recommend—a cultivation of the presence of Jesus Christ. We are told that men today have lost their sense of the imminence of God. Then they must find it again. It is the cure for irreverence. It does not bring a system of supernal espionage lording it over man: it brings comradeship with God. In the realization of His abiding presence, we can be but reverential, we can but do our Christian duty as becomes men. He who realizes that Christ is by his side has already triumphed over his baser nature and achieved his spiritual victory."

President Harper pointed out that the college men have need especially to cultivate Christ's presence, because they are in danger of irreverence as investigators of every tenet and principle of life That is why he urged Christian Colleges are necessary that men's souls may ripen as their minds enlarge.

In conclusion he rejoiced that every member of the Class of '17 is a devout Christian, and declared no Christian College can be said to have done its duty every stuent has accepted Christ's program of life and is consciously engaged in a sincere endeavor to body it forth in daily living.

Second Day—Monday, May 28th.

The evening of the second day was given over to

the singing of the famous Oratorio, The Crucifixion. The members of the Music Department, about 100 voices, gave the Concerto and Choral parts. Misses Ava Dodge and Mabel Harris with Mr. Floyd Alexander of the Music Faculty, and Mr. W. C. Franks, sang the solos. The auditorium could not begin to accomodate the vast concourse of people who came.

The morning exercises were in charge of the graduating class. Promptly at 10:00 A. M. the class filed into the chapel and took charge. Class day exercises are always delightful. These were especially so. Mr. B. M. Williams, class president presided and made every one feel welcome in his words of greeting. The other numbers were the will by Miss Mary Randolph, the poem by William Jennngs Bryan Truitt, the mantle oration by G. C. Donovan, the acceptance thereof for the class of 1918 by H. T. Floyd, the prophecy by H. J. Fleming, and the presentation of trophies by Warren McCulloch. Good fellowship was in the air and applause in appreciation expressed the audience's satisfaction. The Class presented as its gift to Alma Mater a subscription of $100 to the Alumni Building Fund, by each of its members. These subscriptions completed the fund and this class has the honor of completing what the class of 1913 initiated.

In the afternoon, at 3:00 o'clock, the six Society Representatives spoke. Mr. Ernest Benjamin Page, Wilmington, Va., spoke on Mother of Men; Miss Mattie Keyser, Rileyville, Va., on Drifting; Mr. Fletcher Cummings Lester, Summerfield, on A Messiah for the Nations; Mr. Eugene Huff Rainey, Manson, on Victims of Circumstances; Miss Lela Hannah Hayworth, Asheboro, on Know Thyself; and William Carson Franks, on First the Blade, Then—. Two representatives each come from the Clio, Psiphelian, and Philologian Societies.

Third Day—Tuesday, May 29th.

COMMENCEMENT DAY

The Crushing of the Prussian autocracy was declared to be the third step in rendering the world safe for democracy by Hon. J. Adolph Long, '05 in his address before the Alumni Association at night. It was the final number of the Commencement program which has been in continuous operation since Sunday.

Mr. Long chose as his subject, "Keys." He spoke of the three steps in preparation of the world for democracy and laid bare the process of its advancement as he inserted each key successively in its proper lock. Mr. Long showed that man at first devoted his time and attention to the earth and its mysteries. His curiosity and amazement led him to explore it and study it and the laws that govern it. He did little else throughout the period of discovery.

"The discoveries of man constituted the Keys," he continued, "that opened the way for the next period in his progress; that of development. Life in its various forms was studied. The sea and the land were made to support him. The buoyancy of the water floated great ships of commerce. The earth yielded her minerals, her timbers, and her crops. Steam and electricity were harnessed and made to do their part. Prosperous and free nations were established, wherein the will of the people was supreme, until it seemed that man's first mission: 'to have dominion over the earth' was realized."

"Then the European war storm broke upon the world. The self same agencies that had been wrought out through discovery and development for the peace and progress of man had been assembled by the allied autocrats of Europe, under the pretext of the Divine right of kings, into an all powerful war machine by which they reckoned the spirit of democracy would be crushed, but they reckoned in vain; their machine lacked its mainspring: 'The Soul of man.'

"By its disregard for the rights of civilized states the Prussian autocracy has aroused the antagonism of a billion peoples who in the voice of America through her President are saying: 'The world must be made safe for Democracy! When this is done she can take up her task again to bring peace on the earth—man's mission of Divinity. These three: Discovery, Development, and Divinity, unlock the doors of Time and reveal Eternity."

THE GRADUATION EXERCISES

The graduation exercise came at 10:00 A M., when 73 young people followed the president and invited speakers to the College rostrum in the annual baccalaureate procession composed of the Trustee, Faculty, Alumni, and graduates.

The salutatorian of the class, Miss Jennie Wilus Atkinson, spoke the words of welcome, following the invocation by Rev. W. G. Clements.

Six seniors then spoke. Mr. Warren McCulloch came first and discussed in an original, belligerent mood—"Feminism—A Consequence of Man's Aggrandizement" Miss Mary Randolph delighted in her treatment of "Commercial Beauty" as did al so Miss Grace McCullers in "The four-square Life." Miss Jennie Willis Atkinson again appeared and this time as an essayist describing in true feminine vein, "The Mind of a Woman." William Jennings Bryan Truitt, true to his great-name-sake, presented in a thrilling speech what he conceived to be the Mission of America. The concluding number was by Mr. John Laymond Crumpton who chose as his theme Bobbie Burns' famous phrase—A Man's A Man," and he proved it.

President Harper then conferred degrees and other distinctions as follows:

Bachelor of Arts: James Franklin Apple, Hamilton Jennings Fleming, Joseph Holt Fleming, William Chervis Poe, Susie Belle Riddick, Hilrie Shelton Smith, Henderson Lee Thomas, John Galloway Truitt, William Jennings Bryan Truitt, Lemuel Wilmer Vaughan, Jr., and Benjamin McInnis Williams.

Bachelor of Philosophy: Hollis Eldred Atkinson, Jennie Willis Atkinson, Arthur Clarence Bergeron, Benjamin Franklin Black, John Laymond Crumpton, Julia Blanche Farmer, Gladstone Croft Donovan, William Carson Franks, Carr Elijah Gerringer, Ira Raper Gunn, Victor Painter Heatwole, Mamie Madge Johnston, Mary Ruth Johnston, Grace Ellerton McCullers, Warren McCulloch, Pearl Michael, Mary Randolph, Esmond Robert Reiel, Annie Simpson, and Eunice Wellons.

Licentiate of Instruction: Kirk Gregory.

Master of Arts: John Galloway Truitt.

Diploma in Piano: Jennie Willis Atkinson, Annie Simpson.

Diploma in Expression: Lorena Garrett, Mary Randolph, and Bettie Birche Taylor.

Diploma in Fine Arts: Grace Aldridge, Gurtha Helen Deadman, and Pearl Michael.

Certificate in Piano: Verna Dare Garrett, and Bettie Birche Taylor.

(Continued on page eleven)

THE COMING OF THE KING

By Rev. J. Lee Johnson

Many who read their Bible pass over lightly the doctrine of the second coming of Christ. Also many who preach the Word, give this precious subject little, if any, consideration. One old preacher in Georgia said he never heard but five sermons on the subject and he preached them all himself. Some say that this theme does not appeal to them, that they do not see much in it. Dr. Chapman says, "I did not always hold to this precious doctrine. I did not think it made any difference to me as a preacher . . . . . soon I came to accept this truth which revolutionized my thnking, increased my love for the Bible, and helped me to be truer to humanty and to Christ." Dr. Torrey has practically the same testimony as Dr. Chapman and we are told that this precious truth was the inspiration of Wesley, Spurgeon, Moody, Gordon, A. J., and hundreds of other great preachers. "And no marvel" for this theme was the inspiration and hope, to a great extent, of the Apostles.

How then are we to reconcile ourselves in the neglect of such an important theme, especially if we claim to be teachers of the Word, for the Bible is all aglow with this wonderful truth. It is said that the subject is mentioned 385 times in the New Testament alone. Dr. Gray says it is mentioned more often than any doctrine of the Bible, save salvation by blood. Dr. Chapman said, "more is said concerning His return than concerning His Deity." Dr. Torrey says, "The truth of our Lord's return is the most precious truth the Bible contains." Can we lightly pass over such a subject, and too when the people in general are so ignorant concerning its meaning.

It seems to me that there is hardly any subject or theme which we may study in the Word of God without being led to see the second coming of our Lord and Christ. If we study about Christ as the *Stone* or *Rock*, that he is "Stumbling-stone and rock of offense" to Israel. (Isa. 8: 14. I Pet. 2: 8). He is "foundation" stone and "head stone of the corner" to the church (I Cor. 3: 11, Eph. 2: 20, I. Pet. 2: 4-7). To the world powers He will be the uniting "stone cut out without hands," (Dan. 2: 34) at His coming.

If we study His *apearings* as seen in Heb. 9, we find "not once in the end of the age has he *appeared* to put away sin by the Sacrifice of Himself, v. 26. And that He has entered "into heaven itself now to *appear* in the presence of God for us. v. 24. And in v. 28, "unto them that look for Him shall He appear the second time without sin unto salvation."

We look at Him as shepherd and find "the *Good Shepherd* giveth His life for the Sheep." (Jno. 10: 11). The "*Great Shepherd* brought again from the dead." (Heb. 13: 20.) And at last "when the *Chief Shepherd* shall appear ye shall receive a crown of glory that fadeth not away." (I Pet. 5: 4).

We "Search the Scriptures" for *Comfort* and find it promised in "the *Comfort* of the Holy Ghost" (Acts 9: 31), and the "*Comfort* of the Scriptures" (Rom. 15: 4), and "the God of all *Comfort*" (2 Cor. 1: 3), and "*Comforted* in your *comfort*" (2 Cor. 7: 13), and finally "wherefore *comfort* one another with these words" (I Thess. 4: 19) and "these words" refer to the preceeding verses concerning our Lord's return.

We look into the subject of Crowns and find that it is when Jesus "shall appear ye shall receive a *crown* of glory that fadeth not away" (I Pet. 5: 4). Again "there is laid up for me a *crown* of righteousnes which the Lord, the righteous judge, shall give me on *that day;* and not to me only but, unto all them that love his appearing. (2 Tim. 4: 8). Still again, "Behold I come quickly; hold that fast which thou hast, that no man take thy *crown*" (Rev. 3: 11). If we look for *reward*, which is same in meaning as crown we find that "Thou shalt be recompensed (rewarded) at the resurrection of the Just" and we know from I Thess. 4: 13-16 that the resurrection of the Just takes place when our Lord returns. "And, Behold I come quickly; and my *reward* is with me, to give to every man according as his work shall be."

If we study *purity* as mentioned in the Word, among numerous other expressions we find Paul's command and exhortation to Timothy "Keep thyself *pure*" and the words of Jesus, "The *pure* in heart shall see God." And the words of John "It doth not yet appear what we shall be; but we know that, when *he shall appear*, we shall be like Him; for we shall see him as he is. And every man that hath this hope in him *purifieth* himself even as he is *pure*.

We look for *hope* as seen in the Word in all its phases but the climax is seen in "Looking for that *blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. 2: 13.)

Numerous other subjects bring us to the same conclusion but this is sufficient to show the point. We want that Jesus has for us in the way of gifts, but do we want Jesus Himself, Jesus in person.

"Why speak we not a word of bringing back the King,
Why talk we not of Jesus and His reign,
Our hearts are filled with longing for the gifts that he might bring,
But why is there no longing for the coming of the King?"

HAW RIVER

While little has been said about Haw River church yet it moves steadily onward. "Still water runs deep." As many know the mills have been standing for quite a while but they are now moving again and the town is improving. Consequently our church is getting in a better financial condition. During this year, which is half gone, we have more than met expenses, besides paying off a debt of $93.00. We expect to do some repair work in the church before. Conference convenes in November. Perhaps we have not reached the standard of giving yet, and I am sure we have not reached the ideal, but I am confident that we have people here that have the best interest of the church at heart.

Our congregations are good. Last third Sunday we had no evening service but worshipped with the Baptist people as their series of meetings began at that time.

Rev. H. S. Smith is to do the preaching in our meeting which is to begin Monday night following the first Sunday in July. We are planning and praying for great good to be accomplished. Pray for us please.

It is difficult for a student to be a pastor and I am persuaded by many failures on my part that students should not be pastors, but if they should be, a church like Haw River is a good place for them. The student can not do the work that should be done and some one else must do practically all except preaching. Unless a church expects to do its own work it had better not call a student as pastor. I know whereof I speak for I am a student. However it is good for the student to have the opportuniy of serving a loyal and progressive church.

Remember that Haw River is in the battle line for right, and come to see us at Conference.

F. C. LESTER, Pastor.

Elon College.

A PRAYER OF REPENTANCE

"O thou that holdest the stars in thy right hand, and walkest in the midst of the seven golden candlesticks. Thou hast spoken to thy mercy to me. And thou hast given me an ear to hear thy merciful words toward me. Lord, I repent. At thy call I repent. I repent of many things in my ministry in Ephesus. But of nothing so much as of my restraint of secret prayer. This has been my besetting sin. This has been the worm at the root of all my mistakes and misfortunes in my ministry. This has been my blame, O spare me according to thy word. O suffer me a little longer that I may yet serve thee. What profit is there in my blood? Shall the dead hold communion with thee? Shall the grave of a castaway minister rebound honor to thee? Restore thou my soul. Restore once more to me the joy of thy salvation, then will I teach transgressors thy ways, and sinners shall be converted to thee. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou will not despise. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem."—*Alexander Whyte.*

A CITIZEN OF HEAVEN

A Christian does not turn his back upon the fine things of this world because he has no natural capacity to enjoy them, no taste for them, but because the Holy Spirit has shown him greater and better things. He wants flowers that will never fade; he wants something that a man can take with him to another world. He is like a man who has notice to quit his house, and having secured a new one, he is no more anxious to repair, much less to embellish and beautify the old one; his thoughts are upon the removal. If you hear him converse, it is upon the house to which he is going. Thither he sends his goods, and thus declares plainly what he is seeking—*From 'My Mother's Scrap Book.'*"

This is the last issue of THE CHRISTIAN SUN at the old rate. Send $2.00 for your renewal after June 1.

Seminary Course in Rural Economics and Sociology For Country Preachers

I. Why Such a Course Should be Established.
II. Special Phases Needing Emphasis.
III. Why There are No Such Courses at Present.
IV. Books of Special Value in Such Courses.

By REV. R. F. BROWN

(Continued from last week)

2. *There is need of intelligent, self-sacrificing, consecrated leadership.*

Leadership is essential to growth. The growth of the country life institutions and organizations is measured by the ability and efficiency of the leaders of such institutions and organizations. Therefore, if the church is to meet the demands of the times it must utilize the means and methods that discover and develop leaders. These means and methods come to the surface when the ills and needs of the prospective communities are discovered. If the preacher is a leader then he must know the problem. If his eyes are wide open he sees illiteracy broadcast, he observes the social ills, the moral ebbings, and the religious decline. He is therefore face to face with a profound situation and he must deal with it with a master hand or his efforts will prove fruitless and futal. To meet these demands he must be thoroughly trained in Rural Economics and Sociology.

There have been but few such courses offered for country preachers. Yet his task is a vital one. It is necessary for men in secular life to have official training for given work; but little attention is given to the preparation of men to deal with problems pertaining to life and eternity. If he is to lead in the great and important work of organizing farming he must be taught in methods of farm organizaton. His task then first of all, is to get his people to do the thing which he wants them to believe. It is his duty to keep before his people continually a constructive program. This sort of a thing will have a telling influence over those who practice it. Little by little the idea will, in its mental form, strike into the very heart of the people. If gently mellowed and prepared by a constant practice of the proposed project.

It is the preachers duty to state the ideals arising in the people. There is an urgent need of personal salvation. There is the all absorbing pool of social stagnation. High social ideals should be kept before the people and through and by means of gatherings of various kinds with the pastor as director help the people to realize the ideal. It is needful that the minister be located at a central point so that he can lead in the work of farm demonstration. New methods of soil preparation and cultivation should be introduced. With this should go also the introduction of new seeds of various kinds, better breeds of cattle and help the people to cooperate in the fundamentals of economic life. When this is done a new notch will be scored on community betterment and uplift.

The men who till the soil are responsible for large human destinies. Work is not to be discouraged. Human wealth and welfare are essential parts of humanity. When Jesus announced to hearts overwhelmed with the cares of daily toil that fowls of the air and the lillies of the field are the pattern for our industry, we are persuaded that He did not intend to encourage stupidity or

ab lish labor for bread. He was speaking merely to give proper proportion to human desires and human demands. In the aggregate as well as in the specific relation to our business life agriculture is significant. It is significant because it furnishes about four-fifths of the raw material for our manufactured products. Not only that but it also prepares in a very direct and indirect way a vast amount of freightage for our transportation companies. It wields a tremendous influence over our home and foreign commerce. It sustains a telling relation to our great financial institutions. Business is effected also in proportion to the success or failure of agriculture. It becomes all the more important when we realize that one-third of our workmen are tillers of the soil; they are conservers of manufactury, of industry, and of life. The people who furnish the world with food are the rural people. These people need proper attention, which attenton cannot be given without adequate teachers and leaders. These we cannot have unless we have wide-awake schools to repare them. It is not enough to say with the Psalmist "I will abundantly bless her provision; I will satisfy her poor with bread." But the honest tiller of the soil and weary pilgrim of the furrow, whose shoulders are bent, whose hair is frosty from the hardships of life, whose face is marked with premature wrinkles, whose horny hands give evidence of incessant labor; but whose heart is as big as the world and as hollow as the morning rays of the half-curtained sun, need intelligent self-sacrificing, consecrated leaders. This is a challenge to the educators of our land to establish seminary courses in Rural Economic and Sociology for county ministers.

II. SPECIAL PHASES NEEDING EMPHASIS

There are some special phases of ths work that need emphasis. The candidate entering the rural parish heretofore have been deficient in the very points that I propose to indicate in the following discussion.

1. Specal emphasis should be laid on the country church problems. In the absence of such a study by institution or rather by the clearing house the next best thing to do is to train our young ministers in this most vital and varied problem in the seminaries of our land. If only the seminaries could see the need and introduce a special course with the end in view of better preparing the young men for the task the country church problem would soon be solved. On investigation it has been found that the Presbyterian Board of Home Missions are doing an efficient work in this special field. But their efforts do not meet the needs of the hour. The constant cry is for many more such courses of study. They have followed this study by holding a series of meetings and special conferences in which definite study is given to the rural church. No intelligent can begin without a knowledge of the situation. It is essential to know what the rural problems are, and when the problems are known remedies will suggest themselves. A knowledge of the situation gives stimulus to new work. new work fires the imagination with new possibilities and starts the chain of human effort on its way to improve the situation. There is no way of getting at the problem but to launch a comprehensive field study. Here a knowledge of the individual as well as the general needs could be obtained.

In all the institutions of learning there is no more fitting place to study the social and economic problems than in the seminary. It is here that the prospective country minister learns the problem and how to deal with it. This study should be carried on in such a manner as to standardize the institution. All the while the student in the seminary who is studying preparatory to entering a rural parish should so plan his program of work as to best fit him for the largest usefulness in the reconstruction work should be done upon standards, not of the wealthy, the learned, with the genius, but by the experience of the poor, the needy, and the working man. To do this sort of thing is to change the plans of most of our seminaries, because they are not now fitting men for this sort of a job. Yet they do render a service that is helpful and cannot be passed over unnoticed and unapplauded. It is obvious that the candidate for pastoral work is now trained by a process that engages and develops his piety to a very high degree. His religious not harnessed and hooked to the appalling task of the feelings are cultivated to reasonable proportions, but are rural problem. The matter of culture and refinement are given special attention at the expense of social and economic efficiency. Introduction in the present system of seminary work is rigidly grouped around courses in dead languages—a thing about which you could not interest the rural people in ten thousand years. For months at a time with increased fire and fervor the history of the doctrine of the church fathers is taught, all to the exclusion of courses about the surging seeking multitudes. whose religious expression is rich, whose weight on society is heavy, and whose worth cannot be estimated this side of eternity.

A NOTE

The plant of the Southern Christian Publishing Company was offered for sale today (Wednesday) but no sale made. There was no bid made for the property. The executive Board of the Company will meet in a few days to consider the future policy of the business.

President Stevenson. head of the Boston Christian Endeavor union, is now an officer in the navy. He is a lawyer, and sacrificed a comfortable income in order to "do his bit."

FINAL NOTICE

The subscription price of THE CHRISTIAN SUN goes to $2.00 at noon June first. All money received before that hour will be credited at the rate of $1.50 the year unless otherwise advised. After that hour at the rate of $2 the year. This applies to *all.* You *cannot* pay up your back account after June first under the old rate.

Elon's 27th Commencement Exercises

(Continued from page seven)

Certificate in Voice: William Carson Franks, Victor Painter Heatwole, and Gertrude Minnear.

Certificate in Expression: Celestia Guiley, Frances Hales, Eunice Reba Wellons, and Phoebe Woodson.

Certificate in Physical Culture: Lorena Garrett, Hannah Kirk Gregory, Lela Hannah Hayworth, Annie Simpson, Thelma Stone, and Blanche Thomas.

Certificate in Domestic Science: Annie Kenyon, Ione Richardson, and Rita Thomas

Certificates: Albert Boyd Paschall, Bookkeeping; Hester Stuart, Bookkeeping and Stenography; and Sarah Wellons, Stenography.

Teachers Certificate: Louise Byrd, and Ethel Gladys Starnes.

Certificate in Scientific Department: Nelson Furr Richards, and Esmond Robert Reidel.

He then presented each graduate a Bible, as the guide to life's duties and the comfort of the soul.

DR. MOFFITT'S PORTRAIT

One of the most pleasing features of the entire Commencement then followed—the unveiling of a life sized portrait in sitting posture of former President Emmett Leonidas Moffitt. The portrait was the gift of the six classes that graduated under Dr. Moffit's administration, and is a token of their appreciation of him and of their affection for Alma Mater. Prof. Alonzo C. Hall of the State Normal College Department of English and one of Dr. Moffitt's boys, presented the portrait in a happy speech in which he depicted in true appreciative vein Dr. Moffitt's contribution to the College. Dr. W. W. Staley accepted the portrait on behalf of the College, and paid a tribute chaste in word and fine in conception to Elon's former chief executive. Dr. Moffitt was himself present and added greatly to the occasion. The valedictorian of the class, Hilrie Smith, a minister and student volunteer, then bade good-bye and pronounced the benediction—the first time a valedictorian on his graduation ever performed this solemn act here.

THE AFTERNOON

The Departments of Fine Arts and Domestic Science held exhibits in the afternoon in their respective department homes. Several hundred paintings were displayed in the art exhibit—fast grown to be one of the chief attractions of the Commencement. The Domestic Science Department gave its initial exhibit, but acquitted iself well. It is the youngest special department.

Medalists

Wellon's General Scholarship ..... H. S. Smith
Moffit Essayist ..... Jennie Willis Atkinson
Stanford Orator's ..... J. Laymond Crumpton
Morrow Thesis ..... H. S. Smith
Philologian Orator's ..... F. C. Lester
Clio Orator's ..... E. H. Rainey
Alumni Scholarship ..... Leo D. Martin
Summerbell Scholarship ..... Curtis Beam

FOR NEXT YEAR

Rev. G. O. Lankford was chosen by the Alumni Association to give the Alumni address next year with Attorney S. M. Atkinson, Richmond, Va., as alternate.

the sick, taking them flowers or groceries.

VIRGINIA

HOLY NECK

The third Sunday in May was red letter day for Holy Neck—it being mission day. The day was beautiful, the congregation large and everybody in a good humor. The call was put for $300.00. At the expiration of thirty minutes every member had made his or her contribution which resulted in $389.25. The quarterly conference on Saturday was well attended.

Holy Neck is already making preparations for the Sunday school convention which we hope will be well attended.

B. F. BLACK

TWO ADDITIONS TO THE KINGDOM

In our service at Union Surry county last Sunday morning, the message of the hour was on the thought of self examination. When an invitation was given for those desiring to re-consecrate their lives to God to come forward, a young girl came, expressing a desire to live a more devoted life. Then an old man came forward and said that he felt that the Lord had forgiven his sins. This was the first time that he had made a public profession of faith in Christ as his savior. He is 87 years old. He told me after the service that he desired to unite with the church at the next appointment. How gracious he Lord is to save those who come at the eleventh hour. It means much for a soul to be saved, but how important for the life also to be saved, for the service of the Master. This morning service will be remembered because of the presence of the Lord with us and because of these decisions made. In the one case a young person consecrating her life to the service of the Lord, and the prospect of many years in which to serve. The other, an old man, claiming Christ as his savior, knowing that he is near the end of life's pilgrimage. God grant that the short while left to him here may be spent in faith and hope of meeting the Lord in peace. May the young life dedicated to Him be fruitful in a long life of Christian service.

W. D. HARWARD.

Dendron.

CHRISTIAN ENDEAVOR IN OTHER LANDS

A South Australian society has made 254 visits to the sick, tawing them flowers or groceries.

A British Christian Endeavor union has been making a street and house-to-house collection for a hospital and orphanage.

The Methodist denominations in Australia has united in one great body, which has cordially adopted Christian Endeavor as its denominational young people's society.

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:

Our financial report this week is not quite up to the mark but we trust it will be better next week. This is a time when all the churches and Sunday schools should rally to the support of the Orphanage as never before. Think of fifty one little children to feed and prices of everything we use higher than it has been in a lifetime. Flour $15.00 per barrel and it takes a barrel a week. Meat 25 cents per pound and it takes quite a good deal to run on. While this side looks gloomy still our Irish potatoes and cabbage are looking fine and we expect to have some soon from our own patch unless something happens.

The writer visited Damascus church, near Chapel Hill last Sunday and talked to those good people about our work here and an offering was taken and a nice little sum was raised. More than we asked for. I find the people there very much in sympathy with our work and they are standing by us.

We had the pleasure of spending Saturday night in the home of Mr. and Mrs. Isaac Pritchard. We certainly did enjoy the kind hospitality extended to us.

Our Easter Offerng is still climbing up and when all the churches that have not made this offering send in the offering I feel sure we will reach the $1500.00 mark. Has your church made this offering?

CHAS. D. JOHNSTON, Supt.

Report for May 30, 1917

Amount brought forward		$2,725.70
Children's Offering		
Erma Jean Whitaker		.30
Monthly Sunday School Offerings		
Pleasant Grove Sunday school, Va.	$ 2.00	
Reidsville Sunday school, N. C.	1.00	
Union Surry Sunday school, Va.	10.	
New Hope Sunday school, Valley Va.	1.00	
Linville Christian Sunday school, Va.	1.00	
Damascus Church, Gates Co., N. C.	1.09	
St. John's Sunday school, N. C.	1.09	
Hine's Chapel Sunday school, N. C.	1.00	
Wakefield Sunday school, Va.	2.00	
Timber Ridge Sunday school, Va.	1.08	
Mt. Auburn Sunday school, N. C.	12.32	29.49
Easter Offerings		
Damascus Sunday school, N. C.	15.84	
H. C. King, Hine's Chapel church	.50	
Mrs. Nannie Hawkins, Mt. Zion church	.50	
Dr. & Mrs. C. M. Walters, Union Ridge North Carolina	10.00	
Mr. T. H. Crocker, Middlebery, N. C.	5.00	31.84
Special Offerings		
Mrs. P. E. Pierce, for matriculation fees and books	15.00	
Miss Mabel Eaton's Sunday school class, Lakemont N. Y., on support of little girl	10.00	25.00
Miscellaneous		
Cash for two calves		20.00
Total for the week		$106.63
Grand Total		$2832.33

A LETTER

Cardenas, N. C., May 22, 1917.

Dear Uncle Charlie:—Enclosed you will find thirty cents (30c) my dues for March, April and May.

Erma Jean Whitaker.

You are a splendid little girl and have the only letter to bring cheer and sunshine to the corner this week. Write often.

"UNCLE CHARLEY."

THE HEART'S STORY

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails,
I will believe the Hand that never fails—
From seeming evil worketh good for me;
And though I weep because those sails are tattered,
Still will I cry while my best hopes are shattered,
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still white realm above;
I will believe it is an all-wise love
Which has refused these things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about the hive,
I will believe it is an all-wise love
Are only reached by anguish and by pain,
And, though I groan and writhe beneath my crosses
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored in this faith,
Like some staunch ship, my soul braves every gale;
So strong, its courage will not quail
To breast the mighty unknown sea of death.
Oh may I cry, though body parts with spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath.

—Author Unknown.

KEEPING PROMISES

"He doesn't keep his promises, so I can't trust him!" Jackie was busy at play when he heard his father say those words about a man he had hired to do a day's work.

"You keep your promises to me, father," said Jackie, and then Jackie's father smiled down at the boy, and forgot for a moment the man who had not kept his appointment to come and build the new fence.

"And you keep yours to me," was the answer.

"Unless I forget!" said Jackie. "But I try not to forget! I really do!"

"You see," explained Jackie's father, "how much trouble this man gives me. He never comes when he says he will. He does not remember what I want when he does come. He does not keep his promises, so there is plenty of bother for everybody. I shall find a man this very day on whose promise I can depend. I like you to keep your promises so you will grow up to be a man people can depend upon. I like to keep my promises to you so you will trust me and believe in me. A good promise should be kept. A bad promise is better broken. Remember that!" Then he swung Jackie up in the air with a happy laugh, put him down again, and left him to his play.

Some of the most beautiful promises that have ever been given were spoken by the Savior to His disciples. God's promises to His people are good ones, and they are beautiful ones to learn and to remember. The time always comes when we need them, must trust in them, must believe in them. Look in the fifth chapter of Matthew and learn the lovely promises called the Beatitudes, if you do not know them already. They were given very lovingly by the Master to His disciples, and they are meant for you to-day just as much as they were meant for the early Christians long ago.—*Story Paper.*

THE CHINESE WAY

Very queer ways they have in China for doing almost everything, at least from a United States point of view—a kind of left-handed-wrong-side-be-inside-out way. For instance, here are some things a Chinaman does:

He puts on his hat in salutation when we take ours off.

He feels it unmannerly to look a superior n the face, and takes off his spectacles in his presence.

He deems it polite to ask a caller's age and income.

His long nails are not a sign of dirtiness, but respectability.

At his left hand is the place of honor.

He rides with his heels instead of his toes in the stirrups.

His visiting card is eight and somtimes thirty inches long.

He keeps out of step in walking with others.

His compass points south, and he speaks of west-north instead of northwest.

He whitens instead of blackens his shoes.

He prefers a wooden rather than a feather pillow.

He often throws away the fruit of a melon and eats the seeds.

He laughs (to deceive evil spirits) on receiving bad news, and his daughters loudly lament on the eve of their weddings.

His present to a parent is a coffin.

His merits often bring a title not to himself but to his ancestors.

A Chinaman's Christian name comes after, not before, his family name.

He shakes his own hands instead of his friend's.

—*Young People's Paper.*

ONLY ONE TROUBLE

The very dullest children in Japan speak Japanese;
In Spain they chatter Spanish as they play;
In Holland it is much
The custom to speak Dutch,
While the German youngsters talk the German way.
In Paris little children do their lessons all in French;
In Athens even baby talk is Greek.
It makes me fell quite blue
And rather stupid too,
For English is the only tongue I speak.

—*The Child's Hour.*

"THOUGH FOR A SEASON IN HEAVINESS"

Too often we shut ourselves up with our sorrow. And yet the darkest day that ever came had some alleviation; the saddest hour that ever struck had something in it to make life possible; but too often we wrap the mantle of grief around our person, and, although the child's hand reaches out its flowers, although the sky sends down a glint of smiling sunshine, although there are wafts to us of some beautiful burst of music which should lift us up on its wing, we shut ourselves up in our sorrow, and say: "No, we are too down and dull to-day to be able to entertain and accept joy." How often the good love of God, therefore, though all around our path, is sent away abashed, disappointed and thwarted. Thus all our life is needlessly shadowed by constant prohibition.—*Rev. F. B. Meyer.*

The VANDERBILT HOTEL
THIRTY FOURTH STREET EAST AT PARK AVENUE
NEW YORK CITY
AN HOTEL DESIGNED TO APPEAL
TO THE CONSERVATIVE
THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED

SUNDAY SCHOOL LESSON—JUNE 3.

BY A. L. HOOK

Jesus Betrayed and Denied—John 18: 1-18.

After Jesus had told the disciples about His death and resurrection and had spoken comforting words He prayed the Father for the keeping of His disciples, and His followers He led them across the valley of Cidron to a secluded garden where He may be able to spend a few hours in communication with His Father.

In the meantime Judas had gone to inform the Roman officers of the whereabouts of the Christ. It had been the custom for Jesus to enter this garden when He was weary and heavy laden. Judas knew this and guessed well where he would be able to find His Master. The betrayal kiss was planted. The mob was astonished at the willing submission of the Christ. The boldness and rashness of Peter was rebuked.

Jesus was first taken before the Annas who had been the high priest then He was sent to Caiaphas who was already prejudiced against Him. There was not much mercy in store for Him.

Some of His disciples departed while two followed their Master. One was allowed to enter the law chamber with Christ while Peter remained on the outside. When Peter was asked whether he was a follower of Christ he replied in the negative, thus denying his Master as was prophecied by Christ.

There was some danger in professing to be a follower of Jesus at this time—danger of physical persecution. Peter fearing bodily harm denied Christ three times.

There is a difference between the denial of Christ by Judas and by Peter. Peter repented and was received back to feed the sheep while Judas was deficient at the heart. His soul was wrong with God. Jesus was just as able to warm the heart of Judas as He was to warm over the heart of Peter and make him a power for good.

Do we always speak for the Master when His name is mentioned? Do we hold Him up to the world at all times?

"A young doctor moves to the community with a reputation for piety is elected to an office in the society and appointed to lead a meeting. On the Saturday before he goes away on a sightseeing trip, intending to come home on Sunday in time to lead the evening meeting; but he is delayed, and does not get back in time. The Topic is, by a strange satire, 'How We May Honor the Holy Sabbath.' When the cause of hs absence becomes known, you can hear the unholy smack of that rank kiss of betrayal over the room, all through the community."

"O man, O woman, what have you done? It is worse—infinitely worse—to wreck the faith, the hopes, the ideals, of those who go plunging down because of your 'break' from rectitude and decency. When a prominent church member rolls up a million in 'wheat' or by manipulating railroad or mining stocks, and bank clerks, or small-salaried trusted employees go wrong by taking a flyer on borrowed dollars, till it seems like an epidemic, it looks about the same to me as a railroad wreck where a fissue in the rail, which the watch didn't detect, has plunged a passenger train into a canyon."

"The record of Judas' betrayal and Peters denial should lead each one of us to a careful examination of ourselves. Paul says, "Let him that thinketh he standeth take heed lest he fall." Jesus does not need men with physical courage so much as with moral courage—men so wedded to prayer that they will die rather prove false."

"In order to secure the Father's approval and to rest constantly and conscientiously in His love, the life of selfishness must be laid aside and the life of service accepted."

"It takes more courage to confess Christ than to use the sword."

"A hasty act done even in the name of loyalty to Christ may stand in the way of real witnessing for Him."

"A real test in life lies in what follows a great fall even more than in the fall itself."

"The worst denials and betrayals of Christ can be committed only by those that have been nearest to Him."

Thoughts belong to everybody. I must not wonder if other people steal my thoughts, since I have stolen so many of other people's. For my part I beg, borrow, and steal from every conceivable quarter; but, when I steal a man's coat, I tear it all to pieces and make a waistcoat of it.—*C. H. Spurgeon.*

SOUTHERN RAILWAY SYSTEM

Special Excursion Fares from Elon College, N. C.

$6.15—Black Mountain or Ridgecrest, N. C., account various Conferences. Tickets on sale May 31, June 1-11-12-13-21-22-27-28, July 5-13-19-20-27-30, August 1-6-10-14-17, limited seventeen (17) days from date of sale.

7:30—Lake Junaluska or Waynesville, N. C., account various Conferences. Tickets on sale July 15-16-17-21-222-3-242-5 August 2-3-4-5-11-12-13-17-18-19, limited seventeen (17) days from date of sale.

Round trip fares from other points on same asis.

J. O. JONES, T. P. A.
RALEIGH, N. C.

THE SOUTHERN SERVES THE SOUTH

RESTORE THAT BEAUTY

So many people have simply lost their beauty of face and hands because of some skin trouble which could have been so easily avoided by using Tetterine. This is a fragrant salve sold in 50 cent boxes. It is the best known remedy for skin disease. Sold by druggists or by mail from Shuptrine Company, Savannah, Ga.

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Purchase the "NEW HOME" and you will have a life asset at the price you pay. The elimination of repair expense by superior workmanship and best quality of material insures life-long service at minimum cost. Insist on having the "NEW HOME".

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FOR SALE BY

DEALER WANTED

SOUTHERN RAILWAY COMPANY INTERESTED

Save the glass and stoneware containers and send them to the women on the farms of the South for preserving fruits and vegetables!

This is the advice of the U. S. Department of Agriculture and with the view of aiding in this movement, the experts of the Southern Railway System's Development Service, including the agricultural agents and farm products agents stationed at various points throughout the South, are actively advocating co-operation between consumers in the cities and producers on the farms.

On account of the expected shortage in tin cans, it is suggested that all commercial canneries, girls' canning clubs and others promptly assure themselves of an adequate supply of containers. The observation of glass and stoneware containers may be accomplished through the co-operation of the consumers in the towns and cities with the agents of th girls' canning clubs and others who may be niterested in the canning of fruits and vegetables.

A LETTER

Dear Endeavorers:-

High Point Endeavorers are rapidly completing preparations for the coming State Convention and within the next few days all will be in readiness to entertain the largest body of Christian Endeavorers ever gathered in North Carolina

ARE YOU COMING! We are expecting you Don't disappoint us, but the next few days all will be in readiness to entertain the largest body of C E.'s ever gathered in North Caro- begin making your plans today and join High Point Endeavorers in making this, our 19th Annual Convention one to be long remembered.

High Point, known the world around as "The Furniture City" is none the less renowned for the hospitality of its citizens, and we are sure your visit will be one of both profit and pleasure.

You probably have received registration blanks from the State President Mitchell. It is important that these be filled and sent in to the Chairman of the High Point Registration Committee, Miss Edith Hill, 1109 West Green Street, High Point, N. C., at once, thus insuring for you reservation of a convention badge. The registration fee is $1.00 for Senior and Intermediate Societies and 50 cents for Juniors. This is the only expense attached, arrangements being made to furnish homes for the delegates.

High Point hopes for and expects the largest number of Endeavorers ever present at a State meeting. It is urged that you take up the matter of representation with your society at its next meeting and send as many as possible.

An unusually interesting program is being arranged, a copy of which you will receive. Speakers of national reputation will be present and an oratorical contest between Elon, Davidson and probably Guilford and others, the winner to be awarded a silver cup by Karl Lehmann, will be a feature.

Altogether we expect to make it the most educational, inspirational and entertaining Convention EVER. So get ready and come—June 8, 9, and 10.

Yours in Christ,

R. C. BOYD, Pres.

High Point C. E. Union

High Point.

"Jenkins claimed that I insulted him."

"Did you give him any satisfaction?"

"I guess so. He pounded me until he was tired."—*Boston Transcript.*

SOCIOLOGICAL CONGRESS TO MEET

Blue Ridge, N. C., which is 13 miles East of Asheville, has been chosen as the city in which the Sixth Annual Session of the Southern Sociological Congress will be held July 30 to August 3. The Congress this year will be conducted as an open forum for the free discussion of some of the South's most vital problems, such as the home, public health, social work in the church, administration of law, industrial relations, temperance, travelers' aid, race relations, and amusements. On account of the exceptionally low railroad rates and the ideal location for a mid-summer conference, an unusually large attendance is expected.

The headquarters of the Congress has been moved from Nashville to the McLachlen Building, Washington, D. C.

WHAT A PITY!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to it normal health. 50 cents a box. From druggists or by mail from **Shuptrine Company, Savannah, Ga.**

CANCER SUCCESSFULLY TREATED AT KELLAM HOSPITAL

The record of the Kellam Hospital is without paralle in history, having successfully treated without the use of Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

Advt.

WANTED: 5000 persons to pay their Subscriptions to The Christian Sun during 1917
RECEIVED 1036
"I'll make it one more"
U.S. MAIL
50¢
$1

WISE AND OTHERWISE

Two Glasses—Revised Version

There sat two glasses, filled to the brim,
On a rich man's table, rim to rim;
One was ruddy and red as blood—
The other was clear as the crystal flood;
The one was water—as you have guessed—
The other one—it must be confessed—
Was strawberry soda—for nothing stronger
Stands on the sideboard any longer.
—*New York Tribune.*

Mild

Jim had been in a little trouble over a fracas in which a lodge brother and a coronor had played parts, and the end was that Jim was sentenced to life imprisonment. He was led from the courthouse to the station on his way to the penitentiary. A friend met him and inquired his fate.

"How long de judge give yo'?" the friend asked.

Jim smiled genially.

"De judge ain' hard on me," he replied, "he jes give me *frum now on!*"—Evening Post.

A Hearty Eater

"John's makin' a food crop for his own private appetite," said the Billville parent, "and Lord help the rest of us if we don't whirl in now to help ourselves, for that boy kin eat a egg trust for breakfast, a spring garden for lunch and a beef packery for dinner; and jest as like as not he'll turn right 'round and ask if it ain't supper time!"—*Atlanta Constitution.*

Southern Literary Note

"You can't lick the Kaiser by writing poetry," says a New England contemporary. Don't underestimate the war value of poetry. The North Carolina poets are writing some that would destroy a German army unless the soldiers wore blinkers, so they couldn't read it—*Houston Post.*

A Suspicion

"Why is George Washington described as 'first in war and first in peace'?"

"I dunno," replied Senator Sorghum. "I suspect somebody was trying to square him with both the preparedness people and the pacifists."—*Washington Star.*

The Food-Grower's Wail

I planted my seeds with every care
Where they get the sunshine and the air;
Success does not my efforts crown—
Could I have planted them upside down?
X. A. H., in New York Mail.

The More Delicate Sense

"Bobbie, your face wants washing. Did you look at it in the glass this morning?"

"No, mother, but it seemed all right when I felt it."—*New York Sun.*

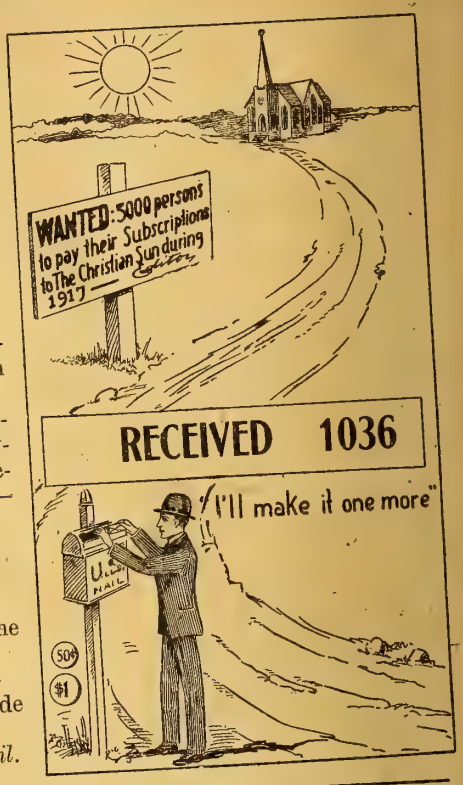
"I'm afraid," said the junior member of the law firm, "that we are causing our client unecessary trouble."

"O, that's all right," rejoined the senior member; "well charge him for it."—*Boston Transcript.*

"Our last cook stayed with us six months."

"What! Really?"

"Yes—she broke her leg in three places an hour after she arrived and the doctor wouldn't let her be moved."—*Buffalo Express.*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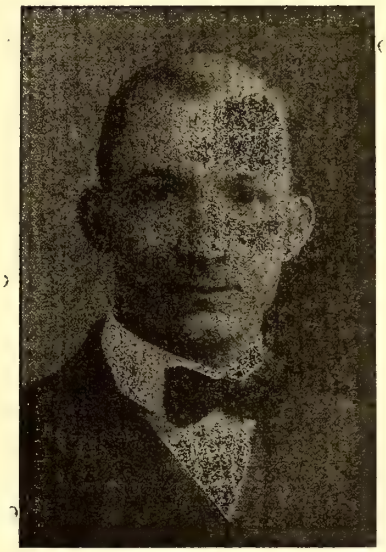


REV. R. F. BROWN

Pastor of the Chapel Hill Christian Church and Student in the Graduate Department of University of North Carolina

Vol. LXIX } ELON COLLEGE, N. C. WEDNESDAY, JUNE 6, 1917 { No. 22

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

Editorial

COMMITTEES THAT COMMIT

We have no criticism with the committee system. It is democratic and satisfactory. But we do raise a protest against those who are placed on committees in the Church and stay *placed.* Standing committees, if you please, and *stand* they do. The appointment of a committee is usually to save time and give time for consideration. So many committees are clogs in the wheel. Give us that committee that commits and that officer that officiates.

* * *

PLEASURE FROM BEING CROSS EYED

A great many persons get pleasure out of being cross eyed. Not from a natural way, however, but from the habit of following the daily grind until their eyes get crossed. Their eyes get set and then expect others to see from their angle. Their way becomes the only way. No one else is right—the world is wrong. The trouble is that their eyes have become crossed and set and we have closed all avenues to knowledge and truth and beauty. They are really proud of their ignorance and get pleasure from boasting about it.

* * *

$ $ $ $

The dollar is the aim of no few men; with them it is the age of gold and not the golden age. They hoard away the goods of this world as if they could take a fortune with them when they depart. We have no quarrel with them; prudence is not practised enough. Our plea is to lay up treasures of eternal lift while you live "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves do break through nor steal" (Matthew 6: 19.)

* * *

THE BALANCE OF LIFE

"With most persons life is on a balance," said a friend the other day. And that it true. Just a little bad influence may turn a man from the ways of peace and righteousness to a life of sin and shame. A kindly word, a brotherly touch, or some deed in His name may be the means of changing a life. Make well of your opportunities to do something for Christ and His Kingdom. Watch out for those whose lives are on a balance and endeavor to turn them in the right direction.

* * *

"ANOTHER FOOL"

"Another fool," said a member of the State Association of Orphanage workers, as he saw an old friend of his enter the meeting of the Association for the first time. The man who was making his initial visit to the State Association meeting had been a prominent county officer, receiving a good salary, and his work not even to be compared with the work of an orphanage superintendent. The man who said that the other fellow was a fool did not mean that the man was a fool because he had accepted the responsibility of caring for an orphanage, but because he had changed positions. But here comes the lesson of this note: the men who do the world good oftimes do themselves material harm. Without such sacrifices for our institutions that call for the best of men, such enterprises could not and would do their best or fill their mission. Thank God for the man who can choose between two jobs without considering their duties and the face of the eagle on the symbol of wealth.

* * *

GREAT MEN AND SACRIFICES

These days are certainly calling for some sacrifices that are great. Men of means are placing their wealth at the disposal of the government. Men with brawn and brain are offering themselves. Dr. Henry Van Dyke is among the class of men offering their services to the government. Dr. Van Dyke recently landed in this country from a trip in England and France. On his way he wrote a poem indicative of his observations. Here are a few stanzas from the poem:

Wolves of the sea are hiding
Closely along the way,
Under the water biding
Their moment to rend and slay.

Black as the eagle that brands them,
Black are their hearts as the night,
Black as the hate that sends them
To murder, but not to fight.

Lord of the winds and waters,
Bring our ship to her mark,
Safe from the game of hide and seek
With murderers in the dark.

CARD OF THANKS

I wish to take this method to thank the members of Holy Neck church, and all my friends in general, for the nice suit of clothes given me recently; and also for the many favors in the past. May God's blessings rest upon each one of them. Also our beloved pastor. Owing to my affliction I cannot attend church as I would desire to but I am with the members in heart.

JOHN T. CROSS.

Don't stop your paper now—to do so means that you are unwilling to stand with your church when it faces a crisis. *Don't be a slacker.*

NOTES AND PERSONALS

Note our list of workers for May. One thing noticeable about this is that about the same ministers' names appear each month. These men, too, have the largest per cent. of their membership taking THE SUN That plea with some that "my field has been thoroughly worked" will not do. The men who put up this plea are those that rarely ever send us a subscription. These are facts—not supposition or guess work.

We present on page 15 of this issue a facsimile of the first page of THE CHRISTIAN SUN for the initial number. Of course the printing on our press is neater, but the form, size, heading and content is identical. THE SUN was issued monthly for the first few years, was very small and the price was $1.00 the year. The paper is now three times as large, 52 issues instead of 12 and the price only $2.00 for that many copies. Just three and eleven-thirteenth cents each, whereas $1.00 per year for a once-a-month issue was eight and one-third cents per copy.

GENEROUS FRIENDS

In addition to the list that appeared in THE SUN last week, the following sent $2.00 each for their subscription before June 1:

G. W. Ellington ..... Manson, N. C.
Mrs. G. M. Jones, ... Burlington, N. C.
J. C. Ellis, ... Portsmouth, Va.
E. E Holland ..... Suffolk, Va.
Mrs A. A. Terrell ..... Columbus, Ga.
Ollie V. Cockes ..... Elberon, Va.
W. J. Lee ..... Bennet Creek, Va.
Miss V. V. Ellis ..... Suffolk, Va.
J. E. Harrell, ... Norfolk, Va.

Thanks to all—this list and the other—and may blessings attend their kindness!

Announcement of a new book by President W. A. Harper has just been made by the Fleming H. Revell Company, New York City. The book contains 160 pages on principles of Christian ethics. The title is "The New Layman for The New Time."

The publishers' note in regard to the book is as follows: "The author, a man long identified with all types of Christian work, denominational and interdenominational, addresses a stirring message to his fellow-laymen. Full of hope for the new time, he challenges the men of the Church to take their rightful places as priests and kings unto God. The man who reads this stimulating searching volume, without feeling and assuming a new responsibility in Christian service, will be already the type of layman the new time demands or a fossil incapable of response to wholesome stimulus."

The introduction is by Amos. R. Wells, Editor of the Christian Endeavor World, and of the book he says, "It has a wonderful mission before it."

This book leads away from that foolish and blinded idea that has been handed down to us from ages gone bye, that only the minister of the flock need study. In every progressive enterprise all those who participate must work and study. The denomination that looks only to its ministry for leadership must necessarily tread the slow road. The church of God is finding itself—and that new awakening is finding support in the laity. This is a new day, a new time, and circumstances of this era are bringing "new" men; men who can handle the situation of their time. We are glad that such a work as this has been brought out by one of our own men. We as a denomination need to enlarge the vision of more of our laymen, and to all who seek such help, we commend President Harper's book.

HONOR ROLL FOR MAY

The following sent us subscriptions during May:

J. L. Johnson, Holly Springs, N. C. 22
T. J. Green, Ramseur, N. C. 10
L. I. Cox, Elon College, N. C. 9
P. T. Klapp, Elon College, N. C. 5
B. F. Black, Holland, Va. 5
W. W. Staley, Suffolk, Va. 5
J. W. Holt, Burlington, N. C. 4
J. V. Knight, Newport News, Va. 2
Mrs. Emma Jones, Liberty, N. C. 2
A. W. Andes, Harrisonburg, Va. 2
J. O. Atkinson, Elon College, N. C. 2
John Taylor, Delta, Ala. 2
F. C. Lester, Elon College, N. C. 2
E. M. Carter, Wadley, Ala. 1
F. M. Carlton, Durham, N. C. 1
E. S. Norfleet, Holland, Va. 1
H. W Elder, Richland, Ga. 1
H. Scholz, Macon, N. C. 1
Miss Jewel Hatch, Pittsboro, N. C. 1
Mrs. S. V. Holt, New Hill, N. C. 1
H. H. Butler, Suffolk, Va. 1
Mrs. I. T. Pierce, Sunbury, N. C. 1
Mrs T. J. Simpson, Stokesdale, N. C. 1
Mrs. B. D. Crocker, Suffolk, Va. 1
T. S. Cheek, Efland, N. C. 1
I. A. Luke, Holland, Va. 1
Miss Alma Bowden, Norfolk, Va. 1
Miss Ethel Wilkins, Cypress Chapel, Va. 1

Total 87

Thank you kind friends, do the same thing again and get others to do their "bit."

President Stevenson, head of the Boston Christian Endeavor union, is now an officer in the navy. He is a lawyer, and sacrificed a comfortable income in order to "do his bit."

ONE CENT more per week pays for your paper at the new price.
How does this compare with the increase in price of other things?

Seminary Course in Rural Economics and Sociology For Country Preachers

I. Why Such a Course Should be Established.
II. Special Phases Needing Emphasis.
III. Why There are No Such Courses at Present.
IV. Books of Special Value in Such Courses.

By REV. R. F. BROWN

(Continued from last week)

When this question is studied in the proper light the first great problem that will assert itself will be that of illiteracy. Illiteracy is a menace to industry, politics, and religion. It is an ill that is appalling. In 1880 there were 33000 white adult illiterates in North Carolina, while in 1910 there were 108000. The number has increased to amazing proportions. In 1880 there were 44000 white illiterate voters in this state, while in 1910 the number had increased to 49000. This goes to show that something is wrong and that some remedy should be sought and that right soon. To keep this number from further increasing, precaution must be taken, because in North Carolina, according to the Commissioners Report on Education for 1911, there were then 368135 white children, and these children are looking to the institutions for their education. The largest per cent. of these are country children, and must, therefore be taught by rural men and women. The minister is to play a great and important part in their education, and if his education is not adequate he cannot suggest and help to direct the education of the prospective men of our country.

2. The prospective rural pastor should have a comprehensive knowledge of the different fields of farming. Farming today is done on a scientific basis and requires a technical training. Special emphasis should be placed upon this topic as an essential part of seminary training. The minister is to live among his people. It is his task to interpret their ideas, to make place for more scientific farming, to introduce new schemes for soil preparation and to know whether, when and how to market the products. His is a large task and without special training along this line it will be impossible for the minister to meet the needs of the field which he is trying to serve.

He must be an organizer. This would involve no small amount of study on his part. He must organize corn clubs for the boys, tomato clubs for the girls, and improvement leagues for the community. Organization, is necessary. It fills an important place in the solution of the rural problem that cannot be supplanted. It is fundamentally the test of class efficiency. A class that is so mighty in the world civilizaton as the farming class should have an efficient and an effective organization. It is my opinion that the world progress will always be marked in terms of the efficient operation of the farmer. Organization serves not only to test class efficiency, but also to conserve class efficiency. It appears to be an easy matter for a class to maintain an organization that enables it to grow, conserve its own interest, and make itself really felt in state and nation, but it takes patience, forethought, and hard work.

Organization has an educational and a social value. As soon as the matter of organization is spoken of the people who contemplate participating in organizing begin to discuss the advisabilty of the project, the social worth and influence it will bear to the community, as well as the political results. Thus the scheme is educational.

3 The third point needing emphasis is how to best deal with the social ills of the community. In many rural communities the social trend and tenor has been misdirected. It is the task of rural ministers to redirect the social tendencies of his parish. No doctor can cure a disease until he locates the cause. And no sensible doctor will give medicine until he has first learned the seat of the trouble and knows what will be best suited to the case. The pastor may sometimes, and often times is, painfully aware of the infelicities and the unfavorable condition of his field and along with it goes the feeling of his absolute inability to meet the needs. There is a frequent breaking in upon his mind and soul, a consciousness of the fact that he has been unable to furnish himself as completely for the task as he would like, and perhaps we can hear Him say between sobs:

"Oh it is hard to work for God,
To stand and take his part
Upon the battlefield of life
And not sometimes lose heart."

But there is no need of such a painful experience as this on the part of the minister. The proposed course in the seminary will exterminate the ills. When he has given this subject of social work a thorough study and has gone into the very heart of the matter, in doing practical work as a part of his training he will be prepared for his job in his ministry he is to come in contact with shrunken households. He will see many aged, infirm, sick, sorrowing and dying people. These and many oth-residues that are impoverished that were in time gone by cheerful. These make up a great and preponderating part of the minister's every day life and environment.

We do not need to look as far as China or Labrador to see these problems, but they are at our door. A course should be introduced that would interpret fully these problems. Such a study is essentially a home mission study. Men respond frequently and gladly to the romantic call of foreign missions; but hold a deaf ear to the pathetic call of the next door neighbor. The call is one that should cause the men to pause who seek to serve their fellow men. To-day the call comes up from the tillers of the soil, from the unfortunate, from the man in the gutter. He is your brother, and "I am my brother's keeper." It is a call for practical men, aggressive men, and men of broad and comprehensive vision. It is a call to men who have the power to bring things to pass and show up tangible results. It is a call to men who grow new and frequent crops of high ideals and dare to garner them in with zeal and zest. It is a call to men who can "see through a glass darkly" and discover the abiding issues that the brother of the clods must face and conquor. The call is great. The home mission cause is one that needs men who regard the task as a worthy one. No cause should merit nor does merit the strength of the men of the hour more than the home mission cause. Ministers should hasten with commendable speed to the men now toiling in the rural fields with a message of hope, of cheer, of encouragement. It is the minister who should help the farmer to grip the leaverage of power and develop into fountains of perpetual usefulness.

(To be continued next week)

DESIRE

What is desire? Is it not the inward wish for the realization of some good, either real or imaginary? You say that does not cover all the subject, for sometime the desire is for an evil—for what is bad. True, but does not the one desiring think of what he desires as a good to him? Desires may be natural or acquired. It is this fact that makes the subject of such great importance. Only proper desires should be cherished, and they should be kept under normal conditions is natural and effort to procure the proper means of satisfying the dseire is commendable.

False Desires

But when one desires food, not because the system demands it, but because of the pleasure experienced through the sense of taste, he is not gratifying a natural desire but an acquired one—a false desire, which may work disastrous results, for whoever endeavors to meet the cravings of such an acquired desire is in danger of pursuing a course that will undermine his physical health and destroy his moral sense and leave himself a spiritual wreck. When one gratifies a false desire he has not only that one desire to contend with but a whole troop of kindred desires which that one tinroduces.

Mastery in All Desires

It is always easier to suppress a wrong desire than it is to satisfy those weakened by its gratification. A desire for plenty is proper, but who stops craving wealth when he has all he needs? The desire for wealth, like many other desires, becomes insatiable. One may not always reveal his motives for getting wealth, but the fact that men who determine to be rich fall into temptation and a snare and into many foolish and hurtful lusts which drown men in perdition, shows that they are following an acquired desire that is not good.

Wealth-getting

Wealth-getting may be a blessing and will be if one uses his wealth to help bless humanity, but when one's love of money becomes a root of every kind of evil and causes him who seeks it to grow covetous and allow himself to be seduced from the way of faith and righteousness and finds himself harrowed with remorseful feelings, the gratification of his desire has become a curse. Evil desires ought to be suppressed and good desires kept under control, for only in this way can true happiness be attained.

Character

What are the tendencies that reveal character? The Greek word for character means *something written in.* What are the things written in your nature that others read, and reading, know your character? Have you ever seen a boy or girl with a tendency to laugh at sacred things? You remember how much Esau got for his birthright.

A Profane Person

A profane person is one who has no regard for sacred things. If you have no reverence for what is sacred, you show you have something written in your nature by which others can tell your character. A profane person has little of which to be proud, but much that may bring lasting regret. If you sneer at those who are conscientious in their dealings with their fellows even to the payment of the last penny, you may show something written in your nature which may some time bar you from positions of trust.

Looseness

Looseness in little things prepares the way for laxity in great things. "He that is unjust in that which is least is unjust also in much." There is no point in life where one can afford to neglect the slightest influence in character-building. One unsound piece of timber in a bridge may weaken the entire structure. A slight divergence from the principle of uprightness in early life may bring moral ruin in later years. Make character-building an impotant work of life and remember character should be built for the eye of God.—*The Sunday School Herald.*

THINGS THEY SAY

"The Banker has to be saved in exactly the same way as the janitor who sweeps out the bank."—*Billy Sunday.*

"Football has ceased to be recreation; it has become labor."—*Dr. G. W. Anderson, Director of the Yale Gymnasium.*

"As a rule, the pedestrian is not willing to contribute his share to eliminate the causes of automobile accidents."—*President Rowe, of the American Automobile Association.*

"It exasperate me to think of the hundreds of millions we spend in Switzerland, when nature offers in our own west all the beauties of Europe."—*Congressman F. H. Gillett.*

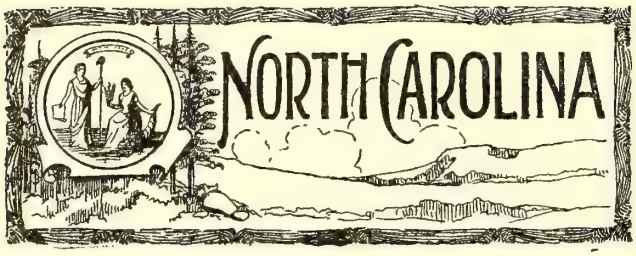
A DAY IN NEW YORK CITY

Every second-four visitors arrive in New York.
Every forty-two minutes a new business firm starts
Every forty-two seconds a passenger train arrives.
Every three minutes some one is arrested.
Every six minutes a child is born.
Every seven minutes there is a funeral.
Every thirteen minutes there is a wedding.
Every forty-two minutes a new business firm starts up.
Every forty-eight minutes a building catches fire.
Every forty-eight minutes a ship leaves the harbor.
Every fifty-one minutes a new building is erected.
Every one and three-fourth hours some one is killed by accident.
Every eight and one-half hours some pair is divorced.
Every ten hours some one committs suicide.
Every night $1,250,090 is spent in restaurants for dinner.
Every day three hundred and fifty new citizens go to New York to live.

"The second mile is the one that reveals the high-born soul. The first mile is duty, the second mile is voluntary service. Reason drives the first mile, but love drives the second. The first mile stands for Sinai and the law, the second stands for Calvary and grace."

FORGIVENESS A GREAT QUALITY

"The willingness to forget an injury and to give others credit for good intentions is a sure sign of greatness of soul. That man who said of himself, 'I forgive every body everything every night,' had reached a point where emnity could not hurt him seriously."



STATE CHRISTIAN ENDEAVOR CONVENTION

The State Christian Endeavor Convention will be held in High Point, N. C., June 8-10. The opening session will be on Friday evening, June 8th at 8:00 o'clock. This session will be followed by a reception to the visiting delegates.

The Convention will be held in the auditorium of the Graded school. It was previously planned to hold it in the Friends' Church, but owing to the fire which occurred there during the past winter, this plan could not be carried out. The Graded School auditorium was chosen because of its being the most commodious building in the city.

Preparations have been made to entertain 200 visiting delegates, and the best Convention in the history of C. E. in this state is expected. Mr. Karl Lehmann, Field Secretary of the All-South Union, and Mr. Chas. L. Evans, likewise a Field Secretary, and one of the leading C. E. workers of the country, will be in attendance for addresses and conferences. Sunday afternoon, the Junior Convention will be held, the same being the second Junior C. E. Convention ever held in the State. Mrs. L. W. McFarland, of High Point, State Junior Supt. and other Junior workers will have charge of this session, which, however, will be carried out by the Juniors themselves.

An interesting feature of the Convention will be the contest between the Davidson and Elon College societies, both of which include a large percentage of the students of these institutions. The winner in this oratorical contest will be presented with a silver cup by Mr. Karl Lehmann.

All who expect to attend the Convention as delegates are requested to send their names at once to Miss Edith Hill, 109 W. Green St., High Point, Chairman of the Registration Committee, and thus secure free entertainment.

O'KELLY'S CHAPEL

Third Sunday in May was Memorial day at O'Kelly's Chapel. It was a day long to be remembered, large congregation, good music, excellent dinner, and inspiring talks by Editor Riddle and wife and a splendid gospel sermon delivered by Brother Riddle.

For some time O'Kelly's Chapel had no Sunday school. Now they have one numbering seventy or more. This church has been a power for good. May God lead her into paths of great usefulness again.

W. G. CLEMENTS.

Morrisville.

MEBANE

Mebane church, with her enthusiastic workers, continues to lift the banner of Christ higher and higher. Next Sunday in children's day. All are expecting good work for the Lord.

W. G. CLEMENTS.

Morrisville.

CARD OF THANKS

It being impossible to see all in person, we take this means of expressing our sincere thanks and appreciation to each one of the many friends for the kindness shown during the illness of our mother. We knew she had many friends, but little did we realize to what extent they would inconvenience themselves in order to help and comfort her and us in this time of trouble.

MAMIE TATE
R. O. TATE

Elon College.

HAPPY HOME MEMORIAL AND MISSION DAY RALLY

Third Sunday morning we held our Memorial service. Sermon by the writer, the history of the organization of this church, then the roll of the deceased was read by the secretary, followed by appropriate memorial remarks. Then children formed a line and marched into the cemetery and placed flowers on every grave. Prayer by Rev. S. B. Klapp, former pastor. Then a splendid dinner was served. During this intermission, there was the mingling of friends and relatives. After an hour of recreation the congregation re-assembled for our mission rally. The service mas opened with song by the church choir, and prayer by pastor. Recitation by Sister Onnie Gillie; song by choir; Recitation by sister Belfa Powell. Song by choir; Recitation by sister Annie Hopper. Song by choir; an address by the writer, and we then a raised a part of our conference apportionments. Thus the day was spent. The congregation was large and seemed to enjoy the day. Rev. S. B. Klapp, former pastor, was present, and made a short talk sitting in a chair.

P. T. KLAPP.

Elon College.

ANTS HAVE COMBS

No creature is more tidy than an ant, who cannot tolerate the presence of dirt on her body. These little creatures actually use a number of real toilet articles in keeping themselves clean. No less an authority than Doctor McCook says their toilet articles consist of coarse and fine-toothed combs, hair brushes, sponges, and even washes and soap. Their saliva is their liquid soap, and their soft tongues are their sponges. Their combs, however are their genuine article, and differ from ours mainly in that they are fastened to their legs. The ants have no set time for their toilet operations, but stop and clean up whenever they get soiled.—*St. Nicholas.*

"Lost time is never found again. What we call time enough always prove little enough."

RISING TO THE EMERGENCY

By M. T. Morrill, Foreign Mission Secretary

One scarcely dares to forecast, even in his own mind, the probable trend of national events for the twelve months coming. Will the terrific European struggle end soon or be protracted. And what will be the effects on our own nation? How will business and general conditions be affected? Such questions Omniscience alone can answer. We cannot tap the wires of Providence and steal a march on the future. Men who should be thoroughly informed, who have access to information most of us cannot posses, are predicting a long, bitter-struggle—not less than two years, with a probability of more.

Already Congress has voted a seven billion dollar war budget, and that is only a beginning. It seems many more billions to supplement them, war or no war; because the government is thoroughly persuaded that military training and preparedness, an adequate standing army and huge navy, equipped for air stunts and water stunts only recently dreamed of, are necessary for our national existence. Every days' reveal how colossal is the proposed empire and domination that threaten, octopus-like, all democratic couatrins and institutions. The tentacles of espionage, and dynamite and intrigue appear everywhere. A few months ago men in America shrugged their shoulders and laughed when anyone suggested that the military autocracy of Europe has any designs against the United States, or constitutes a menace to our republic. Sentiment is rapidly changing, although as a nation we do not yet feel alarmed.

This much we may say with considerable confidence: the American people must brace themselves for a hard struggle, or preparation for it. They must recognize that Yunkerdom is after us, that to thwart it may require great sacrifice of life, and a war budget that will mean a heavy burden of taxation, with diversion of many resources and industries from their usual private commercial activities to the public welfare. Our industrial life will doubtless suffer much change.

We will be shallow indeed if we stop here in our thinking. All our institutions will be affected. Millions of homes will bear mute testimony to war's man-devouring appetite. Churches will be deprived, for a time at least, of choice young men and women, just assuming posts of leadership. At first the church may be overshadowed by the economic stress and change; but eventually the moral strain and cup of sorrow will turn people to the church with increasing appreciation. Our schools must contribute toward the common wealth by sacrificing instructors and students, and perhaps by financial toll. Funded institutions may have to curtail activity; and the great multitude of charitable and benevolent organizations depending upon current gifts and contributions, will stand upon precarious footing. And so on through the list.

But let us think the subject through. How will all this unsettling and recasting effect our personal relation to the church and church benevolences? Shall we becom equitters, and quit the church work first? The special session of the Federal Council of the Churches of Christ in America, recently in session in Washington, D. C., voted that "the hour lays upon us (as Christians citizens) special duties," among them "to maintain our Christian institutions and activities unimpaired, that the soul of our nation may be nourished and renewed through worship and service of Almighty God." Not only the nation, but every comunity and every man and woman of us will especially need the church and its ministration in war times. Where else will we get our Christian ideals, moral stamina, comfort and encouragement? Where the buttress of our civilivation? Where our benevolent inspiration?

Therefore, we must resolve by the Almighty's help to maintain the church, even if it should involve sacrifice and great inconvenience. The "soul of the nation" is worth more than all its industries. Let our curtailing not begin with church support. Not even war can justify us in dealing dishonestly with God and the work he has for us to do.

What about our war-time relation to our missionary work, home and foreign? Think carefully now. When was that missionary work needed more than it is now? When was there chance to make it count for more than it will right now? The Lord's command to evangelize never has been countermanded, in any crisis of the world or period of distress. It lies upon us now as imperative and exacting as ever.

Let us highly resolve to fortify our missionary work against any loss, financial or otherwise. Let us determine that it shall not sucer or fail. For thirty years and more we have been equipping it and gradually bringing it to the present point of efficiency; we must be true to the trust reposed in us, true to ourselves, true to the Lord who has prospered the work, true to missionaries and pastors cooperating with us. *The missionary work shall not suffer or fail.*

What a pity we did not pay off all our deficit before the war came! Boards in Canada and England wiped out their debts and made advance possible, and that too under a drain of men and money such as our country is not likely to experience. Why not get right at the job and clear it up by September 30? What do you say to this question? Surely by far the wisest thing will be to rid ourselves of all the deficit before we feel the pinch of war.

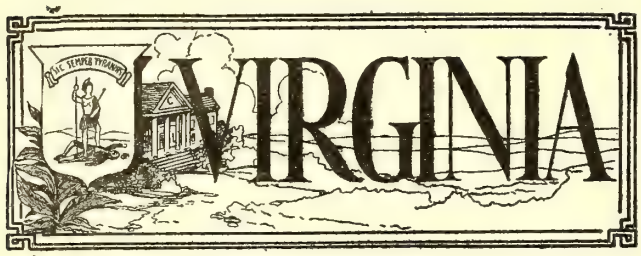
Dayton, Ohio.

LIFE

To rule myself—
To hold the silver gateway of my lips
Against the slightest word unworthy of me;
To keep that perfect purity of mind
That thinks no evil, hoping all things good;
To love all souls, unlovely though they seem,
And to give to each as it may show me need;
To be all I have dreamed, and more—to be
All that the Highest Wisdom planned for me;
All these, and these alone, are perfect.

—*Mildred McNeal.*

For patriotic reasons the United Society trustees have postponed the International Christian Endeavor Convention, which was to have been held in New York in July, for one year, provided the war is then over. The Endeavorers are urged to contribute the money they would have spent to a fund for the re-establishing of Christian Endeavor after the war in the devastated lands.



SUFFOLK LETTER

Officials, politicians, papers, and people who want easy places are making all sorts of suggestions about planting and cultivating all sorts of crops to help feed the world and win freedom for humanity. But this gratitous advice comes from people who do not follow the plow nor use the hoe. I am not ignorant of the fact that people who do not till the soil may not give advice that will help those who do; but my criticism of this wholesale advice is that it assumes too much and accomplishes too little. If the farmers were to offer a sort of universal advice to the merchants, manufacturers, or professional men of the country it would be counted not only gratuitous, but of little worth. The presumption is, that each avocation is fairly well acquainted with its own situation and, out of its own experience, has developed a sort of common wisdom suited to its needs. The truth is that change in market conditions and change in seasons may suggest change of plans for those who produce the food for man and beast.

Only a few months ago the price of cotton seemed to offer inducement to the Virginia farmer to increase the acreage in cotton and reduce the acreage in peanuts; cotton was eight cents and peanuts less than four cents. Then peanuts mounted to eight cents and the late, cold spring killed the early planting of cotton, and the judgment changed with these changed conditions. That is the sort of conditions that confront farmers through the years. In other words, no one can tell farmers what to do any more than governments can tell Generals on the field what to do. Ability to meet emergencies must be the highest law for those who plant and cultivate the crops that sustain the world.

But, in view of the present conditions on the farm and the demand for *all* farm products on the markets of the world, and the lack of labor in the fields, one may make a suggestion that relates itself to the farm. It s this:—Your young men wth strong bodies and without money, could unite, lease a farm, secure sufficent backing to operate ONE YEAR, decide to work together and to stick to the field as closely as a clerk has to stick to the store, economize at every point, and do their own work. It would only be a few years before they would be independent and could own a good farm of their own. Why would it not be wise for young men to co-operate in farming as well as any other business? This might be called *The Farming Quartette* and it would be as interesting as a singing quartette and might contribute as much to the real interest of the farm as a Male Quartette to a concert. One young man by himself on a farm could not accomplish much, but a group of four could make a farm blossom as a rose. With modern implements and scientific knowledge and present prices for farm products it seems to me that young men thus banded together might not only make a fine farm, but good money as well. It is worth the experiment and there are, no doubt, many who would be willing to finance such an undertaking.

As there seems to be a feeling on the part of the government to exempt farmers from military service in the selective conscript act, because of the necessity for food products to feed not only this country but other countries engaged in war it would see a good time for young men to serve their country *in the field behind the plow rather than in the field behind the gun.* If the millions in the field of war were now in the field of agriculture it would make the world an eden as compared with the devastation which war has made in Europe within the last three years. And that it what will come to pass when Christian Democracy beats swords in to plowshares and spears into pruninghooks. When the nations put as much money and as much life into the missionary and evangelistic effort to save men as they now put into war to destroy men, the "kingdom of this world will become the kingdoms of our Lord and His Christ." For this all Christians ought to pray in spite of the world war. The church has lost much of her efficiency by division, each standing for some good truth instead of taking the best out of ALL and making one united church to fight the evils of the world instead of fighting one another. If the peace view of the Quakers had been incorporated into PROTESTANISM for the last FOUR HUNDRED years the present war would have been impossible. Protestanism must come together in the near future and teach the world the real gospel of Jesus Christ. The Federal Council of the Churches of Christ is moving slowly in that directon

W. W. STALEY.

ROSEMONT-BEREA

The Rosemont revival began on the last Sunday in April and ended on the second Sunday in May. The pastor did all the preaching. With the exception of three rainy nights, the congregations were good throughout the meeting. The audiences were attentive and earnest. The music was uplifting and inspiring. A number reconsecrated themselves to Christ; the church was revived, one on profession of faith and two by letter. The meeting was by far a greater success than the numbers received into the church might indicate. Doubtless seed were sown that will yield a good harvest in a day to come

The services at Berea are well attended, and we feel will increase from time to time. Since the coming of favorabl weather with the attendant improvements of roads, there has been an appreciative increase in the Sunday school.

Our work on this pastorate so far has been very enjoyable, and we look forward to greater joys and successes as the months go by. The outlook is a hopeful one.

G. O. LANKFORD.

The turning point of our lives is often decided by little things. Be careful of everyday little acts, for they may be the means of changing your life for good or evil.—*Lutheran Young People.*

Woman's Board of Missions of the Southern Christian Convention

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Mrs. A. T. Banks, Vice-President .....Henderson, N. C.
Mrs. W. H. Carroll, Secretary .....Burlinton, N. C.
Mrs. W. T. Walters, Treasurer .....Winchester, Va.
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Mrs. J. W. Patton, Supt. of Cradle Roll .....Greensboro, N. C.

BOARD MEETING

The Woman's Home and Foreign Mission Board of the Southern Christian Convention will meet during the session of the comng chautauqua in July. The exact date will be announced later.

MRS. C. H ROWLAND, Pres.

MISSIONARY CRADLE ROLL

June is the month that we observe Missionary Cradle Roll Day. There is such an interesting program n thie play "Christian Missionary" and we believe that they are not any of our societies but what can have a most delightful evening wth the children. Let every society try it and spare no pains both for the sake of our own babies and the other babies, too.

THE DOGENSAGA LOT

By reference to the May Christian Missionary, you will see that almost the amount asked for the Dogensaga lot—$2600.00 has been received. But since we were not more prompt to get our funds in hand, the lot the committee had in mind has been sold and we will have to secure another at a greater cost no doubt. So let us still work for the Building Fund, that when the call comes all things may be in readiness. In every society in our Southern Conventton, we want at least ten dollars raised for this purpose, which means a life-membership for anyone the Society may designate.

CHURCH ENTERTAINMENT

Suffolk, Va., May 21—An entertainment was given tonight by the Woman's Home and Foreign Missionary society of the Christian church in the Sunday school room of the church.

The feature of the evening was the address by Commonwealth Attorney S. E. Everett, on the effect of the war on missionary activities.

Vocal selections were rendered by Mrs. J. M. Darden, Mrs. J. C. West, Miss Kendrick, Miss Katie Brinkley, Mrs. Lizzie Carr Brinkley and W. W. Ballard, instrumental selections by the high school orchestra, and readings by Misses Naomi Kendrick, Helen Hosier and Myrtle McLeary.

A debate on the advantages of city or country work was given by Mrs. W. R. Mitchell and Mrs. B. D. Crocker and Mrs. W. E. McClenny and Mrs. F. E. Butler.

The proceeds from the silver offering taken at the door went to the treasury of the society, to be devoted to missions.

The Sunday school room was beautifully decorated with palms, flowers and ferns.

A LETTER

Dear Mrs. Fry:— I have not forgotten what I promised you about inquiring more of that statue. At last I went to see about it this afternoon. The place is in Otsuka, Koishikawa. When I asked the policeman, he knew the place at once. It looks like a regular church building, with windows on the sides, wide entrance. I peeped inside. There is a place like a pulpit with an organ. The small benches were laid aside.

When I arrived at the church (it has a sign of Otsuka Kyo-Kwai (church)) and trying to find out how to get in, two women came. They said they came to get their free medical treatment, which opens from 4 p. m.. I noticed it has the sign for that also.

Finally I found out where the parsonage was which is just back of the church. Both the master (the man whom we were told to call, at Asakusa) and his wife were out but then there was a young boy who was quite equal to understand what I wanted. He said they have no picture postcards printed, nor the tract-like history of the lady. So I asked if they have something in the line of books. He brought out two nicely bound books; each has the title of "Urin I wa Ko." They are two different books, one a little larger than the other. Both have some photos. One kind is y 1.00 and the other is .60 sen. I think both tells quite fully, and interesting. If you wish to get one of these copies, I shall be glad to have it sent to you.

Yesterday we celebrated President Yojima's 85th birthday at the W. C. T. U. Headquarters. It rained, but quite a good many came out. Soon after the meeting began, Mrs. Smith, the mother of Mr. Art Smith came and surprised us. Of course she came by an invitation, but we did not know whether she would come or not. Madam Yojima was making a speech when she, (Mrs. Smith) came, but she stopped talking, got up and shook hands with her, and told everyone to follow.

After some things had been translated to her, Mrs. Smith, "Smith San no O'KASan" so she is generally called, made a little speech also. She spoke about being interested in the W. C. T. U. work in America. She is from Indiana.

She tried each kind of Japanese food at dinner. She seemed to have enjoyed the gathering. She is a very strict Sabbath. The company made preparation for Mr. Smith to fly on Sunday the 29th, but when his mother heard of it, she would not listen to it, she would not let her son fly on Sunday.

I may be repeating what you already know. Good night.

Sincere yours,
REN HAMAGUCHI.

Dear Sun: Think you would like the above letter, that was not written for print, but to help me study up the Buddhist saint who has become a "god" and whoes statue is the only statue Japan has of a woman.

SUSIE V. FRY.

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

EXCERPTS FROM THE PRESIDENT'S REPORT—1917

To the Board of Trustees of Elon College:

DEAR BRETHREN:—

The session 1916-1917 has been one of uncertainty because of the war situation, but on the inside mothers have moved pleasantly and satisfactorily. We have with ease reached our 400 students. At first we were overcrowded. This has suggested the propriety of reducing our enrollment to 350 next year and we shall have a difficult situation to contend with, but shall endeavor to maintain our standard.

THE FACULTY

Our Faculty has been earnest and loyal as in former years. Harmony is our outstanding characteristic.

We regret exceedingly this year to lose from our teaching force of their own choice some of our most devoted members.

Dr. J. O. Atkinson, our College pastor, resigns after being officially conected with the College since its foundation, to become Mission secretary. With a high appreciation of his services and of our own loss we can however but agree to his decision.

Dean W. P. Lawrence, for more than 20 years an officer of the College, asks for a year's leave of absence to recuperate from his illness of two years ago. He has been fortified and efficient. To fill his place will be baffingly difficult. Let us hope his retirement is but temporary.

Mrs. A. A. Riddle and Miss Lois Baird Davidson have served Elon's every interest efficiently. They resign and with our regret. Their services to the college will long be cherished here. Mrs. Riddle's assistant, Miss Grace Aldridge has made us a splendid teacher. If we can afford two art teachers, she should certainly be elected. I refer this matter to you.

Miss Josephine B. Atkins in January became Mrs. R. A. Barnhardt, and then resigned. She had been with us only four months, but had shown herself to be very efficient.

Again we must express our sincerest regret at the loss of these earnest workers.

FACULTY INSURANCE

Dr. W. P. Lawrence presented a scheme of group insurance for the Faculty and Officers of the College to a recent session of the Executive Board. The premium is to be one per cent. per annum on the salary received and a year's salary to be paid by the Insurance Company upon decease of any one of the insured. It is a new step in educational circles in North Carolina, but a commendable one. Something ought to be done to help the families of our workers after their decease and even to care for them after a certain age. I refer the matter to the Board for Consideration.

INTER-COLLEGIATE DEBATES

This year for the first time we embarked into the arena of inter-collegiate debating. We joined issue with Presbyterian College of South Carolina and won a double header from them. A debate arranged with the A. and E. College of Raleigh was called off by that institution because of the war. We have signed up with that College for a series of three debates, the first of which is to be held next November. We also expect a series with Presbyterian College.

THE CALLED SESSION

By oversight last year the Board failed to take action on my recommendation to sell the Western Union stock, should it reach par. When it was considerably beyond par, a called session failed to show a possible quorum and the matter is again referred to you.

SPECIAL FUND

We have done what we could to collect on this fund this year by correspondence and visitation on the side. No general field effort was instituted because many of those who were in arrears said in letters they would pay just as readily without it.

The fund shows the following condition:

Balance to its credit last year	$2,735.85
Collected this year	1,043.50
Total	3,779.35
Less amount debt reduced this year	15.00
Total	3,764.35

ALUMNI FUND

I am glad to report the completion of the Alumni Fund by the generous response thereto by the class of 1917.

The financial condition of this fund is as follows:

Balance on hand last year	$ 948.85
Collected this year	1,234.55
Total	$ 2,183.40

THE $125,000 CAMPAIGN

I refer to you for consideration what we shall do now with the campaign for $125,000 which the Southern Christian Convention gave us permission to inaugurate.

ENDOWMENT ADDITIONS

We have added to the permanent Endowment this year as follows:

Dr. E. H. Bowling Fund	$ 215.00
Alumni Association Scholarship Fund	100.00
Dr. T. C. Amick Fund	50.00
Dr. J. W. Wellons, Annuity Bond	400.00
A. B. Farmer, Annuity Bond	1,000.00
Total	$ 1,765.00

The Treasurer's report and that of the Investment Committee will show how these funds have been invested.

The Theological Department fund of $24.25 has been increased $0.97 by the accrued interest and now amounts to $25.22.

Donations

We have received the following donations this year for current expenses:

Francis Asbury Palmer Fund	$ 4,000.00
A Friend	500.00
A. C. C. Education Board	275.00
Library, Three Friends	3.00
Total	$ 4,778.00

Intercollegiate Athletics

Intercollegiate athletics have this year been under the College control. We elected Prof. A. L. Hook, Graduate Manager and I have asked him to make a written report to this Board. I have also invited Coach Johnson to visit the Board at such time as you may agree most convenient.

The College Bursar

Capt. H. E. Jorgenson has made us a very efficient Bursar this year. I have asked him to submit a written report to this Board, which accounts for the omission of the usual financial figures from my report.

The Board is due to express sincere thanks to Supt. Chas. D. Johnston, Rev. C. B. Riddle, and Dr. G. S. Watson for their faithful, efficient services as our auditing committee.

The Phipsicli

I am happy to report that the College Annual, The Phipsicli, has more than paid expenses this year. The Business Manager and Editor-in-Chief consulted with me regularly and the results have been exceedingly gratifying.

Dr. Moffitt's Portrait

The six classes that graduated under President Moffitt presented a life size oil portrait of him to the College to be unveiled on the 29th at the graduation exercises. I have asked Prof. Alonzo C. Hall to present it and Dr. W. W. Staley to accept it, subject to your approval.

Extension Bureau

In January we opened an Extension Bureau in Burlington for violin, voice, and piano. Later art was also added. The experiment has resulted as follows:

Total Income	$ 171.00
Total Expense	110.50
Net Gain	60.50

Shall we continue it?

Death of Trustee Wm. H. Jones, Jr.

On August 5, the college sustained a severe blow in the death of our financial stabilizer and devoted trustee, Wm. H. Jones, Jr. He was at all times a faithful adviser and invaluable counsellor. I suggest that a committee be appointed to draft suitable resolutions.

Health

Again for the 11th time in unbroken succession I am privileged to report no death or even instance of serious illness in our student body.

Financial Situation

Balance from last year	$ 3,278.28	
Money Collected by the Treasurer	16,350.37	
Money collected by the Bursar	50,674.91	
Total		$ 70,303.56
Disbursements for the year		68,616.58
Net balance in the Treasury		$ 1,586.98
Accounts Receivable		$ 14,032.38
Accounts Payable		3,760.36

Respectfully submitted,
W. A. Harper, *President.*

COLUMBUS

I feel as if the Christian Church is making some progress in Columbus. I wish to confine this letter more especially to the work at Rose Hill mission. The situation as I see it here looks a little brighter than it has for three years. We have recently closed a splendid revival meeting. Rev. H. W. Elder, Richland, Georgia, was with us and did most of the preaching. As usual Brother Elder preached some very strong gospel sermons. He is proving himself to be not alone one of the greatest church builders in our midst, but there are few who excell him as a revivalist. I feel that the influence of his powerful sermons will be felt for many days to come. As a result of the revival there were fifteen members added to the church, and we feel that a great deal of good was accomplishd in the reviving of the church. To date we have received twenty-one members since the Christmas holidays. Brethren, we beg a continued interest in your prayers.

B. J. Earp.

CONSISTENCY!

In view of the stupendous material resources of this nation, which has undertaken to finance and feed a half dozen bankrupt nations of Europe and which staggers not at the raising of sums of money running, not simply into the hundreds of millions, but into the thousands of millions, does it not weary you a little to see going the rounds of the newspapers the statement that just now in these war times we cannot afford to stop the manufacture fo liquor for the reason that we are not able to lose the annual revenue from the liquor tax? That plea is being made very prominent in the daily press just now. It is the same old plea that we have heard since the fight against liquor began. Let our people press as they have never pressed before the battle for national prohibition as a war measure. So long as we are able to take over a hundred millions of grains annually to feed the stills of the liquor makers, it will be hard to make our people believe that the food siuation is as serious as it is.—*Nashville Christian Advocate.*

When asked what good deed he had done that he expected mercy in the world to come, Rabbi Chanina answered and said: "Once upon a time my own money, which I intended spending for my own pleasure on the feast of Purim, somehow or other got mingled with the charity money intrusted to my charge, and I did not take it back again, but gave away the whole of it to the poor." "If this be so," said the other, "may my part and lot in the next world be like thine."—*The Talmud.*

I think that there is success in all honest endeavor, and that there is some victory gained in every gallant struggle that is made.—*Dickens.*

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:—

Our financial report this week is far below what I had hoped for—in fact I was trusting that we would be able to cross the three thousand dollar mark in the month of May. It will take $105.12 next week to push across the three thousand dollar mark since January first, this year.

Our Easter Offerings to date have amounted to $1,146.14. We lack $353.86 reaching the goal we set out, last fall, to reach. Eighty seven churches have responded to this call and are glad they had a part in this undertaking. We have one hundred and thirty nine to hear from yet. To these churches and Sunday schools I want to ask this question, Are you going to let us fail in this undertaking because you have failed to contribute your part?

Do you feel that you are standing by us in this work as you should and that you are making a sacrifice for the Master in helping the little orphan children in our Institution? Perhaps your school is making a monthly contribution and making the same amount it has been making for a number of years. Have you ever thought that living expenses are more than doubled in the last twelve months? Have you ever given it a minute's thought how the Superintendent of the Orphanage has to study and plan to feed and clothe fifty one children and be able to meet all bills at the end of the month?

Do you suppose the pastors have made a three minutes' talk in behalf of the Orphanage? "When I began to try to collect for the Orphanage it was at the Thanksgiving season. My people had not been trained to give and would look upon most all collections for a new enterprise with more or less suspicion.

"I asked all the grown people who could do so freely and willingly to give one cent each and that I believed the children would like to do that much too. Nobody complained so in a year I repeated and in a year or two more some of the grown people began to give a nickle or a dime, in this way we got the habit of giving, so later on I proposed to give one Sunday's collection each month and they told me we could not do it for by keeping every cent raised every Sunday we could not pay for the Sunday school supplies. I knew this, for sometime three of us had been meeting the deficits. I then proposed to try it and if those who were meeting the balance due on the Sunday school supplies complained we would stop.

"*Result*: The school now raises all money needed for Sunday school supplies; we pay our pastor $250.00 more salary. Pay our sexton in full—couldn't pay him before. Our giving is not done but just begun. We hope the day is not far distant when we can tell you we will support one orphan in the orphanage and then more."

Letters like this one is encouraging to me and why can't all our churches and Sunday schools try this method and see what the result will be.

We are very much in need of sweet potato plants. If you are done planting why not ship your surplus to the orphanage, they will help us wonderfully and we will appreciate any amount you can ship us. Let us hear from you who have them to spare.

CHAS. D. JOHNSTON, Supt.

Report for June 6, 1917

Brought forward		$2832.33
Children's Offerings		
Nina Bland	$ 0.10	
Alton Wagoner	.10	.20
Monthly Sunday School Offerings		
Union Grove Sunday school, N. C.	$ 1.00	
Apple Chapel Sunday school, N. C.	1.00	
Mt. Carmel Sunday school	2.00	
Mt. Carmel Sunday school, Class 6	1.00	
Wakefield Sunday school, Va.	1.00	
Morrisville Sunday school, N .C.	2.00	
Henderson Sunday school, N C.	6.44	
Moore Union Christian church, Lee Co. North Carolina	1.91	
Popes Chapel Sunday school, N. C.	1.00	
Ebenezer Sunday school, N. C.	2.20	
Wake Chapel Sunday school	7.16	
Rose Hill Sunday school, Ga.	3.00	
Sanford Sunday school, N. C.	4.02	
Oak Grove Sunday school, Chipley, Ga.	1.00	
Antioch Sunday school, Va.	2.00	
Amelia Sunday school, N. C.	9.83	46.60
Easter Offerings		
Popes Chapel Sunday school		4.00
Margie Booker's Association		
Miss Willia Mae Hedgepeth		2.00
Special Offerings		
Mrs. Buchannan	1.00	
Rev. and Mrs. J. W. Holt	2.00	
Fuquay Springs Junior Order by A. F. Smith	2.00	
Mr. J. R. Lennard	1.00	
The Junior C. E. Society, South Westerlo N. Y. S. S.	75	6.75
Miscellaneous		
House rent on farm house		3.00
Total for the week		$62.55
Grand total		$2894.88

LETTERS

Pittsboro, N. C., May 28, 1917.

Dear Uncle Charlie—I am a little girl just two years old today, and weigh twenty-one (21) pounds. My name is Nina Bland Hackney and, if you don't think I am too

small, I would like to join the band of cousins. Here is my dime. With best wishes for you all.

Nina Bland Hackney.

You are a fine little girl. We give you a hearty welcome. Not too young to help the little orphan children.

"Uncle Charley."

South Westerlo, N. Y., May 29, 1917.

My dear Mr. Johnson—Enclosed find a money or der for 75 cents. This is sent to the Christian Orphanage by small band of Junior C. E. It is part of the quarterly offering from their mite boxes.

Very sincerely,

Ethel Kniffen, Supt.

Suffolk, Va., May 30, 1917.

Dear Uncle Charley—Here comes my dime for May. Our school closed yesterday. I passed on all my tests and was promoted to the third grade. I hope all the cousins are well and will enjoy their vacation. I will close with love to all the cousins.

Alton Wagner.

Glad you passed all your tests. It is grand to pass the tests as they come. A pity to fail. Trust you will always be able to pass.

"Uncle Charley."

OF NO VALUE

That she was a nervous old lady was apparent to the whole car. When a young woman with a baby entered and sat down next to her, her quickly moving eye detected immediately that the child was placidly chewing a green transfer.

"Your baby—the transfer—look!" she exclaimed.

The young mother hastily rummaged her hand-satchel and produced a yellow transfer. "O thank you," she said. "It's all right—thats yesterday's transfer; here is to-day's."—*Harpers Magazine.*

The road that leads to everlasting life may be narrow indeed, but it does not therefore follow that one must be narrow-minded to find and fare forward upon it. Rath, methinks, the narrower path and the less beaten the way, the broader must be the mind to track it aright. —*Michael Fairless.*

The VANDERBILT HOTEL
THIRTY FOURTH STREET EAST AT PARK AVENUE
NEW YORK CITY
AN HOTEL DESIGNED TO APPEAL
TO THE CONSERVATIVE
THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED

A RUSSIAN MYTH

The uneducated peasants in the Cherson province of Russia have an extraordinary belief that the czar has only one ear. They are confirmed in their belief by pictures and photographs of the czar showing a side-face view and naturally exhbiiting only one ear. They account for the absence of the other in the following manner:

Some time ago, they say, a deputation from their province waited upon the czar, and in the course of the meeting the czar is said to have stated that all Russian land would be equally divided among the peasants of the various districts. To this one of the deputation boldly said:

"As sure as you cannot see your own ears you will not divide the land."

The czar's reply to this was to cut off one of his (the czar's) ears, which he placed upon the table, remarking as he did so, "As surely as I now see my ear I will divide the land."

To this day one man find Cherson peasants who firmly believe that he has only one ear.—*Tit Bits.*

POISON

By Sarah N. Cleghorn

"Come, we'll set traps and poison for the mice,
And we'll put salt down the ants' holes, and see
How many we can kill; and if you will help,
You may go fishing in the afternoon.
Father will teach you how to bait the hook
With angelworms which you and I will dig,
Or grasshoppers; and you will catch, perhaps,
A minnow or two. That will be fun, my boy."

His little boy with troubled eyes looked up,
What father said must all be right and fine;
He was ashamed when he remembered how
He had thought mice were cunning little things,—
Like fairy squirrels, only their tails were bald,—
And how he had been watching ants at work
The day before, and thought them quaint and wise,
Digging their little houses underground,
And making tiny sandpiles round their doors.
Fishing was manly sport, and he would try
His hardest to forget how the worm strove
To get away from the sharp, curly hook
That cut it so; and how the minnows gasped
On the hot grass.

A woman listening,
Said to herself, "Alas! poor little boy,
That it should be your father setting traps
To strangle all your childhood chivalry,
And poison fellow feeling in your heart!"

—*The Century Magazine.*

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

$2.00 per year in advance

The change of your label is your receipt for money. Written receipts sent upon request.

Give both your old and new postoffice when asking that your address be changed.

When you request your paper stopped, send balance due, if any.

If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

BRADSHAW-GILMORE

At 207 Chestnut St., Suffolk, Va., April 29, 1917, Mr. R. W. Bradshaw and Mrs. Victoria Giimore.

H. H. B.

SMITH-HARCUM

At 403 Broad St., Suffolk, Va., May 17, 1917, Mr. Wesley Smith and Miss Nora Virginia Harcum.

H. H. B.

SHIFLETT-RYAN

Mr. Ashby Shiflett and Miss Sigourney Ryan were united in matrimony in Harrisonburg on May 18. They are popular young people of the McGasheyville neighborhood. May their wedded lives be happy and useful.

A. W. ANDES.

NOTED AND QUOTED

"My subscription expires July 1, 1917. I send renewal now. You have my very best wishes for success."—*Mrs. J. D. Luke, Suffolk, Va.*

"Mrs. L. A. Walker, Union Ridge, N. C., is sixty-eight years old and has ben taking THE SUN as long as she can recall."—*I. T. Underwood, Altamahaw, N. C.*

Please find enclosed check for $1.50 for which please continue our subscription for THE CHRISTIAN SUN for one year. We feel that we cannot do without it."—*R. M. Dickens, Holly Springs, N. C.*

"I can't get along without THE SUN. I don't remember when it was not a weekly visitor in my father's home and then in my own."—*Mrs. M. R. Rives, Graham, N. C.*

"I am eighty-three years old, been reading THE CHRISTIAN SUN 65 years. I am writing this without glasses. The Lord has been good to me. Yours in Christian love,"—*E. E. Grimes, Portsmouth, Va.*

"I don't want to ever have to stop my paper, as it is so much help to me. I have had it to read ever since I could read anything, and it gets better and better. I pray that God will bless you."—*Mrs. G. M. James, Burlington, N. C.*

"I notice that my subscription to THE SUN expires with May. Enclosed find $4.00—one year's subscription for myself and one for some worthy delinquent that may be on your list. I remember you had some of this kind a year ago and will very likely have them again."—*A. J. Daughtrey, North Emporia, Va.*

"I take THE SUN regularly and have been for several years, and I think it is better now than ever. I do not consider it any of my business as to what it costs to publish it, but it is my privilege and duty to take it. I think that if a church member denies himself of his church paper, that he denies himself of that which God intended he should have. I have never saw a man yet, who took and read his church paper that was not loyal to his church."—*D. E. Michael, McLeansville,* N. C.

CHRISTIAN ENDEAVOR NEWS

The Presbyterian Westminister League at Natchez, Miss., has been re-organized as a Christian Endeavor Society.

The Christian Endeavor Society in the Suffolk, Virginia, Christian Church presented each member of Company F. 4th Virginia Infantry with a pocket testament bound in leather to match their Khaki uniform.

OBITUARIES

BUTLER

Mrs. Lavinia Butler, widow of the late John C. Butler, died at the home of her son, on East Washington St., Suffolk, Va. May 15, 1917, aged 78 years. She made a profession of Christ when quite young and united with Union Christian church. She leaves four sons, one daughter, twenty-nine grandchildren to mourn their loss. Funeral services were conducted at Antioch Christian church by the pastor and her remains were laid to rest in the church cemetery.

H. H. B.

GRAY

Miss Florence Ann Gray died at her home near Antioch Christian church, Isle of Wight County, Va., May 11, 1917, aged 57 years, months and nineteen days. She made a profession of religion when quite young and united with the church. She was true and faithful to the end. She leaves a devoted brother, Mr. James E. Gray, one loving sister, and two nieces, one nephew, and many relatives and friends. Funeral services were conducted at Antioch church by her pastor and her remains were laid to rest in the church cemetery. May the Lord bless and comfort the dear bereaved ones.

H. H. B.

LOCKAMY

W. C. Lockamy, one of the oldest members of Piney Plains Christian church died suddenly at his home near Cary, N. C. on the night of April 26. On the day before he died he was working in hte field and we are told was very happy and rejoicing in his assurance of eternal life. He told his wife he expected to spend the happiest year of his Christian experience. But only one day more was he allowed to spend in this happy experience.

He leaves five children and a wife to mourn his departure.

The burying was in the church cemetery of which he was a member. Brother Atkins, a Baptist minister of Cary, conducted the service preaching a burial sermon. May God's richest blessing be upon the bereaved.

J. LEE JOHNSON.

Some twenty-five of the State District and Local Christian Endeavor Union Leaders in the south have enlisted and are in uniform. Two Virginia Endeavorers in the Ambulance Corps expect to be in France by the 20th of June.

The First Presbyterian Christian Endeavor Society of Norfolk, Va., has had posters displayed about the city cordially inviting the men of the Navy to their meetings. Many of the young men avail themselves of the opportunity and they are givne a warm welcome by the Endeavorers.

THE
CHRISTIAN SUN.

"The Lord God is a Sun and Shield"

VOL. I. HILLSBOROUGH, N. C., JANUARY 1844. NO. 1.

ESTIMATE OF THE FATHERS

The following article was extracted from the Christian Observer, and taken by that paper from the Edinburgh Review.

The Fathers (say the Reviewers) will receive, and ought to receive, just the degree of respect that we should pay to any other men, and no more; that is, their orthodoxy will be in proportion to their knowledge, good sense, freedom from prejudice, honesty and opportunities of forming a judgment. It may be supposed, indeed that the last circumstance, considering their proximity to the Apostolic age, would give them a decided superiority over every other class of writers; but it is very possible that their disadvantages in other respects may depress their authority in the greater number of cases below that even of a third rate student of Scripture of a later age—just as a man with bad eyes may not see an object so clearly at fifty yards, as another with good eyes may see it at half a mile. Now, almost all the Fathers have had very bad eyes; and, what is worse, they attempted to remedy the defect by still worse spectacles. On this point the reader will find some admirable remarks in Dr. Shuttleworth's treatise on Tradition.

The reason of this phenomenon is not far to seek. Many of the Fathers, indeed, were men of unquestionable genius, and of large erudition, (such as it was;) and small portions of many of their writings may be read with profit. But they were all, more or less, tainted—most of them deeply—with the false maxims and pernicious prejudices which characterized their day; and from the influence of which, without being more than human, it was impossible that they could be free. This is no disparagement to their genius or their learning, any more than it is disrespectful to Descartes or Kepler to affirm, that, having ben early imbued with false principles of science, they constructed theories which we do not feel bound to reverence, because we reverence the men. We can separate Descartes from his "vortices," and Kepler from his fanciful analogy between the laws of the planetary system and the "five regular solids." In like manner, we may well despise the interpretations of Origen, without despicing Origen himself.

That Christianity should be fearfully corrupted, and that at no remote period from its origin, was not only natural, but inevitable, unless a series of perpetual miracles had been wrought to prevent it. Brought suddenly into conflict with many systems of false philosophy, and of all the most degrading polytheism, and attracting converts from all nations and all ranks, was it likely to be received and retained in its perfect purity? Falling on such a millionsided surface as the humanity of that day, it was impossible that the heavenly light should not undergo all sorts of refractions; let down into such a pit of mephitic vapors, it was impossible that the lamp of truth should not burn dim. Christianity did much for its converts, doubtless; but it could

An Exact Reproduction of the First Page of the First Issue of THE CHRISTIAN SUN

JUST TO KEEP YOU SMILING

A little girl in the first grade was asked by her father how to spell rat. When she had spelled it, he asked her if she could spell mouse. "Of course I can, father. You spell it just the same way, only with little letters."

Nervous

"Well, Dinah, I hear you are married."

"Yassum," said the former cook, "Is'e done got me a man now."

"Is he a good provider?"

"Yassum. He's a mighty good pervider, but I'se powerful skeered he's gwine to get kotched at it"—*Birmingham Age-Herald.*

Falsehood

A complaint was brought before an eminent English bishop that a certain clergyman in the diocese was wearing an Oxford master's hood, when, as a matter of fact, he had no such degree. "I call it, my lord," said the complainant, "wearing a lie on his back." "We need not use quite so strong a word, Mr. Smith," the bishop replied in his blandest manner. "Call it a false hood."

Teacher—"This makes four times I've had to punish you this week. What have you to say to that?" Bobbie—I'm glad it's Friday, teacher.'

A good suggestion for all womankind—and mankind, too, for that matter is contained in this story, told by the Boston Globe: Two little girls were hurrying to school—fearful that they were not going to reach there until after the last bell had rung. One of them said:

"Let's kneel right down and pray that we won't be tardy."

"Oh, no!" sai dthe other. "Let's hike on to school, an' pray while we're hikin.' "

Little William was standing at the window, watching an approaching storm. Great clouds overspread the sky, when suddenly a bright flash of lightning parted them for an instant. "O mother," he said, "I saw that funder wink."

Why He Wept

Sunday School Teacher—And the father of the prodigal son fell on his neck and wept. Now, why did he weep?

Tommy Tuffnut—Huh! I guess you'd weep, too, if you fell on your neck.—*London Tit-Bits.*

"What is the latest news?"

"I don't know," replied Mrs. Meekton. "The newspapers are all censored and Henrietta has quit going to teas."—*Washington Star.*

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REV. J. F. MORGAN
Pastor of the First Christian Church
Norfolk, Va.

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THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

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Editorial

THE TRAGEDY OF COLLEGE LIFE

To the idealist there could come no tragedy to the man with all the advantages of the college life; with every influence to lift him up from the low and sordid things of life to a plane of helpfulness and service, he could not see pitfalls. But there are men every year at every college who go down upon the rocks of destruction just as men do in all other places. Here is the tragedy of college life: *The temptation to push life ahead—and never reach it.*

There has slipped into the minds and hearts of practically 95 per cent of the students in American colleges that the four years allotted to them for collegiate work is a period in which they are to lay aside the things of the church; their devotion and service to God, and be free and unmindful of such duties and privileges until they leave their *Alma Mater* for the last time. With this false conception the temptation to put this off "until next year" has been the pitfall of all too many. The average student thinks of himself as a soldier in preparation. He does not stop to think what a master he is *then.*

There are two principal dangers in pushing life ahead with the expectation of doing the ideal thing later. In the first place opportunities may be lost, and in the second place, the danger of losing interest to such an extent that the individual never returns to his well planned program—*he never reaches it.*

A quality of preparedness which alone can save our age from colossal spiritual failure is certainly the task of the modern college. We have no quarrel with educational institutions that do not fully and freely emphasize the religious side of life. We know their argument, and as well founded (from a logical point of view) as it is, there is a need, united with a demand, coming from both pew and pulpit, that our young men and women have all the spiritual advantages possible during their college days. When we have deliberately withdrawn from our students all religious influences that can be brought to bear upon them, no wonder that they will choose to lay aside their religious activities until they have finished their college course. And that is where influence is added to the tragedy.

To mark out four years for a man to achieve only the growth of his mental man is to say to his soul, Be a dwarf. You may not agree with us, but we believe that the more a knowledge a man has the better his spiritual life can appreciate the beauties of nature—the handiwork of God. Scholars of all ages will testify to this statement. Then why not give opportunity to spiritual growth while the mind is being developed? Is the finer feelings of man, the things of the Spirit, less fundamental than a trained career? There is a vast difference between *education* and *training,* and until the parents of this age fully distinguish between these terms they will only help to add to the tragedies of college life. We must not separate life into parts. It is not *social life, college life, business life, professional life,* but *LIFE* and in that word are the great embodiments of love and truth that make men in the form of their Creator.

But we would have our reader bear in mind that while he thinks upon the tragedy of a College life, let us impress upon him the manifold tragedies that come to our young people because they do not go to College. Then our plea is for young men and women everywhere to seek a College education, but in so doing choose well the place and consider well the time spent after entering.

But why do we offer these suggestions at this hour? Because *now* and not a few months *later* is the fateful hour with so many of our boys and girls. Most students entering college make decisions months ahead of the opening day. Our country is now in a critical condition, and the young men are expecting to be called into service. Many of the young women are hearing the call to duty in many ways. Long and tedious study is not attractive. We are on the verge of a nervous demonstration, where things must be done at once. But these are the times that judicious minds will calmly act and get ready to meet the demands after the "storm." Mobs create sensation in a court room, but it is the judge who renders the decision that counts for the coming days. Let us then be enlisting our boys and girls into the camps of educational work, for the battles of life are to be fought out on the roads of reconstruction that must come after the war for it will take trained men to reconsruct. The training they will need will not be on the recruiting field, but on the battle field of human affairs.

SAID IN A LINE

Have you paid your pastor?

* * *

How many Bibles have you worn out?

* * *

"Work for the night is coming."

* * *

"God so loved the world that He . . . . .".

* * *

The Church has a great many submarine menaces.

* * *

Did you ever see a slacker in the Lord's army?

* * *

Ham may become unpopular at poundings.

* * *

Dogs fight—and so does man.

* * *

Have you registered—in the army of the Lord?

* * *

Don't lay aside your religion until the war is over.

* * *

Has it occurred to you that you must die?

NOTES AND PERSONALS

Rev. J. W. Wellons has been seriously ill since last week. At this writing (Monday afternoon) he is resting and seems to be doing well. Many prayers will go up in his behalf.

Our townsman, Mr. John Pritchett, reports an event of unusual interest near Monticello May 19, 1917. His aunt, Mrs. Nellie Wilson celebrated her hundredth birthday. She is still sound in body and clear in mind. A large crowd of relatives and neighbors gathered at her home in honor of the occasion.

Some of our subscribers do not seem to understand that THE SUN is *cash in advance*. When your subscription expires you are due to renew and not when you have received the paper one year. Some send us their renewal after they have received the paper a year or more. This is not a "renewal" but a "credit" on the back account. Get the habit of renewing when your label indicates that your time is out. This will help the Editor keep his work in good shape and mean the same thing to you.

In the effort to discourage the emigration of negroes from the South which is reported to have assumed such proportions that it is difficult in some localities to secure sufficient negro labor for farm work and other local needs, the management of the Southern Railway System has adopted the policy of taking no action to accomodate this travel in the future. Orders have been issued to discontinue, effective at once, the assembling, holding and using of extra passenger and baggage cars for laborer movements and otherwise to discourage the negro exodus from the South in every legitimate manner.

Railroads of the South are to abandon competitive activities and operate their lines during the war as part of the one national transcontinental system under the direction of the Railroads' War Board for the benefit of the Government. Steps to make this plan effective were completed at a conference of the executive officers of the different southern lines called to meet in Atlanta by W. J. Harahan, president of the Seaboard Air Line Railway and chairman of the southeastern department of the War Board.

In order to make available the maximum transportation energy for moving fuel, food, materials and troops necessary for the successful conduct of the war, the southern lines adopt the policy of reducing passenger service, either through elimination or consolidation, and utilizing the equipment, men, and coal thus released for the more important service of the Government. This policy, it was announced, will be observed with every possible effort to safeguard the convenience of the public.

ENOCH HAL WRITES AGAIN

My dear Mr. Editor: You never know what is going to turn up in these war times. It may be a submarine or an officer after you for something that you have said against Uncle Sam and his business. But what I mean is that I had had so much farming to do this spring that my writing business has been laid aside during the last few weeks. Governor Bickett of your State said that people should grab a hoe or a musket. I have got the hoe and if necessary will get the musket.

But this is not what I want to say. Farmers and business men can't "speel" things off like you editors—they have to go all around the world to find a place to start; sometimes to stop.

Brother Riddle, I have been deeply interested in THE CHRISTIAN SUN for years and years. Of late I have been particularly interested in what you were going to do about the price. The only thing that I have against what you have done is that you didn't raise the price soon enough. I am thinking that we have made you suffer because we did not rise up and put the paper to $2.00 long ago. I feel that you have worked all this time for almost nothing, whereas the subscribers could have paid you only fifty cents more and paid you for the good paper that you are giving us. You have cut out the advertising, and if the Church does not stand behind you, my advice is to tell it to find another man for the job.

And that reminds me. One of my neighbors came over the other day and asked me what about paying $2.00 for THE SUN. He wanted to know if I didn't think it a little high. I asked him to name something that he was getting at the same old price and all that he could name was salt. I asked him to name something on his farm that he was selling at the same price and he couldn't name a thing. Well, I said, I can't see what you are howling about your church paper being increased in price for. I reminded him that I once paid $2.00 for THE SUN when it had only four pages and was put out in country newspaper style. I just told him that if he was going to let fifty cents stand between him and his duty to his Church that I didn't want Saint Peter to call on me as a character witness for him in case he had any trouble getting through the gates of Heaven. If anybody writes you to stop the paper because it is too high, just write and say, "God bye old 'tight wad'—just like I thought: willing to pay an increase for everything except your church paper"

I read your parable on tobacco. Very good, Brother, but it struck me mighty hard. My neighbor had something to say about it too, but "hit dogs always bark," and so I took it and thank you. Don't suppose that you can please everybody, and so I take it that you do the best you can and ask the fellows who criticise if he could do as well.

Yours in steam and esteem, ENOCH HAL.

Note: We received Enoch Hal's note after the forms had been closed for the back page, which page he desired his article to appear on, and so we take the liberty of giving him room near the front this week—EDITOR.

ONE CENT more per week pays for your paper at the new price.
How does this compare with the increase in price of other things?

Seminary Course in Rural Economics and Sociology For Country Preachers

I. Why Such a Course Should be Established.
II. Special Phases Needing Emphasis.
III. Why There are No Such Courses at Present.
IV. Books of Special Value in Such Courses.

By REV. R. F. BROWN

(CONTINUED FROM LAST WEEK)

Not only is the appeal to the minister but it goes out to the seminaries of our land. It is incumbant upon them to send out men who have formulated ideas, imbibed the spirit of the rural field and armed themselves with the implements adequate to explore and develop the resources. There are many difficult problems in the work but in it all if the minister is willing and has been trained, he can face the wilds of an unexplored continent and establish a new kingdom of God.

The hour has come, but the question is being asked, Is the hour met by the man? For a long time the occasion has been opportune, but the man and the hour have not met. The man on the firing line of God's battle field faces new problems, but:

"New occasions teach new duties;
Time makes ancient good uncouth;
They must upwards still and onward
Who would keep abreast of truth."

Positive and aggressive social construction is necessary. It is necessary that the country population be trained in the ethical standards of the new times. Their present standards and ideals must be transformed so as to express themselves in diversified worship and welfare. If these standards are to be changed then it is necessary that we have men with a vision of the economic, social and industrial unities, and who with a compelling voice will call men to the task with unrelenting vigor.

In the business world men are looking for efficient workmen. The owner of the establishment wants a man who will not be ashamed of the job. He wants a man who can handle efficiently raw material. It has long since been found that the use of skilled labor means the larger output of better products. An unskilled workman always just muddles through the job. It may take more operating capitol to produce better products. Two men are given an assignment of work. One man has skilled labor with small investment, the second man has large investment with unskilled labor. When the products are compared it will be found that the former will produce the best results.

Heavy losses occur for the following reasons:

1. By not planning the work.
2. By not placing the tools.
3. By not using the right tools.
4. By not keeping raw material moving.
5. By not being accurate in the use of tools and material.

When this leakage is discovered a change in operators will be at once performed, which change will cause better products to be produced.

There are three elements that go to develop the skilled workman:

1. He must develop them through theory and practice. It is necessary for the workman to serve as an apprentice. In this way he comes in contact with the raw material. He will learn that some material will do for one thing and some for another. This is a specific and efficient way of developing skilled laborers. Theory and practice must go hand in hand. Some one asked a great artist what he mixed with his paints to produce such beautiful pictures The artists replied, "Brain, sir." This will always produce more satisfactory results in any line of action.

2. The second element is a definite interest in the job. If there was the last inclination to be ashamed of the job the workman would not succeed. He must be very alert. He should not feel that his profession is an unworthy one, but that it is worthy of all the attention that can be given it. Energy is often used to drive men to their work, and in that event it can easily be seen that interest is absent. The plowman, if he is proud of his job, makes an efficient plowman. The servant if he is proud of his job makes a good servant. So in any work

3. The workman must have some power of initiative. It is important that foreman call in the workman and talk with him about the work. In this way the workman, with whom he is dealing and upon whom rests the responsibility of production, has developed the power of initiative, to the degree that this is encouraged to that extent one is interested in work. Today he world is looking for men who are leaders of men and can make them efficient in loyalty and in living.

To see the application of this anology is not difficult. If the rural problem is to be solved it will be done when the laborers become skilled. Not only this but the laborers must lose their lives in service to others. For as Philips Brooks puts it, "It is not by the fullness of our lives, but by the overflow that we do good."

III. WHY THERE ARE NO SUCH COURSES AT PRESENT.

This involves several things. It is not because there is not an abiding interest in humanity. But we observe:

1. That denominationalism is one trouble when the church as a whole comes to realize the fundamental principle of rural community improvement as the federation of all her powers, some headway will be made toward standardizing the conduct and socializing mankind. For this there is an urgent need. To carry out the principle of socialization, education, and organization, which are the basic needs of rural life. It is obvious that the institutions must consolidate their powers, potentialities, and possibilities. If there is one great problem then it requires one great formula for its solution. Then why should not all the churches work together on this formula, and apply it to the respective problems in an effort to solve them? The problem must be understood by all forces and then see what relation it sustains to the institution. To usher in new rural civilization is to find the malady of the present situation and set about to find a panacea for the ill, and this panacea is discovered in the adequate training of ministers, a lack of which is evidenced by the absence of community co-operation and the presence of community stagnation.

About the first of January, 1917, Rev. Mr. Arnette, Mebane, N. C. sent out one-hundred and eighty-three inquiries to as many seminaries in the United States. It was his purpose to find out how many of these seminaries maintain a course in Rural Life Problems. When the returns came it was found that twenty-four of these

seminaries have regular courses in Rural Sociology, teaching from one to four hours per week. Four of these schools are giving the problem some attention by occasional or special lectures. Nine of these institutions touch the subject incidentally or as a special phase of Pastoral Theology. Two of these institutions are now preparing for such courses. In all 107 responded. 29 are giving or are going to give such courses, 60 give it absolutely no attention, and 76 refused to respond. So it is found on this the 22nd day of February, 1917, the birthday of the Father of our republic, that the Spiritual fathers of our country are asleep at the switch, while the great cargo of human souls move on toward their destiny, groping their way in darkness, untutored, untrained, and uncared for.

2. The lack of competent facts is another reason for the existing condition. The one great need of the church today is inspirational information. I mean by this that the preacher must preach the Gospel in such a way that every man who hears will recognize the enterprise as vitally related to the church and to himself and also recognize the out break of Christian service The leaders must so teach and preach that the rural man can see the problem. It would seem as if the seminaries have yet to learn the appalling need of the country church. A seminary may be reasonably expected to outline a course for the prospective country pastor that will best prepare him for the proper Christian care of the children of his parish, the effort to reach the indifferent, the effort to reach the infirm, the socially dead, the stagnant, the organization and development of rescue and remedial, and reform agencies in the community, and any other methods that may bear proper fruitage in the things of the Kingdom of God. All these will be felt by the preacher when the seminaries feed them with sufficient weight and worth. The preachers are usually responsive to a worth while demand. These things, if known and adequately taught by the seminaries, will be shown to the people by the preacher. He will inspire each of his people to desire to fulfill his part in this great work, and it will be his joy to show to each one how whatever he does, for one part of the task has its value to all, how each one who honestly seeks it may find his part in God's great plan to save the rural dweller, and fulfilling his task may have a share in the great and final consummation.

Knowledge of the situation, vision, and a definite and challenging program of service with constant aid to the enlargement of the spiritual life is what our seminaries so much needed today. The backwash of old conditions should not be allowed to hinder the future well-being and development of mankind.

IV. BOOKS OF SPECIAL VALUE

The Church in the Open Country—Wilson; The Church in the Center—Wilson; The Evolution of the Country Community—Wilson; Unifying Community Interests—Henry Israel; The Country Church and The Rural Problem—Kenyon L. Butterfield.

THE END

National prohibition is certainly coming.

The Seaside Chautauqua meets July 16.

THE SELF-INVITED OBSCURITY OF THE CHRISTIAN CHURCH

By Rev. Frank G. Coffin, D. D., President American Christian Convention

Not frequently we hear members of the Christian Church lament the lack of credit given our church. Their criticisms are sometimes easily construed to imply that there is a connivance among larger denominations to make us seem small and inconsequental. It is perhaps difficult for some to realize that the denominational bitterness which did such things a half century ago no longer exists. If there are occasionally found such relics of ecclesiastical barbarism, they are outstanding by their rarity. As a rule, the temper of the times is so generous that all are willing to give our Church credit for all that is due it and at the same time genuinely wish that it might have reason for more.

We complain about confusion with the 'Disciples,'' ''Christian Alliance'' and ''Christian Science'' folks. We criticise the lack of statistical credit in government reports. We charge that though we are small we do not get credit for our actual accomplishments. Perhaps this is a more or less valid complaint, but who is to blame for it?

Here is a case in point. I give it now for two reasons (1) for inferential purposes on the preceding question and (2) to awaken the negligent to an appreciation of the enormity of their neglect as related to our denominational standing.

As many readers are aware, the government is compiling a religious census, which, when published, will be considered authorative as to the relative strength and work of the religious denominations in the United States. In every church the pastor or clerk, probably both, have received a blank requesting information to be filled in and the same returned in an enclosed franked envelope. Apropos of this, the Secretary of the American Chistian Convention has received the following letter:

DEPARTMENT OF COMMERCE

Bureau of Census

WASHINGTON, D. C.

Office of Director

May 17, 1917.

DEAR SIR:

In looking over returns from different Conferences of your body, in response to requests from this bureau for information for the Census of Religious Bodies, it appears that there still remains a large number of churches from which no schedules have been received. In some Conference there are very few lacking, but there are very few that are complete and in some less than half the churches have answered, although two reminders have been sent. It occurs to me to ask what in your judgment would be the best plan to adopt in presentation of the Christians.

Under existing conditions in this country it is the earnest desire of the bureau to hasten the work as much as possible and any suggestions from yourself will be greatly appreciated.

Very truly yours,

(Signed) SAM. L. ROGERS.

The Secretary in writing the President concerning it says:

''I do not know what to say about this matter. I cannot get the churches to report to me.''

Brother, whoever you may be who reads this, will you not take it upon yourself to inquire if your church has sent in such a report, and if it has not and the former blank is lost, see that one is requested of the Department indicated in the letter above, and the same filled out and sent in without further delay.

It is unfair to the denomination to have to take a lower statistical rating that of which it is entitled only because a few hundred negligent church officials have failed to report.

I think that this but in keeping with many things of the same character, which we will discover by a little examination and deduction evident from many sources, would lead us to believe that the fellow who walks in our denominational shoes is responsible for most of the disparagement which we so often regret.

THE BOOK THAT SPEAKS TO EVERY MAN

You cannot feel of the Bible that it is a miscellaneous book. It is so personal it calls you by your name. It is like somebody in a crowded thoroughfare or through the jangle of the traffic of a crowd, when his name rings out and he knows not any one knew he was there at all or anywhere at all, but O the beautiful Book that comes and calls you by your name and me by mine! O, the beautiful Book of the beautiful voice of the beautiful Christ that cometh and calleth us, like Christ does his own sheep, by name!

I have heard the cry of death with no star to lighten the way and only the muttering thunder as an accompaniment to the rustle of the sable wings of the angel of death. I have held the Book at the dying pillow, and the dying eyes shone out and saw a great light. Thank God! And it is good to have a book like that around. You are never alone when you have that Book of books with you.

I was a farmer boy, and I kept the New Testament in my trousers' pocket. And the farmer lad, knowing nothing but the west and south wind in his face and the blowing to and fro of the tasseling corn and the growing of the corn and reading God's Book out of doors—that is how I became matriculated to literature and history and nature and astronomy and the wide world and the world to come—just because I had a Bible. If we would read comentaries less and trust in his Word more, and use our imagination, such as we have, and dream and live over it and pray over it and hope over it, we would have more sense and better theology. Now that is the truth.

O, no, we have to have the Bible yet. So long as people have to learn, so long as people have to have strength, so long as people have to die, we have to have the Bible. O blessed Book! I lift my love to thee. If any deny whatsoever, still thou art the language of God. And the wayfaring man, though he were blind and dumb and deaf, can hear thy voice, can see thy shining way, and have a lamp to light him into everlasting life.—*Bishop William Alfred Quayle.*

THE SUN'S Editor is scheduled to be at Belew Creek next Sunday, Monticello the fourth Sunday, Long's Chapel the first Sunday in July and Smithwood the second Sunday. We also have other engagements.

SUFFOLK LETTER

The question as to what effect war conditions will have upon schools is in the mind and upon the lips of many people in the present world-crisis. In fact the war is the dominant note in public thought, though there is not very much demonstration of this feeling except in the minds of those whose nearest relatives are already in camp or liable to go. But the question has fastened itself upon the public mind enough to appear in addresses upon the rostrums of all the colleges during their commencement exercises

So many students left the colleges before the final exercises that fear is felt that next year will be a hard year on colleges whose endowments are not sufficient to carry them through on reduced receipts from tuition. This is a serious question and demands consideration. This is especially grave as applied to church colleges. State institutions have the advantage of State support.

There are some reasons, it seems to me, why the college should not suffer decrease in patronage and why the work should go on in a normal way. The general prosperity of the country ought to offset the loss of a certain age of young men who would otherwise go to college. The high price of farm products ought to make it easier for country people to send their children off to that go from home to school. Moreover, the number to school; and the country is the chief source of students enter the war, at least for the coming year, will be small compared with the whole college prospects, and need not reduce at all the number of girls that ought to go to college. Besides this, war conditions always open up new fields in the future for educated people, and this increases the reason for young people to prepare for the opportunities that will surely come. On the ground of the worst that might come, in the loss of young men in the war, every such loss will make a vacancy in the future for some young man who is qualified to fill it. There has not been a time when it was so important for parents to send their young boys to college as the year before us. When this war is over, and even before it is over, should it be a very long war, there will be an increasing demand for educated young men. The "hewers of wood and drawers of water" will always be a vast number, but the number of those who are well qualified for filling the more important positions will always be small compared with the whole number. And the future will require a larger number of educated workes in all branches of industry, to say nothing of the professions. If I were a boy, this would be the time when I would strive for a collegiate education. Money is to be abundant; it always is in war times, and it will be the easiest time to go to school. School prices will not increase in proportion to other expenses and it will be the most economical time to go to school.

Of course war conditions will not affect the public schools; they will go on without interruption as the students are all under war age. And war conditions ought to increase the number of college students rather than decrease them. Boys from sixteen to twenty should go to colleges. Girls will not be hindered by military obligations; and it is to be hoped that before conditions make women liable to military service war will be unknown. When women vote the world over they will abolish war, as they have already led the way in the abolition of the saloon.

My plea with the parents and young people of the church is to make next year the banner year for college students in Elon. The college needs you, and you need what the college can give you. The world is waiting for trained workers and leaders to carry forward the interests of mankind when this war is over; and the world-questions and world-enterprises will call for volunteers who can take the place made vacant by the loss of millions who have shed their blood in the struggle for humanity and world-liberty.

W. W. STALEY.

Suffolk.

HOLLAND

The first Sunday in June was a feast day for Holy Neck and Damascus people, as well as for the pastor. At 11 A. M. Holy Neck church was filled with earnest worshippers. The music was good. The preacher felt the divine touch upon his lips. At 3 p. m. Damascus church was filled to a seat. The gallery was nearly crowded. People sat in their cars at the window, while many walked about the grounds. It was *mothers' Day.* From far and near they came. Four ladies had prepared to make the occasion one to be remembered. Not a man, women, or child took his or her seat, until they had pinned on them a white flower, or two, as the case demanded. Never before have we seen such a respect and such co-operation in the observance of Mother's Day. Special music by the young people, was rendered to the edification of all.

We read the fourth chapter of Judges. The congregation followed step, by step the stirring scenes of 3000 years ago. Jabin the King of Canaan, in his royal purple, Sisera, the young Captain, with his 900 chariots of iron, Deborah, the prophetess, dwelling under the palm tree. The endless chain of oppressed Israelites, coming to her for judgment, Barack with 90,000 men of Naphtali and of Zebulun. The river Kishon, running red with blood, washing the feet of the majestic and historic Mt. Carmel. The tens of the neutral Kenites. The clash of arms, the red fields of blood and carnage, the moan of the dying. The marble-faces, with glazed eyes. The curtain of onslaught, with spear and javelin, by the contending armies. The fleeing chariots. The red nostrils of the war-nag and battle-stained steeds. The cry of victory, that shook the earth with the gripping fascinating power of his scene upon every one; when we read the fifth chapter of Judges, their interest was quickly shifted and every ear harkened to the cry of that mother, "The mother of Sisera" (v. 28).

"This splendid ode, full of poetic fire and vivid dramatic effect; its picturesque description; its glowing eulogiums, its burning patriotism; its striking character; its passion and its pathos; all inspired admiration"—yet again the audience harkened back to the heart-cry of that mother, who would not be comforted because her son "was not," with all of the tragedy and splendor of "the mother of Sisera" attracted our attention, courted our sympathy, begat our homage and praise. "Behold and see if there be any sorrow like unto my sorrow!" This has been the soul-cry of Europe's mothers for two and a half years The pendulum seems to be swinging this way. Slowly but surely. As we write, the daily paper announces that over ten million of America's young men have signed the death-warrant of autocracy. At the same time they have placed themselves upon the altar of their country If need be they are ready to shed their life's blood in the defense of home and mother. This means that on this very day from nine to seven million mothers are in the line of march to the "window." There to join "the mother of Sisera" who looked out at the window, and cried through the latice, why is his chariot so long in coming? Why tarry the wheels of his chariot? May the God of Love and Peace vitalize the trust and faith of our mothers, and all them with a heaven-borne resignation that they may stand the shock of the incoming tide of sorrow, the depths of which Mother alone with her God" can fathom.

B. F. BLACK.

Holland.

THE FOUR-LEAF CLOVER

I know a place where the sun is like gold,
And the cherry blooms burst with snow,
And down underneath is the loeliest nook,
Where the four-leaf clovers grow.

One leaf is for hope, and one is for faith,
And one is for love, you know,
And God put another in for luck—
If you search, you will find where they grow.

But you must have hope, and you must have faith,
You must love and be strong—and so,
If you work, if you wait, you will find the place
Where the four-leaf clovers grow.

—*Mrs. Higginson.*

THE UPLIFT OF A SONG

Give us, O give us, the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible to fatigue while he marches to music. The very stars are said to make harmony as they revolve in their sphere. Wondrous is the strength of cheerfulness, altogether past calculations its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit of sunshine—graceful from very gladness—beautiful because bright.—*Carlyle.*

No heresy is so fatal as discontent. I is a denial of the first article of the Creed.—*Dickens.*

* * *

How about giving the Lord a tenth?

Chips and Whittles

Life is most beautiful and noble, not when its environment is most splendid, but when it is nourished by the highest thought and the purest loves.—*Bishop Spalding.*

Prayer is the reinforcement of human endeavor; it is not a substitute for it. There is no true prayer without its answer."—*Reginald J. Campbell.*

The very same act of mind and heart by which a man commits his spirit to God in life may be his when he comes to die . . . . It is wonderful to think that life and death, so unlike each other, may be made absolutely identical in the spirit in which they are met.—*Alexander McClaren.*

What is life that we should make such ado about it and hug it so closely and look to it to fill our hearts? What is all earthly life, with all its bad and good luck, its riches and its poverty, but a vapor that passes away —noise and smoke overclouding the enduring light of heaven? A man may be very happy and blessed in this life, yet he may feel that, however pleasant it is, at root it is no reality, but only a shadow of realities which are eternal and infinite in the bosom of God—a piecemeal pattern of the light kingdom, the city not made with hands, eternal in the heavens.—*Charles Kingsley.*

THE CHARM OF THE PULPIT

The charm of the pulpit is not in eloquence, or in fantastic ritualism, or in learned disquisitions upon the questions of the day, so much as in the sweetness and light which alone exhales and shines forth from the tender passion of the cross. Cultured Boston, the intellectual hub of the universe, as it fondly believes, turned out en masse lately to weep and rejoice at the simple story of the cross as told by Billy Sunday. Nothing has so stirred that city since the days of Wendell Phillips. It is the simplicity which is in Christ which the world needs, and it will be satisfied with nothing less.—*The Methodist Protestant.*

WHY?

Professor Denny says: "It is always a dangerous process to popularize knowledge while it is still in the making." This is true and timely. The destructive criticism of the Scriptures is "still in the making." It is not knowledge, but speculation. It is dangerous to popularize it by putting it into Sabbath school lessons, or family literature. Why, as one contemporary asks, bring it to the attention of the man in the street? If those who assail the Scriptures have indeed been actuated only by the love of truth, let them show their love of truth by not forcing on the public books which abound in the phraseology of uncertainty."—*The Herald and Presbyter.*

THE SPARROW'S FLIGHT

By Harry E. Kelsey

Out of the wild storm, into the light,
Fluttering, grateful, the sparrow came—
Glad in the worm of the hearth-fire's glow,
Thankful for shelter, reluctant to go;
Yet, from the brightness, into the night—
Into the darkness—the fledgling took flight.

Out of the deep past my spirit came,
Knowing no brightness ere this world's brief hour;
Grateful for life, with its comforts and rest,
Glad here to linger, humanity's guest;
Then to the darkness which offers no name—
Into the unknown, from out which it came.

Yet there is hope for the sparrow and me—
Hope, in the darkness to which we must go;
Here, dazed and blinded because of the light,
Vainly we strive to peer into the night;
But in the shadows our Maker will me,
Tenderly watching the sparrow and me.

THE BEST THINGS

The best philosophy, a contented mind.
The best law, the Golden Rule.
The best education, self-knowledge.
The best statesmanship, self-government.
The best science, extracting sunshine from a cloudy day.
The best war, the war against one's weakness.
The best journalism, printing the true and beautiful only on memory's tablet.
The best telegraphy, flashing a ray of sunshine into gloomy heart.
The best navigation, steering clear of the lacerating rocks of personal contention.—*Exchange.*

An element in the character of the worker is surrender to the person of God. Not only must we appreciate God and submit to his will passively and actively, but we must surrender ourselves to himself. Very intimate is the relation into which God finally brings his chosen. It is not only that of master and servant or teacher and disciple, but it is also that of bridegroom and bride, where the very self is in the closest and holiest of ties, so that they become one. Now this blessed end is never reached if the thought is ever centered on the outward world or things done in the present state of human society. But if "work" as such is found to be hollow and unsatisfying, so that the soul cries out for God, it may do its work in leading he worker into personal union with God himself.—*Dr. F. L. Campbell.*

When one has learned to seek the honor that cometh from God only, he will take the withholding of the honor that comes from man very quietly indeed.—*George Macdonald.*

A flag in your heart is worth two on a pole.

Some men watch and never pray.

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President .....Franklin, Va.
Mrs. A. T. Banks, Vice-President .....Henderson, N. C.
Mrs. W. H. Carroll, Secretary .....Burlinton, N. C.
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Mrs. M. F. Cook, Supt. Lit. and Mite Boxes ..Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll .....Greensboro, N. C.

MISSION WORK IN OUR CITIES

By Rev. Omer S. Thomas, Home Mission Secretary

It is very seldom wise to criticise the things that our ancestors have done, or failed to do, and what I have to say is not given in the way of criticism so much as by way of apology.

The work of our Church in the past has been very little in the cities. In the United States there are about twelve hundred cities of over five thousand population, and in only forty-two of them do we have churches. In these forty-two cities we have fifty-three churches, so that the rest of our more than twelve hundred churches are what are usually termed rural churches. In twelve of the one hundred largest cities in this country do we have churches, and in these twelve cities we have twenty-two churches. Seventeen of the twenty-two has been direct result of, or have ben aided by, home missions, and seven of them are now receiving aid from the Home Mission Department of our Church. Thirty-seven of the fifty-three city churches have been the result of, or have been aided by, home missions.

Many of these churches have brought most excellent returns to the denomination, so that looking at it even from the standpoint of investment, it has meant wonderful things.

The Memorial Temple at Norfolk, Va., is the most notable. It was established as a home mission enterprise and was a success to the extent of supporting a foreign missionary, and has mothered about five or six other churches in the vicinity of that city. Another foreign missionary is being supported by one of these churches.

Dayton, Ohio, the recipient of home mission aid, has mothered two most successful churches in this city. Lynn, Mass., a home mission church, has had two of its members go to a self-supporting mission in India during the last fall. These are a few of the examples of the possibility of the power of the city.

When we think of Paul we think of Ephesus, of Corinth, and of the cities where he got at the centers of things ,and was thus able to bring big results. The city is the center of finance, of government, of trade, of education. It contains a large percentage of the people, therefore, through it flow the influences which are felt everywhere. Let us think of the folks who are to be reached in the city.

First, the men and women who are needed for church extension work; those who control to such an extent that their power must be made available for the extension of the Kingdom.

Second, those whose work is such that they are moving about in different sections, and whose lives need to be reached for the sake of the impact on other places and peoples. All of the great ways lead through the city.

Third, great masses thrown within reach of the forces of the church, so as to make it possible to accomplish more with given equipment.

Fourth, men and women having greater opportunity to come in touch with the great world movements which come to the city, thus adding to their vision and their efficiency.

As a denomination, we are not doing very much of what we might term city mission work, if we think of it with the idea of rescue missions. Our work is rather with the thought of church extension. We are at the present time concentrating much in the church at Vanderveer Park in Brooklyn. The results so far seem to justify what has been placed into the work.

The present policy of the Mission Board in regard to city work is not to attempt a work unless we can do it adequately. Inadequate attempts reflect on the Church so much that it seems best to do no city work at all if we cannot do it with success.

Many folks refuse to assist in city church extension work on account of the feeling that they are not willing that the church they are aiding shall be better equipped than their own. We need to see that our aim is to reach through the strategic centers into the broader field of the power of the channel out through which a part of the world. In other words, it is simply strengthening your life is to flow.

For reference: "The Challenge of the City," a strong book, full of pertinent matter, costing 60 cents; "The Redemption of the City," Sears, 60 cents; "City Government in the United States," Goodnow, price $1.25. "The Christians and the Great Commission," a history of our own missions, price, $1.00. Consult public libraries and you will find abundance of material in the periodical index.

CHRISTIANITY MARCHING ON

When the European war began, a favorite topic of discussion was the so-called breakdown of Christianity. Nowadays we hear little or nothing about it. The reason for this is that events have given the lie to all indictments of Christianity. It has been made clear that Christianity is a greater power in the life of the world than its opponents ever dreamed.

One evidence of the influence Christianity has exerted is the necessity the nations at war have recognized of giving their reasons for fighting and earnestly seeking the approval of the judment of mankind. What has come to pass that nations should feel that the conscience of mankind is a fact to be reckoned with? It was not so in the days of old. The fact that war has to be justified and that nations in contending for mastery seek the good-will of the public opinion of the world witnesses to the advance of Christian thought and ideals. War is recognized as an instrument of such horror that its use demands the highest moral imperatives and sanctions. Christianity has moulded the thought of mankind in the direction of an increasing abhorrence of war.—*Christian Intelligencer.*

SALEM CHAPEL

The first Sunday in this month was Memorial Day at Salem Chapel. The church grounds and cemetery had been cleaned very nicely. The sermon at 11:00 A. M. and the address in the cemetery was given by the pastor. After the sermon the children marched to the cemetery, bearing the flowers, the choir and congregation following. After the flowers were placed on the graves by the children we had a song and then the address.

The afternoon service was given mostly by the Ladies. A solo was given by Miss Lena Marshall of Winston Salem. An essay on the subject, "Honor to whom Honor is Due" by Miss Julia Marshall. An essay on "Flowers" by Miss Sallie Matt Marshall. These were real good. The congregation was large and attentive. All seemed to enjoy the day. Our series of meetings are to begin the first Sunday in August. Pray for us that we may have a great meeting. The work seems to be moving forward.

J. F. Apple.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION OF NORTH CAROLINA AND VIRGINIA CONFERENCE

All officers of Sunday schools and Christian Endeavor Societies are asked to be making plans to come and bring a large delegation to the Convention which meets at Greensboro, July 11-12. That is a central location. The program committee is at work on an interesting and profitable program and we shall be glad to have suggestions from any one interested in this Convention.

J. S. Truitt, *President.*

CALL NO. 1

The Sunday School and Christian Endeavor Convention of the Eastern North Carolina Christian Conference will hold its next session at Pleasant Union Christian church, Harnett County, July 10, 11, and 12. Pastors of all churches are urged to bear these dates in mind, not to arrange protracted meetings during the second week in July, and to give the coming Convention all the publicity possible through the officers and members of the church and Sunday school. The success of the convention depends upon the co-operation and the zeal with which every man and woman in the Eastern North Carolina conference does his or her part. You have a definite part in making this convention the BEST AND BIGGEST YET. Find that part and get busy while the time is opportune!

C. H. Stephenson, *Pres.*

Raleigh

FROM BROTHER CARDEN

At my last appointment at New Hill we had a splendid service. The weather was good and the congregation large. The spirit of the Lord was with us and the service was sweet. At the close of the service we administered the Lord's Supper. At this appointment the pastor received a splendid pounding. We received ham, sugar, coffee, fruit and many other things useful to the family. My people join me in thanks and gratitude to all those who participated in this spirit of brotherly love and appreciation of their pastor.

J. S. Carden.

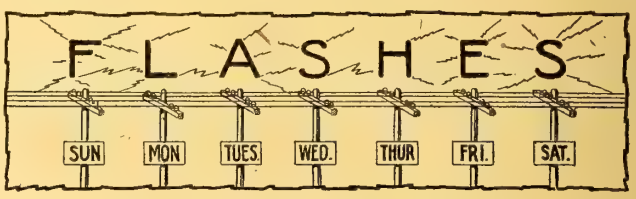
Durham.

MEBANE

It was my privilege to be with the Christian church at Mebane, N. C., the first Sunday in June. It was Children's Day and a fine programme of song and recitation was rendered by the school. All seemed deeply interested, and I predict continued growth for the church and Sunday school. They have a comfortable room recently built and paid for. When the main auditorium is built the church will have a good home. Of course the writer had to add a word at the close of the exercises.

J. W. Holt.

Burlington.



June 4—German plot to install wireless plant in Mexico uncovered. Soldiers of the sixties meet in Washington today.

June 5—Ten million Americans registered today. The The country at large enrolls for service. Germans still losing ground.

June 6—Secretary of War, N. D. Boker, and Secretary of the Navy, Josephus Daniels, spoke at Chapel Hill, N. C. today. More than fifty persons killed today in storms in Missouri and Kansas. Eight air machines are driven down by the French.

June 7—First American troops land in England. They are gladly received. Greatest victory of the war reported. French are successful. Message from London reports 4000 Germans captured and imprisoned.

June 8—Earthquake destroys San Salvador, the capital of Salvador Republic. City of 60,000 practically wiped out. Germans sink another ship for America. Many men are lost. General Perishing and his crew have landed in France.

June 9—175 miners entangled in a Montana mine. Most of them lost. The Spanish cabinet has resigned. Continued uprising in Russia.

June 10—28 of the Montana miners are saved. China is having great trouble in her parliament.

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges, Southern Christian Convention

CONDUCTED BY W. A. HARPER, Chairman

MOTTO: Christian Character First and Always in Education

ELON FACULTY CHANGES

As was shown in "Excepts From the President's Report" last week, several members of the Elon Faculty resigned or asked for leave of absence.

Dr. J. O. Atkinson, College Pastor, resigned, to become Missionary Secretary, is to be succeeded by Rev. N. G. Newman, D. D. Dr. Newman has been College pastor at Defiance College for several years. Of him, Dr. McReynolds, of Defiance, writes: "We exceedingly regret to lose Dr. Newman. He is a strong preacher, a splendid teacher and a Christian gentleman of the finest type. He will grace your campus and be a great addition to your faculty."

Dr. W. P. Lawrence resigns as Dean of Men and Professor E. Oscar Randolph is elected to succeed him. Dr. Lawrence requested also a year's leave of absence from his English work, and this too was granted. No successor has as yet been elected to supply this chair for the year. It is likely that the other professors will divide the work up till Dr. Lawrence can himself resume it again.

Mrs. A. A. Riddle resigned as head of the Art Department and her place is to be supplied by Miss Ada B. Jenkins, Glasgow, Ky. Miss Jenkins comes with rare testimonials as to her preparation and success as teacher. We consider ourselves fortunate to secure her.

Miss Lois Baird Davidson resigned as assistant in piano. Miss Edna E. Constable is elected to teach violin and assist in piano. She too comes to us with splendid recommendations.

The young men of the College requested an instructor in Public Speaking and Oratory. Mr. Orville C. Miller, Graduate of the Curry School of Oratory and Expression, Boston, Mass., has been chosen. He is a man of energy and promise. He does not teach *Elocution*, he says but *Oratory*.

We regret to lose our old guard, but rejoice that our serried ranks are to be filled with such promising coworkers.

C E

FROM A SOLDIER AT THE FRONT

This Letter Breathes the Elon Spirit

"Both of your letters came yesterday, also the diploma and Bible. It will come in handy in a place like this. And the diploma, the goal of my childhood dreams, has been achieved and here I am giving up a life career in the beginning for a probable grave in a foreign land. But the step was well considered and I would do the same thing again under the circumstances. If I lose my life, it will be for a good cause.

"Friday evening we had a lecture by a chaplain from the British trenches and he said that the first thing after arriving in France would be to be locked up in a room of poisonous gases with a gas mask, so that we might learn to use it. He also said that if we valued our lives we *must* learn to use the bayonet and hand grenaes, as most of the fighting would be hand-to-hand combats. It was the most interesting lecture I have ever heard concerning the war.

"Yesterday our company was drilled by a man who has been in the German trenches and he says that we have a Herculean task before us and insisted on the practice of the manual of the bayonet.

"By the way, statistics show that the average length of an officer's life in actual battle service is only twenty eight days. Just think an officer's outfit costs about $400.00. He is sent to France, lives only twenty-eight day, dies two days before pay day, and in debt. Pretty amusing to a fellow who doesnt need (?) the money, isn't it?"

C E

$125,000 ENDOWMENT FUND FOR ELON

The Trustees voted that in the fall of this year the active campaign to increase the College endowment by $125,000 should begin. It is to be on a subscription basis of five years. The Trustees feel that Elon deserves the loyal support of all generous persons in this effort to place her on a more solid financial basis and they confidently expect her to receive it. The growth of the College has been marvelous. She takes rank among the A-1 Colleges of the country. In order to hold that rank larger income must be granted her. Let her friends prepare in heart for the dedication of themselves and their means to this holy cause, and most of all let them intercede for her at the great White Throne. Then all will be well.

C E

RESOLUTIONS RESPECTING THE LATE WM. H. JONES, JR., TRUSTEE OF ELON COLLEGE

To The Board of Trustees,
Elon College, North Carolina:—

Your committee appointed to prepare and present to your honorable Board, Resolutions of respect to the memory of Wm. H. Jones, Jr., a faithful memer of this body for eight years and who departed this life August 5, 1916, begs leave to submit for your approval the following inadequate tribute of our feelings and our estimate of his personal worth and value to this Institution.

1. His personal and religious character always appealed to our confidence and our esteem. He impressed us by his sincerity, frankness, and sympathetic interest in Elon College. We think of him as a real friend to the College and the Church.

2. His business judgment and willingness to trust the Institution by financial credit in the Farmers Bank of Nansemond, of which he was the honored and successful cashier for more than a quarter of a century, drew us to him in a loyalty of heart that holds his help in grateful remembrance. By his indulgence

(Continued on page fifteen)

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:—

In our report last week we gave credit to Wakefield Christian Sunday school, Va., $1.00, and it should have been credited to Spring Hill Sunday school, Virginia.

You will notice in our financial report this week that we came very near the three thousand dollar mark. I had hoped that we would push across in this week's report, but just lacked $9.05. It was so near not to reach it. If we could get everybody to push a little how easy it would be to climb!

We still lack $345.36 raising the fifteen hundred dollars we have been trying to raise. I have a letter from a kind brother stating that if I will raise from the other churches and friends the $245.36 his Sunday school will contribute $100.00 to make this amount. I appeal to the churches and Sunday schools that have not contributed to the Easter offering to take this special offering and mail it in and let us raise our part and meet the proposition. I appeal to friends of the Orphanage who are able to give and who want to give to help the little orphans to mail me your check for whatever amount you feel in your heart you want to give. Let us raise the $245.36 in this month, and we will receive the $100.00 from this Sunday school and then we will have reached the goal we started out to reach at the beginning of our work here.

We have had splendid seasons for the past week and our crops are growing and looking fine. It will not be long till we will have all the cabbage heads we can use and Irish potatoes too. Something to eat looks good to us when prices are so high.

In my letter last week I asked you for sweet potato plants. We shall be thankful for any amount you can ship us. We are very much in need of them in order to get our land planted out.

The Co-operative Store Co., of Elon College, made us a present this week of the following goods: 3 dozen caps, 7 small hats, 7 straw hats, 14 ties, 6 rompers, 4 middies, 1 small dress, 1 hat for girl, 1 black skirt, 8 parasols. We are very thankful for this splendid contribution and it will help us.

CHAS. D. JOHNSTON, *Supt.*

Report for June 13, 1917

Brought forward		$2894.88
Monthly Sunday School Offerings		
Union Christian Church, N. C.	$ 3.94	
Elon College Sunday school, N. C.	25.00	
Pleasant Hill Sunday school, N. C.	2.05	
Parks Cross Roads Sunday school, N. C.	1.00	
Monticello Sunday school, N. C.	1.00	
Graham Sunday school, Graham, N. C.	2.00	
North Highland Sunday school, Columbus, Ga.	2.13	
Raleigh Sunday school, N. C.	2.00	
First Christian Sunday school, Norfolk, Virginia	5.12	
Rosemont Christian Sunday school, Buell, Virginia	6.00	
Asheboro Sunday school, N. C.	1.46	
Six Forks Sunday school, N. C.	1.50	
New Providence Sunday school, N. C.	2.43	
Catawba Springs Sunday school, N. C.	4.33	
Catawba Springs Sunday school, N. C. Baraca Class	.61	
Durham Sunday school, Durham, N. C.	5.00	
Third Christian Sunday school, Norfolk, Virginia	15.36	
Timber Ridge Sunday school, Va.	1.47	
Dry Run Sunday school, Va.	1.00	
Berea Sunday school, Norfolk, Va.	2.00	
Beulah Sunday school, Wadley, Ala	1.17	86.57
Easter Offerings		
Pleasant Cross Church	5.00	
Plattsburg Christian Sunday school, Plattsburg, Ohio	3.50	8.50
Special		
E. R. Brown		1.00
Total for the week		$96.07
Grand Total		$2990.95

A LETTER

Louisburg, N. C., May 26, 1917.

My dear Sir—Enclosed you will find a money order for two dollars ($2.00) for which to pay my dues for the months of April and May, in Margie Booker's orphanage club. Every good wish for the Club.

Respectfully,

(Miss) Willie Mae Hedgepeth.

(This letter was overlooked last week.)

THE LOVE OF THE SOUL

The true proficiency of the soul has been defined as consisting not so much in deep thinking or eloquent speech or beautiful writing as "in much and warm loving." The soul that truly loves God loves all good wherever it is found. Such a one is not quick to quarrel; he harbors no enmity, no envy, no jealous suspicion. Jesus is our great example in this regard. His life on earth was one continual manifestation of love and kindness. His nature has not changed since his ascension to the right hand of the Father, where he ever liveth to make intercession. It was not his mission to win men; his mission was to die for men, to make atonement for sin. The winning power of Christ depends upon the work of the Holy Spirit.—*Rev. F. S. Webster.*

ON GUARD

There was a borded of mignonette around the pansy bed, and the young mignonettes were just getting their eyes open.

"O Mrs. Pansy," said one of her nearest neighbors, "what is that awful thing coming through the grass?"

Mrs. Pansy laughed. "You litle darling!" (Mignonette means "little darling," you know.) "That's Mr. Toad, our policeman. He's our best friend. There are three of them in this garden, and I wish there were a dozen. He saved my life once."

"O Mrs. Pansy," shuddered young Mignonetter, "tell me about it."

"It was long, long ago, quite early in the spring, while I was still young and tender. My first eye was just open, and I was like you. The world seemed very strange, and I was afraid of everything. It was a lovely moonlight night. The orchards were in bloom, and the air was full of sweet odors. I was just thinking what a beautiful and peaceful world it was, when the ground near my roots began to heave, and out crawled a queer creature. You think Mr. Toad is ugly, but you ought to have seen that cutworm."

"O Mrs. Pansy, what did you do? Were you terribly frightened?"

"What could I do?" asked Mrs. Pansy solemnly. "We plants are so helpless! I couldn't run; I couldn't call for help. Then I saw a huge dark creature hopping toward me. I didn't know what it was; I thought that all was over. Soon Mr. Toad was hopping away down the path, and the worm was gone. It was a long time before I knew what had become of it; one day I heard Patty and Betty talking about toads and cutworms, and then I knew what it was and what I had been saved from and how. Mr. Toad ate that litle worm, little darling."

"Ate it!" gasped Mignonette.

Mrs. Pansy nodded solemnly, "And saved my life. I had only three branches then, and that worm would have cut them all off before morning. "Handsome is that handsome does," say I. I love my friends for what they are."

"O, so do I!' whispered Mignonette as Mr. Toad hopped by again. Really he has beautiful eyes, and he looks so strong. I hope he'll stay close by."

"He will," replied Mrs. Pansy cheerfully. "This is his regular beat; and he'll keep it clear of bugs and worms, never fear."—*Mary M. Parks, in Youth's Companion.*

PATRIOTIC SUNDAY

President Woodrow Wilson has issued a message to the officers, teachers, and scholars of the Sunday schools of the United States of America in which he indorsed Patriotic Sunday, to be observed July 1. The object of the service for the day is to enlist all Sunday school members in some form of patriotic service and to enroll as members of the Red Cross Societies the officers, teachers, and as many others in the Sunday schools as wish to join.

The President's message, issued through the International Sunday school Association, which is promoting Patriotic Sunday, is as follows:

"*To the Officers, Teachers and Scholars of the Sunday Schools of the United States of America.*

"The present insistent call of our beloved country must be heard and answered by every citizen of the United States in proportion to his or her ability to maintain the national power and honor. Many citizens will render their aid by force of arms on the battle fields, while others will make the nation strong by their patriotic gifts and support to the common cause. It is, therefore, highly fitting that the Sunday schools of the nation should observe a special patriotic day and on this occasion should make a special contribution to the American Red Cross for the alleviation of the suffering entailed by the prosecution of the present war. It is my earnest hope that your generosity may be unstinted in this, the hour of the nation's need, and that this special day may mean much to you in the understanding of the cause for which our beloved land now contends."

WOODROW WILSON."

Fellowship with Christ must antedate service for Christ. Our friendship with the Master is the secret of our activity for the Master. To know this atmosphere of personal communion with him is the highest culture of which the soul is capable.—*Donald Sage Mackay.*

I think the reason "some doubted" was because they did not come close enough to Christ to be certain. Would you dispel your doubts, just draw a bit nearer and watch them disappear.—*G. W. Bull, D. D.*

The Christian Endeavor World, Boston, Mass., the national organ of the unity Society of Christian Endeavor, has been forced to cut its pages from 20 to 16. This publication has also raised its subscription price from $1.50 to $2.00 the year.

Have you asked your neighbor to take THE CHRISTIAN SUN?

We fear that ham is going to become unpopular at poundings.

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The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

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MARRIAGES

PRIDGEN-RIETZEL

Mr. Garland Fred Pridgen and Miss Annie Lawrence Rietzel were married by the writer June 2, 1917. This was a quiet home wedding, only a few friends being present. May God's blessings attend them in their matrimonial career.

B. M. WILLIAMS.

COOK-BURCH

Mr. Joseph Wesley Cook, of Alamance County, N. C., and Miss Mary Ruth Burch, of Burlington, N. C., were married at Burlington Christian parsonage, June 2, 1917, at 8:30, the writer officiating. We wish for them a long, hapy and prosperous life.

J. W. HARRELL.

BOLAND-PETTIGREW

Mr. Claud N. Boland and Miss Pattie Pettigrew of Pleasant Grove township came over to the home of Rev. J. W. Holt, and at 3 o'clock P. M., took the vows that joined them together in matrimony. Only a few friends present to witness the marriage. Marriage ceremony by Rev. J. W. Holt.

J. W. HOLT.

When Thomas Edison was asked why he was a total abstainer, he said: "I thought I had better use for my brain."

OBITUARIES

MOORE

Departed this life at her home in Burlington, N. C., May 31, 1917, Mrs. Nancy Elizabeth Moore in her 85th year. Her maiden name was Sellars. On December 18, 1856, she was united in marriage to Dr. John A. Moore and to them was born ten children all of whom are dead except Mrs. James G. Holt, of Burlington, N. C. Dr. Moore died August 8, 1882.

In early life "Aunt Betty," as she was familiarly known, confessed Christ and united with New Providence Christian church, Graham, N. C., of which she was a member when death came.

She delighted in reading her Bible and found comfort in its great and precious promises. A mother in Israel has fallen asleep. Sweet be thy sleep, dear mother, till we meet in that land of no death.

The funeral services were conducted from the home and the interment in the cemetery at New Providence.

P. H. FLEMING.

RAUHUT

Mrs. Julia E. Rauhut, the wife of C. H. Rauhut of Burlington, N. C., departed this life May 20, 1917, aged 54 years, one month and 24 days. She was the daughter of D. C. and Mary E. Holt. She was married to C. H. Rauhut November 16, 1882. To their union four children were born. All except one survive her. Besides she is survived by one brother and two half brothers. There are two grand children.

She was very devoted to her family and her family to her. All was done for her that kind hands could do. She was greatly beloved by those who knew her best. She was of a quiet unassuming disposition She was a good woman. She came to the close of life with confidence in her Lord, and was fully aware that the end was at hand.

The writer was assisted in the funeral services by Dr. D. A. Long and Dev. Donald McIver of the Presbyterian church. The services were largely attended and the floral offering was beautiful.

J. W. HARRELL.

INGLE

Rufus W. Ingle was born February 1, 1838 and died May 17, 1917, in his eighteeth year. He was married to Sarah M. Rich, June 7, 1866. To this union were born five sons, four of whom survive him.

Brother Ingle was a veteran in the Civil war. He was a good citizen, a god husband and father, and a faithful Christian. He was a member of the Burlington Christian church. On account of prolonged affliction he was deprived of the privilege of participating in the public services for several years before his death. He peacefully and quietly came to the end, and by faith entered the spirit land.

The funeral services were conducted by writer, assisted by Dr. D. A. Long and Rev. Donald McIver of the Presbyterian church. The services were largely attended and the interment was made in the city cemetery.

J. W. HARRELL

WHEN UNCLE SAM SHOPS

The Federal Government buys enormous quantities of paper, from official linen stationery to the crude wood pulp of paper towels. Some years ago the Bureau of Standards wanted an especially durable paper for its scientific publications. It chose a sample containing fifty per cent of rag stock, and on this sample the Government purchasing agent let the contract to the lowest bidder. The first delivered lot looked like clear evidence of grafting collusion between the purchasing agent and the successful bidder; it was unmixed wood pulp. The case was so gross that Doctor Stratton made it the subject of a searching investigation. He found that the accepted method of judging a sample of paper—a practice which had come down from the early days of the industry—was to look it over for surface and color, crumple it in the fingers and to determine its folding strength, and chew a scrap to appraise its texture and composition. Upon this crude evidence of eyes, fingers and teeth it was the rule of the trade for the bidder to make one guess at the quality of the sample and a second at the cost of the production. The more skillful the appraiser the less likely was he to make the the lowest bid. The manufacturer in this particular case had followed the custom of the trade, had appraised the sample in the traditional way, and executed his contract in perfect good faith. He was amazed when the gross inferiority of his product was demonstrated. In chagrin he went back to his mill, bought the best rag stock in the market, and delivered a second lot superior in every resptect to the sample.—*Charlotte Observer.*

Take several deep breaths every day and see if your health does not improve greatly.

CANCER SUCCESSFULLY TREATED AT KELLAM HOSPITAL

The record of the Kellam Hospital is without paralle in history, having successfully treated without the use of Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va. Advt.

SUNDAY SCHOOL LESSON—JUNE 17

The Risen Lord. John 20: 1-18

Golden Text: Now hath Christ been raised from the dead, the first fruits of them that slept. I Cor. 15: 20.

In our last lesson we studied about the trial of Jesus and how he was crucified. How He was mocked and persecuted. As He hung on the cross His last words were simple and a culmination of a spotless life—"Father, into thy hands I commend my spirit." His spirit left the flesh to enter eternity, to be with God. Are we so living that we shall be able to say with hope: "Father, into thy hands I commend my spirit?" After He was pronounced dead they laid Him in the tomb and placed Roman soldiers on guard so that the body could not be stolen.

A lady was first at the tomb. The stone had ben rolled away. The tomb was empty. The Lord had arisen. The hope of humanity had been written.

The men did not linger as long as the women at the tomb. John, after making an examination of the tomb, went to the city to await further developments. The woman was fully rewarded for remaining at the tomb. She saw the angels and then her Master, her Teacher. She had the privilege of carrying the glad news to the other disciples. They heard her story and knew it was true. We read the story today and cannot help but feel the truthfulness of it. On meditating we prophecy, we wonder—we think of the future when we, too, will arise and go to be with our loved ones who have gone and to await those who will follow. What a blessed thought this is.

"If Christ had not risen there certainly would have been some hints to the contrary, when the apostles with other disciples spent days and weeks and months in the very city where Jesus had been crucified, engaged in telling the people that He had risen and asserting to His very slayers that He was alive. But there is not the slightest indication that any of them even attempted to deny it."

We see evidences of the resurrection every spring when leaves unfold from the cold, dead, lifeless tree.

"The resurrection state is the culmination of glorified humanity; is the change of the earthly for the heavenly; is the putting off of flesh and blood, and the putting on of the spiritual body. The body of the resurrection is the body with which the spirit is clothed for its celestial life."

CHRISTIAN ENDEAVOR TOPIC—JUNE 17

What is revence, and Why Should We Be Reverent? .Heb. 12: 18-29

People today seem to be living too fast to think deeply when they enter the house of the Living God. Of course we would not think of going back to the extreme of the Puritans but there must be a change in the attitude of our citizens toward the Most High. The change is coming. This world conflict will hasten America to her feet. We must bow and meditate when we enter the house of worship. We owe the stillness to God. We must pause in our busy life to hear the still small voice. It speaks, speaks to all. Samuels are being called. Do Samuels hear?

Too many times in meetings where young people are gathered in large numbers, and some times in small numbers we hear a bussing sound. The Spirit cannot have His effect. The Christian Endeavor society must have reverence within its walls if good effective work is to be accomplished. Let us have reverence in all our meetings. How may we make our meetings reverential? "Prayer is the soil of reverence. No one in love with prayer can be lacking in reverence. Spend fifteen minutes a day in true communion with God, and the whole day will shine with the light of heaven.

"Reverence does not mean dolefulness; rather, it means the highest and most exultant joy. Indeed, if your life is a gloomy one, it is probably because it is barren of reverence.

"Our reverence should make others reverent, will do so inevitably. Our bearing, the expression of our face, the tone of our voice, will show others that we are with Christ and He with us. They cannot help being influenced toward the same blessed experience.

How do you define reverence?

What causes are likely to produce a lack of reverence?

Why is reverence due to God?

How does reverence strengthen the reverent soul?

What harm is done by irreverence?

Why is reverence necessary for our Christian Endeavor praye meetings?

DEPT. OF CHRISTIAN EDUCATION

(Continued from page eleven)

he gave standing to our credit and courage to undertake large things in hope.

3. His donations in money were always equal to the largest individual gifts and usually his subscription was first or among the first. His subscriptions inspired others and his interest grew with his gifts.

4. We offer more than our words express to be placed upon our Records, to be offered for publication in The Christian Sun, and sent to the family of the brother whom we dearly love.

P. H. FLEMING,
W. T. WALTERS,
W. G. CLEMENTS,
Committee.

Adopted, P. H. Fleming, Secretary of Board of Trustees, Elon College, N. C., May 29, 1917.

Forty-odd is to be married. Who is the happy man?"

Grace: "Why, her father—*Puck.*

He: Why do women, as a rule, talk more than men do?

She: Oh, I suppose it's because they have the men to talk about.—*Indianapolis Star.*

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THIS WILL MAKE YOU SMILE

Husband: "I don't see why you have accounts in so many different stores."

Wife: "Because, my dear, it makes the bills so much smaller."—*Boston Transcript.*

Nephew: "I see the government have withdrawn some of the new taxes."

Auntie: "I'm so glad—there were too many of those nasty vehicles on the streets."—*London Opinion.*

First Recruit: "What do you think of the major, Bill?"

Second Recruit: "He's a changeable kind o' bloke. Last night I says to 'im, ''Oo goes there?' and he says, 'Friend,' an' today 'e 'ardly knows me."—*Punch.*

"My wife left to-day for the West Indies."

"Yes. Jamaica?"

"No, indeed; but I didn't stand in her way."—*Harvard Lampoon.*

WIRE BUSY

Two telephone girls in different country exchanges were having a chat over the wires on the subject of dress. For four minutes, five, minutes, ten minutes, the topic held their attention, and was still unexhausted when an impertinent, impatient, imperative masculine voice broke up the conversational meeting.

"Are you there?" the voice yelled "Are you there? Hello! Ah, at last! Who is that speaking?"

"What line do'you think you're on?" demanded one of the girls, indignant and annoyed.

"Really," came the weary reply. "I don't know, but from the discussion that's going on I should think I'm on the clothesline.'—*Tit-Bits.*

Hard work is not a clog and a drag; it is the privilege given you to test the powers of your hand and heart.—*O. S. Davis.*

During the course of a trial in Chicago, a witness by the name of Francis Dooley was asked, concerning the defendant: "Are you related to Thomas Dooley?" "Very distantly," said Francis. "I was me mother's first child—Thomas was the tinth."—*The Youths Companion.*

Go on your knees before God. Bring all your idols; bring self-will, and pride, and every evil lust before Him, and give them up. Devote yourself, heart and soul, to His will; and see if you do not "know of the doctrine."—*H. W. Beecher.*

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$7.30—Lake Junaluska or Waynesville, N. C., account various Conferences. Tickets on sale July 15-16-17-21-22-23-24-25. August 2-3-4-5-11-12-13-17-18-19, limited seventeen (17) days from date of sale.

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VOLUME LXIX NUMBER 24

The Christian Sun

ELON COLLEGE, N. C., WEDNESDAY, JUNE 20, 1

State Library

THE REDEMPTION.

For I dipped into the future, far as human eye could see,
Saw the vision of the world and all the wonders that would be;

Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens fill with shouting, and there rained a ghastly dew,
From the nation's airy navies grappling in the central blue;

Far along the world-wide whisper of the south wind rushing warm,
With the standards of the peoples plunging thro' the thunder-storm;

Till the war-drums throbbed no longer, and the battle-flags were furled
In the Parliament of Man, the Federation of the World. —TENNYSON.

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

Editorial

Do you preach for the people or *to* the people?

* * *

Get a new hold on God—it is the only safe one.

* * *

When burdened with the cares of the world the joy of the soul is hard to keep.

* * *

Church papers are not run for the purpose of money-making, but they should be supported so as to not lose money.

* * *

We wonder what kind of a change would take place in some churches if every word of antagonism and criticism were turned into prayer.

* * *

This is not a bad day—yesterday was not a bad day. There are no bad days. They are all good, very good. When the torrents of rain pour it is only the program of God to refresh the earth.

* * *

Some men are born in the objective case. They refuse to affiliate themselves with any move that is sanctioned by their community. You always know what side they are on—the opposite from others .

* * *

When a man is really born again he begins to live a new life. He begins a life of new activities. He begins a life that does not perish when the body dies, but which enables him to

"Say not 'Good night,' but in some brighter clime
Bid me 'Good morning ' "

* * *

The other day two news boys met us as we were stepping from a train. Both were eager to sell a paper, one boy knocked the other aside and thus succeeded in pressing his paper first. We turned this boy aside and purchased a paper from the boy that had been knocked down. It was in a big crowd and all were in a rush, but we took time to tell the rude boy that we did not propose to patronize any man who was not willing to treat his competitor with common decency.

* * *

We are led to believe that there is a great need of getting back to deeper spiritual things in the ministry. The deep things of the Spirit will always appeal to men. There is a need of a keener appreciation of the Cross. A few critical men in the audience have been the means of causing many ministers to change or modify their statements. There is a call and cry for an entertaining Gospel. But the man who knows Jesus will not be satisfied with this and those who demand it will one day grow tired of it and want something else. Do not be afraid to preach the deep things of the Lord

"For those who know it best
Seem hungering and thirsting
To hear it like the rest."

NOTES TAKEN ON THE WING

The car wheels give a might hum drum as we pen these lines, but it is by their constant rolling that we will be permitted to reach our destination. Thus with life—we must keep apace if we ever really get anywhere and succeed.

* * *

We see an old man learning on his hoe. "Mary", his good wife, stands with her hand on the gate post. We think that their conversation is about their sons and the world's war. There are expressions of hope, regret and joy on their faces. Hope that men may become reconciled—regret that they must sacrifice for the cause, and joy because there is a willingness upon the part of their sons if they must go.

* * *

The waving grain is sighted on the distant hills. The farmer is harvesting, the cattle grazing in the valleys and the children play in the rose garden. Far out from the noise of the city they are—and happy, they are! Out in that quiet, restful and inviting place, God is given more consideration. The good thoughts and the happy memories comes creeping in and man's soul is lifted up to a sweetness of heaven. "Take time to be holy."

* * *

"I will look unto the hills from whence cometh my strength," said a man of old, and now as we gaze upon the hills that lie quietly and modestly in yonder's distance, we think of that great utterance. And the hills and mountains always remind of God's strength and power. One day it was that He piled the earth up and in great heaps and though science has worked its wonders, no man can tell how it all happened. God's plan is only revealed to us as we reveal ourselves to Him.

* * *

And this, we think, will be enough to fill this page. For whom would we labor in this way, but the Master and that great and loyal band of kind-hearted people who form the Southern group of the Church? Responsive and liberal they are. From the Diamond State, through the fertile valleys of the Old Dominion, across North Carolina—the garden spot of the world—into the cotton belt of the far south, these friends and neighbors are found. Their history reads like that of the Declaration of Independence and their Church pride is akin to their family pride. The grind and worry of six days office work banish in the presence of smiling faces and amid hearty hand-shakes down at "the little church in the vale." Yes, this is the kind of place they meet and call each other by name. Thank God for this privilege of service and may our shortcomings and feeble efforts be acepted and that all may pray for larger things through this enterprise of the Church!

NOTES AND PERSONALS

Rev. R. F. Brown is assisting Pastor H. S. Hardcastle in a meeting at Palm Street, Greensboro, this week.

Mr. R. C. Boyd, High Point, N. C., has been chosen president of the North Carolina State Christian Endeavor Convention.

We are glad to report that "Uncle" Wellons is improving. His improvement is slow, however, as it would be with a man of his age. To all his friends he is grateful for the words of comfort, cheer and willingness to help in so many ways—and they have.

"Elon College News Bulletin" is the name of a weekly, four page publication being issued by President Harper of the College. This publication may be had for the asking. We understand that it is to be free, and judging from the contents of the two issues already printed, it is worth having and reading.

We are glad to place THE CHRISTIAN SUN on better paper this week than we have been using for the past several weeks. We feel that we can do this under the new price. We are willing to give value received for every dollar sent us through subscriptions. Our aim is this: To make THE CHRISTIAN SUN self-supporting, worthy of a place by the side of any church paper, dignified in its style and make-up and to reflect greatly upon the work of the Church.

Brother C. D. Johnston's report is encouraging this week. Read it. He says that there are about ten churches in each Conference not contributing monthly to the Orphanage. Is your church in this list?

Please note Brother C. H. Stephenson's second call to the friends and members of the Eastern North Carolina Sunday School and Christian Endeavor Convention. He is planning for a good Convention as usual. We also call attention to Bro. Hardcastle's letter and note about the Sunday School Convention in the North Carolina and Virginia Conference.

THE SUN'S Editor was privileged to be at Belew's Creek last Sunday for the pastor, Rev. W. B. Fuller, who is attending the Y. M. C. A. Conference at Blue Ridge. The day was pleasantly, and we trust profitably, spent. From all indications the church is in a harmonious condition. While there we were in the care of Brother T. J. Preston and his good wife. They are—with all others in the village and community—the "make you feel at home" kind and we shall hope for an occasion to take us that way again.

RAILROAD EFFICIENCY

Without accident to a single train or passenger, the Southern Railway System established a splendid record in the handling of the immense travel to the annual reunion of the United Confederate Veterans at Washington, the attendance at which was greater than at any previous reunion.

From the morning of June 2 to noon of June 8, the Southern handled into Washington for this patriotic event a total of 26,499 passengers. To accomodate this movement; forty-three special trains were operated besides 512 special cars on the twelve regular trains operated into and out of Washington every day. The operation of both the regular and special trains into Washington was accomplished without undue delays, special precaution and care having been exercised by the Southerns entire organization tom ake the movement a success.

The return movement began Wednesday evening, June 6, and from that time until Saturday at noon, the Southern handled out of Washington twenty special trains in addition to the regular trains, all leaving Washington on the scheduled time arranged for them. As the veteran tickets are good to return until June 21, many of the Veterans and visitors are taking advantage of the time to visit friends and will return home on regular trains so that only about twenty-five extra trains will be needed to provide for their homeward journey.

REST

Rest is not quitting
The busy career;
Rest is the fitting
Of self to its sphere

'Tis the brook's motion,
Clear without strife,
Fleeing to ocean
After its life.

'Tis loving and serving
The highest and best,
'Tis onward and unswerving,
And that is true rest.

—*Goethe.*

MAKE ME A HELPER

Son of Man, let me join the league of pity. Let me take the place of the angels in the ministry of human souls. I have borne the heat and burden of the day; I have been tried in the furnace of pain. I have trod the dusty plain, I have descended the deep valley I have climbed the arduous steep. I know the path of the weary, I can guide where the celestials never go. Make me a helper in Thy ministrant band.—*George Matthewson.*

ONE CENT more per week pays for your paper at the new price.
How does this compare with the increase in price of other things?

SEASIDE CHAUTAUQUA, VIRGINIA BEACH, JULY 16-22.

Everything is ready for the Chautauqua and we are expecting a splendid session. The General Secretary says that the prospects are for the largest attended session yet. Some one asked whether the Chautauqua would be called off. We see no reason to do so. The Methodists, Baptists, and Christians hold their Chautaqua at the same place and in succession and all are expecting larger sessions and none are planning to call them off. On the other hand all feel that now of all times is the time when we want to put forth every effort on the part the Church to develop its workers and train its young leaders. We believe that more than ever the Christian churches, our own folks, need the Chautauqua and its facilities for training leadership. We feel that every church should have some of its representatives present and we urge upon pastors, Sunday school superintendents, and Christian workers the importance of being present and having your young workers and leaders on hand to receive the splendid training. A week at Virginia Beach, with its splendid program, its strong speakers, teachers, experienced and successful workmen both of our own Church and interdenominational instructors, Christian leaders, the fellowship, the opportunity for a rest by the ocean, a chance to enjoy the sea breezes a dip in old ocean several times daily, all are worth your while and expense. The expense at Virginia Beach is very moderate. It is not a place for costly dressing, social functions, but a place for Christian workers of ordinary means. I know those who feel it so valuable that they plan through the year and lay aside in quarters and dimes sufficient to attend. It is the only outing they have. We are counting on you and others from your church to be present. It is your institution, its success or failure is your glory or disgrace, its officers are your officers. Write S. M. Smith, General Secretary, 347 Arcade Building, Norfolk, Va., for any information. One dollar admits you to the entire program. Send for a ticket and help that much now. Come and bring others.

WARREN H. DENISON.

THE WORLD SWIFTLY CHANGES

By M. T. Morrill, Foreign Mission Secretary

Yes, its changes are too sudden; for the suddenness precipitates undreamed of dangers, and requires nations to face questions they are not ready for. Russia was revolutionized almost in a night, and now has intricate problems to solve that will occupy more than the present generation. All accounts indicate that Syria and Palestine have ben invaded by the modern spirit and greatly changed by war. England has been made over. The great war has thrown practically the whole world into a state of flux, and all peoples have been awakened, because all are affected and all are paying revenue to maintain the huge armies in death's grip.

Governments have changed—some entirely subservient to war purposes, some more autocratic, some more democratic.

Trade and commerce have been nearly suspended in Europe; and world trade routes, dislocated by war conditions, have been abandoned or differently located.

A world's resources are fast being drained. Economic conditions are for the most part chaotic and depressing.

Even the intangible things of life are being reshaped. For years all nations seemed absorbed in making money, in ertending trade, and building big shops; when suddenly all these things fell into the background or were requisitioned to defend human liberty and righteousness among nations. This is nothing less than a revulsion of ideals.

But such widespread national changes could not occur unless the national spirit suffered corresponding modification; and this will become a cause resulting in further change.

At this very hour the whole world is exceedingly open for the propogation of ideas, religious and otherwise. Catastrophe involving all humanity is suddenly calling a halt and compelling men to evaluate life anew, and discover what is most worth while.

Then what? Again and again we have been taught the inevitable lesson. Great floods usually change the river basin. All detritus swirled away by the current will be precipitated somewhere. Crystallization of some substances is hastened by agitation. Following this tremendous upheaval of humanity there will be swift settling and crystallization of society, and a crust will again form—a crust to be repeatedly broken up perhaps. What form the settling and crystallization will assume may be largely determined by human will and effort. This is the hour for the church to supremely exert itself for the reforming of society and evangelization of nations. Outstanding leaders long ago sensed this, but the rank and file of us have not comprehended.

More rather than less foreign missionary work must be done. If another world-catastrophe is to be forestalled, the church must awake to its mission, must invade every land with Christian teaching and fraternity. The Christian denomination should hasten and greatly increase its efforts to spread Christianity. You men and women who read these lines must help prosecute the great war by payment of taxes and giving of your sons and daughters. Will you not gladly contribute of your means and offer your sons and daughters to forward Christian missions that war may be averted in the future? It is certain that the plot against human liberty that came so near crushing Europe and other parts of the world could not have been so inhumanly conceived in land evangelized in modern times.

Offer to God your money and your lives now for Christian missions, and do your bit in the most effective way to win peace and preserve it.

THE CHURCH AND CONSERVATION OF NATURAL RESOURCES

By Rev. Frank G. Coffin, D. D.

As society becomes more complicated so do the problems with which it is concerned. Today the questions demanding attention are less subject to classification as religious, moral, industrial or economic than our references to them might indicate. They are rather *social* questions, with an inseparable interlacing of all of these aspects. Perhaps the tardiness in their solution has been due not a little to the fact that propagandis of economic and industrial reform has been blind to the moral and

religious espect without which the realization of his program is a physical impossibility. On the other hand certainly loyal advocates of religion as a corrective have been oblivious of the economic factors which are measurably responsible for moral conditions. Therefore, their Utopian dreams are a moral impossibility. Practically all of our problems are just life problems and are not problems of the separated departments of life.

The church is awakening to the fact that since the preservation of life is a religious duty the sustentation of life is equally so, for it is only a modified application of the same principle. When the food supply of a nation is threatened it becomes a religious duty to avert it by a program of conservation and increased production.

In view of the present needs of the world, accentuated by the war and an increasing urban population in our own country, the recent session of the Federal Council of Churches of Christ in America held in Washington, laid emphasis upon Christian duty in these regards in its pronouncement.

We were told that the kitchens of the United States waste an average of $700,000,000 annually. In England a similar situation was regarded so important that King George issued a manifesto on the subject to be read in the churches for four consecutive Sundays.

The Federal Council charged the rural pastor with the responsibility of bringing the necessity of increased production to the attention of his parishioners, and all ministers to emphasize carefulness in the use of food supplies. All educational, civic and religious organizations were asked to co-operate in this program.

Waste is criminal and conservation is Christian economy. A just distribution of food stuffs is quite as important as adequate production. The whole poulation should be well nourished, but if there should any lack, let it be among the idlers. Both patriotism and social justice demand that at this time men should not make gain from the necessities of the people. He is a traitor who uses the nation's crisis for personal profit to the disadvantage of others. While men are giving their lives other men of wealth should give their substance. The expense of the war, now or in the future should not be upon those who are fighting the battles. Present wealth should assume the financial responsibility just as present life is assuming the mortal responsibility.

Gifford Pinchot, America's foremost conservationist advised the Council that the food question is much more serious than people realize. Every wheat producing country in the world had a short crop this year. Many tillers of the soil have gone to war thus reducing the size of the crops. Unless America steps into the breach, the people of Belgium and France as well as all soldiers in the trenches cannot be fed.

The supply of food has become the main issue and the great duty of the war. Mr. Pinchot prophesied that if the war is not settled this year by arms it will be settled against the Allies next year by hunger unless the United States supplies the food. If there is not food England will be conquered, her fleet taken and her enemy become the master of the world. He argued that the most immediate and effective way to reach the farmer is through the church, and that the mission of the church to be employed in this kind of service He also stated that the urgency of the situation would admit of no delay. Every woman must save her bit and every man must do his bit.

Space here will not permit elaboration. Three valuable bulletins are put out by the Department of Agriculture of the Federal Government and are free for asking. They are "Watch your Kitchen Waste," "Help feed Yourself" and "Food Crops must be Increased." Any one interested who will write to Mr. Carl Vrooman, Assistant Secretary, Department of Agriculture, Washington, D. C., will receive these bulletins without further expense.

TO THE SUNDAY SCHOOL WORKERS

Dear Co-workers:—

I hope you are all planning to attend the Chautauqua at Virginia Beach this year. I have never heard any Elementary worker who seemed so glad to give real workable advice as Miss Hazel Lewis did last year. I am and personally, I am looking forward to a real treat.

After each one of her addresses last year, some one was sure to be overheard saying, "Why we can do that" and they could, for her suggestions are so plain and glad to tell you that she is to be with us again this year, so workable that although they are effectual and helpful in the largest and best organized schools, they are also capable of being used in the small 'one-room' church as well.

I know I have used suggestions of hers in my work as Field Secretary this year and found them very valuable. I wish that I had room to quote them to you, but I want to do even better than that, I want you to come and see for yourselves.

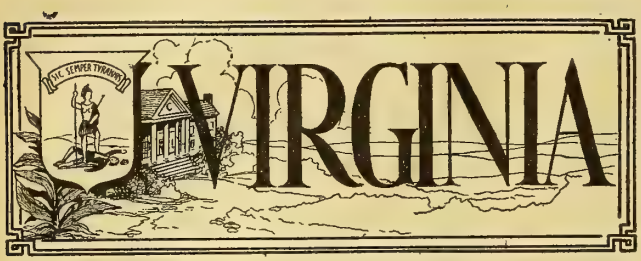
As proof that she is thinking of us and planning for our best good, I want to tell you that as far back as last January, when I met her in Boston during the Sunday School Council meeting, she was full of plans for her work with our folks, and we discussed the matter very thoroughly. Since then, unfortunately, she has been sick and unable to do much of any work for a long time, but one of the first letters she wrote upon her return to the office was in relation to the Chautauqua and her part in the program. I hope you will appreciate this evidence of her thought and real desire to serve us by coming out to hear her next July at the Beach.

I want to suggest also, that it might be a good idea for a number of you to plan to come together. Last year there were furnished rooms for rent, and no doubt there will be also this year. A number of you could club together, rent a room, do your own marketing, board vourselves, and have a most delightful week at the Beach for a very nominal cost, indeed. I know of no better and cheaper way to have a seaside vacation while you are at the same time getting acquainted with the leaders in our own church, and studying how better to apply the Word of God to the heart of the child so that the result may be expressed in terms of daily living for Christ and working with Him.

Begin now, if you have not started before, to save your pennies, dimes and dollars, and arrange your time so you can spend a week at the Beach and hear the many splendid speakers who will be there to give us, not only needed information, but enthusiasm and courage to go back "you to your small corner and I to mine" and do better work than we have ever accomplished heretofore.

MRS. FRED BULLOCK.

Suffolk, Va.



AN URGENT CALL TO THE CHURCHES

In a recent issue of THE CHRISTIAN SUN, Col. J. E. West, chairman of the Home Mission Board than whom there is not a more ardent promoter of the church welfare, sets forth an important and urgent necessity of the churches at the present time—that is, a convenient grouping of all the churches into pastorates. He outlines just how all of them should be grouped, believing that when so done the church can easily put on an efficiency program which will, in two years probably, do more for the work than has been done for them in the past twenty-five. Some of them have the arrangement already. The most of them have not. This is just the thing the efficiency campaign has been setting forth and urging. They who have set it forth and the ministers and leading laymen of the churches. If these agree that it is the thing that should be done, I wonder why it is that it cannot be done, or it is not being done? It would be the finest thing we have ever done, or can do at the present time to accept this suggestion.

Let the churches which Brother West has grouped together get together and discuss the possibility of it. I am certain he would be glad to visit any group and lend his assistance to such a project were it so desired. As I see it, the pastors of these churches should take the initiative in the matter and bring all possible influence to bear in the formation of these groups. If Brother West's suggestions are not fitting, the work need not be retarded, let us make other suggestions I should like very much to be party to such work as this. I have had experience in forming three of these groups and the experience is delightful for the churches and the good of the kingdom. Personally, I shall be pleased to know that this work is taken up at once and at the Conference in October there will be reports of many groups formed. Now is the time to do it.

Fellows, lets do the biggest thing for the King—not ourselves.

H. E. ROUNTREE.

Portsmouth.

THE SUPREME CALL OF THE HOUR

We are living in an age of a great many calls. Our country calls for men, and in response millions of the brightest young men of this great Republic have responded. The call has also came for subscribers to the Liberty Bond issue. The call has come for every one to do his "bit" in the great struggle for the defense of the principles for which our nation stands, and to all these is very encouraging.

The supreme call of the hour, however, seems to me to be the call for character. In the army of France it is reported that more men have died from the result of bad character than have been killed in the battles. A similar rumor has it that the same is true of the armies of England. These same conditions probably exist in many other European countries, which leads me to say that the supreme call of the world is the call for character, for a cleaner world, purer men in our armies, and devout men of God at the head of the governments of the world.

In our own country we are told that 50 per cent of the men rejected by the government are made incapable by the use of strong drink. That is to say of all the men that go to enlist in the army of navy who are unable to do so because of some physical weakness, one-half of this number is turned down because of a weakness caused by strong drink. Therefore, the supreme call to America is a call for character. The youth of our country must be made to see that they can make the best citizen by keeping themselves pure, and our country must know that the country that wins will be the country of character. America must see the need of the prohibition of the liquor traffic, and the removing from our midst of the social vice, which are doing such a deadly damage to the character of our own boys and girls.

The duty of the church in this great hour is to hold the standard of Christ high, to defend the great cause for which Christ died. She must strive to maintain the observance of the Sabbath, and the study of the Bible, our nation's only safe guide Book, in order that the character of our nation may be maintained and built up, for the character-fortification is more powerful than any wall of defense that can be constructed.

J. F. MORGAN.

18 Hardy Ave., Norfolk.

NOTICE

We call attention to Art. 15, Section 1, Constitution and By-Laws of the Eastern Virginia Christian Sunday School Convention and give notice of the following amendment to Section 2, Art. 10: "To include the Field Secretary in the Executive Board."

REV. J. V. KNIGHT,
REV. H. E. ROUNTREE,
R. B. WOOD.

SUFFOLK LETTER

Of all the forces of modern time, none could be more ridiculous than the official frenzy, the press exhortations, and the social suggestions for food-production and conservation, while the nation permits the conversion of one hundred million of bushel of bread grain into alcoholic beverages each year. One act of Congress could prohibit this worse than waste of bread-grain, and thus conserve enough grain to feed the nation two months. Besides saving one hundred million bushels of grain, it would save an army of men. Six bushels of grain will feed one person a year. Therefore, one hundred million bushels of grain would feed one hundred million of persons one sixth of a year, which is two months. It is silly to appeal to the nation to plant gardens and prevent waste while the nation permits the con-

version of grain into alcohol for beverage purposes.

By reports from England, that nation has converted into alcoholic beverages since the war began enough bread-grain to have supplied the British army with bread from the beginning of the war until the present times and yet she appeals through her highest officials, to this nation for bread. Such an attitude is ridiculous in the light of human necessity and the prospect of a starving world. A sober world need not starve nor suffer defeat. But a staggering world is already starving and facing defeat. It is high time for the Congress of the United States and the Parliament of England to save the grain and the men of the two nations, and thus make one effective stroke in the interest of liberty and humanity. Liberty is not won alone by victorious armies; "Ye shall know the *truth* and the *truth* shall make you free"

There has been enough nonsense written about gardening and food-crops to make a large library, while distillers and brewers continue to convert grain into alcohol which has proved itself worse than explosives to kill the race. Of all human fallacies in political economy the revenue from intoxicant is the most transparent, and yet it continues as a fossal in the legislative bodies of states and the nation.

All charity institutions know full well that the hungry people in the great cities are hungry because of strong drink. Families suffer for bread because the money earned by the head of the family spends it for drink A sober nation will not suffer for bread. We are learning that temperance is not only a moral question, but an economic question as well. There can be no more important question for the welfare of the nation than to produce and to preserve an ample supply of food for all the people; but the question should be handled with some sense and respect for moral integrity. The prohibition of converting bread-grain into beverages is more than a war-question; it is moral and economic. It involves the very existence of the nation in a normal condition of body, mind, and character.

There can be no just criticism of suggestions to plant vacant lots in towns and cities and cultivating gardens; it is wise to grow supply crops for home consumption; it is Scriptural to prevent waste and conserve that upon which men subsist; but it is silly to teach this, and then to give legal sanction to the waste and crime of converting grain into alcohol and men into criminals and charges on society. There are religious obligations upon the nation as well as war-obligations. These billions of dollars this nation is paying to the god of war might have been saved if the nation had spent more on missions they would have to spend less on war. When will men learn that the most economical expenditure of money is on the kingdom of God?

W. W. Staley.

NOTICE TO TEACHERS OF BOYS AND GIRLS UNDER SIXTEEN

I am writing to the teachers of boys or girls under sixteen years of age, preferably between ten and sixteen. Or, if this catches the eye of some boy or girl who can draw, then it is intended for him or her.

I want an original mission poster for the Chautauqua Exhibit. I want to see what our boys and girls can do. I saw a fine poster at the Sunday School Council in Boston last January that had been made from an original drawing done by a Junior boy. It represented an American boy with a big, red apple, out of which he had taken a most tremendous bit. The apple was Bible Instruction. Opposite him stood three other children, of various nations, begging and crying, "Give us a bite." Don't you think that was clever?

Our boys and girls have ideas as to this subject. I want a poster that will represent the idea of missions in some such manner; that is, in a drawing which will plainly tell what you think we ought to do along that line. I want them taken to the Chautauqua and judged by a committe appointed for that purpose. To the boy or girl whose poster is judged the best, I will send a book to be selected later. I will send some acknowledgement to every boy or girl who sends a drawing. The three first will be hung up for all who attend the Chautauqua to see. I think I can promise, too, that posters will be made from the successful drawing, posters that can be sent notly to our church, but all over the country. For I have been appointed chairman of the sub-committee on Missions of the Children's Work Committee of the Sunday School Council. I want a poster of *our own* to send or carry to the next meeting to report for our own folks.

Won't you teachers, or boys and girls, help me out in this matter? Get your idea, then work it out, and send it. Don't make it fancy or too elaborate. The plainer the better. The thought back of the picture is what we want, not the fancy drawing.

Remember, the boys or girls who try, will each be remembered; the one who sends the best will be rewarded, and, better and finer than this, you will each who endeavor to meet my request, be helping our church to grow and develop in a very real manner.

Mrs. Fred Bullock.

Suffolk, Va.

THE BRIGHT SIDE

There was a little potted rose bush in a sick room which I visited. It sat in the window. One day I noticed that the one rose on the bush was looking toward the light. I referred to it; and the sick woman said her daughter had turned the rose around several times toward the darkness of the room, but that each time the little flower had twisted itself back, until again its face was toward the light. It would not look into the darkness.

The rose taught me a lesson—never to allow myself to look toward any gloom, but instantly turn from it. To yield to one moment's sinful act is to defile the soul. The Bible says in its every verse. "Turn from the wrong, the base, the low, the unworthy, to the right, the pure, the noble, the God-like." We should not allow even an unholy thought to stay a moment in our mind, but should turn from its very first suggestion with face full toward Christ, the Holy One.—*Selected.*

The secret of power in doing good is personal contact. . . Heart must touch heart. . . . . Benevolence cannot be confined to calendar. . . . Those good people will exhibit the most of the spoil of our Blessed Master who practice Christmas-giving and cherful, unselfish and zealous Christmas-living through all the circling year.—*Theodore Cuyler.*

PLEASANT UNION

At this place on the first Sunday in May, we held a service in memory of our late brother Riley Keen. Using the subject "A Work, and a Time in which to do it." based on John 9: 4.

Our people are planning for the biggest and best Sunday school convention which is to meet with us here, July 10-12. We appreciate the good things said about Pleasant Union in Rev. J. D. Wicker's recent letter to THE SUN and agree with him that this is a good people to serve.

CENTER GROVE

A Memorial sermon was preached at this place on second Sunday in May, by Rev. R. P. Crumpler, while we were permitted to worship with his good people at Pleasant Hill, Johnston County. Brother Crumpler greatly endeared himself to the Center Grove people, who are anxious for him to come again.

MT PLEASANT

It is natural for the people in the Mt. Pleasant section to think of the third Sunday in each May as the time for the annual Memorial services. So the people learned that we had not been unmindful of the custom, when we arrived there on that date this year. Accompanied by him who had been chosen as chief speaker of the day, Rev. J. D. Wicker. The day itself was an ideal one for the occasion. Brother Wicker, though very weak from a recent illness, delivered a good and timely address which must have banished all possibility of the Mt. Pleasant people ever forsaking the annual Memorial Day—especially in this generation. To be sure it was an inspiration to all. Following the address the Communion service was very impressively observed. After which the large congregation assembled in the church cemetery where every grave received many flowers. A song by the choir and prayer by the writer concluded the morning services. After a sumptuous dinner on the grounds, we returned to the house for a short song service, and from there to the Wright family cemetery. A distribution of flowers, many appropriate remarks in memory of those who buried there, many with whom he was acquainted, by Brother Wicker. Song service and prayer concluded the services of the day.

MOORE UNION

Our home church. Here on Saturday before the fourth Sunday we met in all day Memorial service. In the absence of the pastor, Rev. G. R. Underwood, who was called to Hawk's Chapel to conduct the burial service of Brother W. O. Tarrell, Brother J. D. Wicker had charge of the services.

The address was thoroughly enjoyed, on the subject of "Memorial." Distributions of flowers concluded the morning services.

The chief feature of the afternoon service was the splendid song service arranged by the choir's efficient leader, Brother T. D. Hunter. Certain songs were then sung in memory of certain of our dead, at the request of Brother Wicker, Brother J. W. Lett and others.

Brother Underwood is doing a good work here. His people love him. May God bless both pastor and people in their efforts for the upbuilding of His kingdom at this place.

PLYMOUTH

On fourth Sunday we were accompanied to this place by Prof. M. A. McLeod of Broadway, N. C., who was the chief speaker of the occasion. This grand old pedagogue endeared himself to the hearts of the Plymouth people in a masterly address on the subject "Decoration." Following this was the decoration of the graves, a short talk by Bro. Neill Johnson of the M. E. church, and prayer by Prof. McLeod which concluded the services of the day. Among the "staunchest" of the Christian church some may be found in the member ship of Plymouth. The work ther is encouraging for which God be praised.

B. J. HOWARD.

Broadway.

CALL NO. 2

While meditating, discussing and answering other calls, don't forget your Sunday school and Christian Endeavor Convention call. You have a duty—an obligation that rests upon you. Will you be loyal and answer the call? Pastors, superintendents and Sunday school workers in the bounds of the Eastern North Carolina Conference are cordially invited, requested and urged to attend their Convention which meets at Pleasant Union church, Tuesday Evening, Wednesday and Thursday July10-11-12. We are planning *our very best convention* and expect you to be there to help make it a huge success. Herein fail not at your peril. Look for train schedule, and accomodation facilities in next issue of THE SUN.

C. H. STEPHENSON, *President.*

Raleigh.

PALM STREET

Palm Street Church has been laboring under difficulties during the past six months, owing to the fact that Rev. P. V. Harris was unexpectedly called home on account of the serious illness of his father, and thus the church was left without a regular pastor. This was, of course, a handicap to the church. After some delay, I was called, and althought inexperienced in the line of work, I felt constrained to accept, and with the help of God and the hearty co-operation of the good people, to attempt to "rebuild the walls of Jerusalem."

The people have responded nobly and a better day is dawning for the church.

A special series of meetings were begun on Sunday, and Bro. R. F. Brown of Chapel Hill, arrived Monday, and took charge of the preaching. He gave us an inspiring and helpful message and we are looking for good results. The meetings will continue until the middle of next week. We hope all *our friends will pray for us.*

The annual Sunday school Convention of the North Carolina and Virginia Conference will meet with us on July 11-12th, and we are making plans to entertain them royally. We intend to make it the best Sunday School Convention the conference ever held.

We would appreciate it if every Sunday school would send the names of its delegates to Mrs. C. A. Taylor, R. F. D. No. 5, Greensboro, N. C., so that we can provide homes for all delegates. Please state how many delegates you will have, and also as to when to expect them.

This information will be necessary and we hope every school will comply with our request.

H. S. HARDCASTLE, Pastor.

HOWARD'S CHAPEL

The first Sunday in June was our regular preaching day. At the last Quarterly Meeting of the church, it was voted to have Memorial Day at this time. This was the first Memorial Day since the church was established. The morning was devoted to the regular preaching service. We used for our subject for this occasion "The Blessed Dead." Immediately after the discourse the people marched to the cemetery, the children carrying the flowers. Practically every grave was decorated with God's beautiful flowers.

After the refreshments, the afternoon exercises were under the direction of the Sunday school. Brother W. B. Madison gave a brief history of the church. The concluding part of the exercise was an address by Mr. Ira R. Gunn, his subject being "Christ a living Memorial."

The Quartet of Reidsville Christian church furnished us special music for the occasion to whom we are grateful.

The meeting begins the third Sunday in July 1917. Everybody take notice. Let us labor for a great meeting in the Lord, our Christ.

L. L. WYRICK, *Pastor.*

A LEGEND

There was a beautiful tradition among the Jews which Lancisius quotes from Philo. It is to this effect: When God created the world He asked the angels what they thought of this work of His hands. One of them replied that it was so vast and so perfect that only one thing was wanting to it, namely that there should be created a clear, mighty and harmonious voice, which should fill all the quarters of the world incessantly with its sweet sound, thus day and night to offer thanksgiving to its Maker for His incomparable blessings. Thus our thanksgiving should not be an exercise of devotion practiced now and then. It should be incessant, the voice of a love which is ever living and fresh in our hearts.—*F. W. Faber.*

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President .....Franklin, Va.
Mrs. A. T. Banks, Vice-President .....Henderson, N. C.
Mrs. W. H. Carroll, Secretary .....Burlinton, N. C.
Mrs. W. T. Walters, Treasurer .....Winchester, Va.
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Mrs. W. V. Leathers, Supt. Y. P. Soc. .....Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes ..Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll .....Greensboro, N. C.

CRADLE ROLL MEETING

How many of our societies have observed Cradle Roll Day in this beautiful month of June? If you have not you have missed an opportunity of using your boys and girls in helpful service. Our Franklin Society, has from its beginning, at this meeting, been entertained by a program from our little tots and, this year, the occasion was not a whit behind other occasions There were songs and recitations and readings all appropriate and suitable to the occasion. Previous to the meetings "mite bags" were distributed among the children and not the least interesting part of the meeting was the collection of these by one of the little girls. The amount of the offering was $4.50. While the members of the society held their business, the little ones played games in an adjoining rooms. It is easy to get up a program with the aid of the one given in our "Christian Missionary" and the children are glad to help, so if you haven't a Cradle Roll in your society when you elect officers in the fall, be sure to include a Cradle Roll Supt., and next year have a most helpful and entertaining meeting in June by the aid of your boys and girls.

MRS. R.

MISSIONS AND YOUNG PEOPLE

Twenty years ago or more a great soap manufacturing firm in England decided to cut down in advertising. The firm's name was a household word, and the manager believed that, advertising or no advertising, the sales would maintain their high level. The advertising was curtailed and the sales immediately began to drop. At the end of a year the firm was advertising more than ever, engaged in the rather stiff job of trying to regain lost trade. To use soap they had had to "talk soap."

It is the same in the Kingdom of God. If the church were suddenly to stop talking about missions (alas! how many churches have already stopped, or have never begun!) missionary interest would die in a few years, except in the hearts of an awakened few. People are not born with missionary interest. Most people do not even seek it. Such interest must be thrust upon them.

The time to begin to talk missions is in the spring time of life. If the thoughts of the young people of the church can be turned on the evangelizing of the world, we shall train up a generation of missionary-minded men and women who will give not only their substance but also themselves to Christ's cause in other lands.

Already work done among young people has borne

rich fruit. Many a missionary now in the field caught the first vision. It is the ideal time for enlistment. The life-plans of the great majority of the members of societies are not yet crystallized. These young folks, more often than we imagine, are asking themselves: What shall we do with our lives? If Christ's call, "Whom shall I send?" can be brought home to them, the answer will in many cases be, "Here am I, send me."—*Sel.*

WHAT MISSIONARIES HAVE DONE

Who first manufactured the dye known as khaki? A missionary.

Who first discovered the value of the hitherto waste product—palm oil—and so led to the chief trade of the West Coast of Africa? A missionary.

Who opens new markets to the world's commerce? Our missionaries.

Who have been the chief explorers of Oceanica, America and Asia? The missionaries.

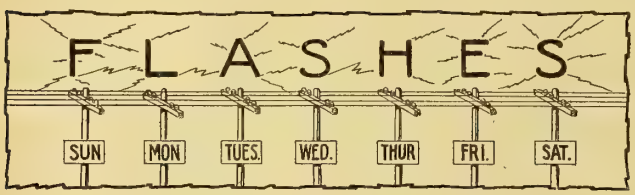
Is it nothing that through the labors of the missionaries in the translation of the Bible, the German philologist in his study may have before him the vocabulary of 250 languages?

Who discovered the famous Nestorian monument in Ningan Fu? A missionary.

Who discovered the still more famous Moabite stone? A missionary.

Who discovered the Hittite inscription? A missionary.

Who created the science of anthropology? The missionaries.—*Missionary Intelligencer.*



June 14—National crisis in China continues. The president refuses to resign unconditionally.

June 13—London is the scene of an air raid by German airplanes. Much damage was done besides 97 being killed and 437 wounded.

June 14—The people of Bristol, Va., flee for their lives when Indian Creek overflows its banks, bursting dams, following a cloudburst.

June 15—The Liberty war loan of $2,000,000,000 is far oversubscribed. The American people have responded liberally..

June 16—Germany has made an offer of peace to Russia through the Swiss federal Council.

June 17—The Russian Duma has refused a separate peace with Germany declaring it would be "ignoble treason towards Russia's allies."

FACTS IN FRAGMENTS

By Bishop Joseph F. Berry

Common sense is not hereditary.

Obstinacy is sometimes mistaken for orthodoxy.

The popular editor is luminous but not voluminous.

Real patriotism starts before the band begins to play.

Some men get rich and fail. Others fail to get rich.

If you have a son and also a fortune, keep them apart.

Have you noticed how many friends a man has until he needs one?

Opportunity calls once at every man's door. But misfortune seems to be more sociable.

The more room we give in our hearts to folks, the more we will have for God.

If people told only what they know, there would be less talking.

"How to keep the boys on the farm," is a subject about which a lot of city folk seem to be deeply solicitous.

There was more lion in Daniel's heart than he found in the den.

Not all self-made men have reason to be proud of the carpenter.

Verily, every man knoweth about the pebble in his own shoe.

What doth it profit, my brethren, if a man is on the right road and headed the wrong way?

Honest, now, are the people who live in Poverty Street as welcome in your church as those who come from Wealthy Avenue?

The sinner goes to the caucus early, and the righteous hold an indignation meeting.

The popular society woman is an individual who possesses no violent opinions.

"I never jump at conclusions," said the preacher. "No," remarked the elderly member of the congregation, who is very frank, "I have noticed that from your sermons; you reach a conclusion very slowly."

BRIGHTNESS, NOT GLOOM

My dear sir, my dear madam, what do you mean by coming about this world with disheartenments? Is not the supply of gloom and trouble and misfortune enough to meet the demand without your running a factory of pins and spikes? Why should you plant black and blue in the world when God so seldom plants them? Plenty of scarlet colors, plenty of yellow, plenty of green, plenty of pink, but very seldom a plant black or blue. I never saw a black flower, and there's only here and there a bluebell or a violet, but the blue is for the most part reserved for the sky, and we have to look up to see that, and when we look up no color can do us harm. Why not plant along the paths of others the brightnesses instead of the glooms?—*Selected.*

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges Southern Christian Convention

CONDUCTED BY W. A. HARPER, Chairman

MOTTO: Christian Character First and Always in Education

THE DEVOTIONS OF THE FEDERAL COUNCIL

One criticism often heard in the land the last few years has been to the effect that the Church had lost her militant note. The critics should have been at the Washington session of the Federal Council. All sessions of the religious leaders of America are great. This one was earnest, solemn, loving, patriotic, militant. In no part was this more evident than in its six devotional periods preceding the six business sessions.

The six leaders for these events were chosen so as to reflect the sentiment of the Church from all directions and angles of view. The initial service was by James I. Vance, Nashville, Tenn., who has been harmoniously described as the bishop of the Southern Presbyterian Church. He solemnized the entire session in his description of the things this war will require of the churches. "Service, Sacrifice, Unity," he declared, "are the big words in the Christian war-vocabulary at this present hour.

The second leader was a real bishop, in fact and in looks. A former president of the Federal Council, Bishop E. R. Hendrix could certainly speak with authority respecting its attitude in the present crisis. He admitted that all things are said to be in a state of flux. This he thought would become more pronounced during the war, and especially so, should the struggle be long drawn out. " But there are some things that shall survive every upturning," he fervently prophesied, "and they are the Word of God, the Christ of God, and the Church of God." His message sent a thrill of optimism through every auditor. Bishop Earl Cranston's prayer following this address was a spiritual communion with God. It was a heart-searching moment—tender and sweet in retrospect.

The evening devotional hour of the first day was given over to the man of the Council's Commission on Evangelism, Dr. Charles L. Gooddell, of New York City. Dr. Gooddell is a soul-winner. He is one up-state preacher whom New York City has not been able to swallow up. The principles of soul-winning this proves, are eternal. Dr. Gooddell could not do other than emphasize the need for personal evangelism in such a time as this. He cautioned against hate as anti-Christian and urged the Council to pray for our enemies. This note ran through every utterance and every report—that this war is one of love, love even for our enemies and that no hate must enter into it. But Dr. Gooddell very properly insisted upon it most urgently as a soul-winning necessity.

The new woman was heard from in the devotional service of the second morning. Miss Louise Holinquist, of the National Board of the Y. W. C. A., presented her in quite attractive form. She did not wish women to withdraw from the things they have always done. She wanted for them something more—an opportunity to serve other than with their hands the eternal issues of the Kingdom. It was a sensible utterance, but indefinite. There is no doubt, the new woman is here. The church needs her too—that is certain. The women will have what they want—that too is certain. The Kingdom will go forward in their new day—that too is certain. Our women are our hearts. We can safely trust in them. We should so live that they can with equal fidelity trust in us.

A German preacher, the Rev. Edwin Heyl Dells, representative of the Lutheran Church, General Synod, was the fifth devotional leader. He spoke of the kingly qualities of Christ. He urged that we are not to fight against kings, but against their abuses. He had a difficult position, but his heart was right, and where that is said, all is said. Dr. Dells represents a large number of German-Americans. They love Germany. To take arms against her will break their hearts, but they will do it because it is right.

The venerable Rev. Albert G. Lawson, Boston, Chairman of the Council's Administrative Committee, very appropriately gave the final devotional half-hour. He chose as the basis of his remarks the transfiguration scene. The glory of it charmed him, but the valley below thrilled him with hope, because it opened up to him the opportunity of service his soul craved. This war is to the churches the valley at the foot of the hill. We cannot meet its obligations without faith.

One other service I must mention—that masterful discourse by Rev. J. H. Jowett. It was the only sermon before the sessions. He preached an hour and a half, but interest beguiled the time. It did not appear to be ten minutes long. Dean Tillet remarked to me that he would go around he world to hear such a message as that. He has spent four months each year since the war began in Europe, ministering to the stricken people there. He is soon to return to England so as to serve continuously in this hour of dire distress. He pictured the sufferings of the war as an opportunity to the Christians to fill up the lack in the sufferings of Christ. Times of spiritual progress he said have always been times of stress, strain, suffering, when the Church was forced back upon her Lord. We must agonize, not simply organize, if we advance the Kingdom in our day.

This is the message that lingers with me now as summarizing the sentiment of the most momentous religious gathering ever assembled on the American continent. We must *suffer,* we must *agonize,* that spiritual day may dawn in our own hearts and shine to the ends of the earth, lighting up with its glory even the lands now arrayed in arms against us, because they are in the right of error. God help us in such a time as this!

If the duties enjoined and blessings promised in our gospel were smaller, its power would be diminished its glory would be dimmed.—*Exchange.*

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:—

I rejoice this week that we have crossed the three thousand dollar mark since January of this year We crossed this mark last year in the report for November 22. It is very encouraging to have the Sunday schools and friends of the Orphanage to stand by us in the work so loyally. It proves to us how easy it is to do things when everybody falls in line and will do his part. We have been able since we have taken charge of this work to pay all bills we have made and all outstanding bills except the deed in trust and we are trying to lay aside a fund to pay on this the first of the year.

If all our Sunday schools would fall in line and help us I feel sure we will be able to run the Institution and pay half of this debt by January first. I make it a rule to buy carefully and get the very best prices I can and spend the money as economically as if my own money.

We have in our Easter Offering this week $18.50. That leaves us $226.86 to raise yet to meet the proposition of the Sunday school that will give us $100.00 when we raise this amount. It will also push us up to the $400.00. Special offerings since we have taken charge of this work. Shall we fall short here and fail to meet the proposition of the Sunday school that want to push us across the line with the check for $100.00. I wish I knew just what to say and how to say it that you might be persuaded to contribute to help us now.

Have we no ten men who will give us $10.00 each and twenty men who will give us $5.00 each and twenty-six women who will give us one dollar each to make this amount? I am going to make the men this proposition: If the men will raise the $200.00 I will depend on the good women of our church for the twenty-six dollars and if they fail to raise it, I will make it good, provided you raise the $200.00. Now my friends, let us get busy and raise the amount so it can go in my next report for June 27. I want to report this amount and how much joy it would be to me to make this, the first undertaking for the orphanage, a success we would have checks from enough friends next week to make this out in full.

We have quite a number of empty fruit jars, and if any of our good women would like to fill some for us this season write me a card and tell me how many to ship and I will be glad to ship you as many as you can fill for us. This has been the custom in the past and while it will be worth quite a good deal to us when a number of ladies fill just a few and send them in. Our children are very fond of fruit and can eat it every day and they enjoy it so much through the winter. We shall be grateful to you for any number you can use for us.

CHAS. D. JOHNSTON. *Supt.*

Report for June 20, 1917

Brought forward		$2990.95
Children's Offerings		
Mills Wellons Staylor	$ .10	
Willie A. Staylor	.10	.20
Monthy Sunday School Offerings		
Christian Light Sunday school, N. C.	1.27	
Youngsville Sunday school, N. C.	1.00	
Graces Chapel Sunday school, N. C.	1.00	
Mebane Sunday school, N. C.	1.00	
New Lebanon S. S., N. C.	2.14	
New Lebanon Baraca Class, N. C.	1.00	
Mt. Bethel Sunday school, N. C.	1.00	
Union Christian S. S., Virgilina, Va.	2.00	
Berea Sunday school, Nansemond, Va.	10.00	
Burlington S. S., Burlington, N. C.	11.89	
Washington St. S. S., Portsmouth, Va.	3.00	
Graham Sunday school, Graham, N. C.	1.00	
Suffolk Christian S. S., Suffolk, Va.	25.00	
Shallow Ford Sunday school, N. C.	2.10	
Antioch S. S., Va. Val. Cen. Con.	1.00	
Shallow Well Sunday school, N. C.	1.96	
Ramseur S. S., N. C., May and June	4.10	
Cragford Sunday school, Ala.	2.00	
Pleasant Grove Sunday school, Va.	2.00	
Bethel Sunday school, N. C.	2.30	
Wadley Christian S. S., Wadley, Ala	2.30	
Windsor Sunday school, Va.	3.18	
First Christian church S. S., Greensboro, North Carolina	10.00	92.26
Easter Offerings		
A friend, Durham, N. C.	10.00	
First Christian S. S., Greensboro, N. C.	7.50	
J. B. Farrell, Graham, N. C.	1.00	18.50
Total for the week		$110.96
Grand Total		$3101.01

LETTERS

Edenton, N. C., June 6, 1917.

Dear Uncle Charley—I want to join the band of cousins. I am a little boy six years old and I go to school. Enclosed find my dime. From your little friend,

Mills Wellons Staylor.

We extend to you a glad hand of welcome. Always glad to have little boys and girls join our band of cousins.

"UNCLE CHARLEY."

Edenton, N. C., Jne 10, 1917.

Dear Uncle Charley—I want to join the band of cousins I am a little boy ten years old. And I have my vacation now. Enclosed find ten cents.

Your little friend,

Willie A. Staylor.

I hope you will have a fine vacation and enjoy yourself. It is fine to have a vacation, I guess.

There are two freedoms—the false, where the man is free to do what he likes; the true, where a man is free to do what he ought.—*Charles Kingsley.*

BROTHER E. M. CARTER'S WORK

CRAGFORD

Cragford is a small membership, both in church and Sunday school, while the congregations are large and attentive. The prospects for the church are good. Last Sunday I made the suggestion that we give one Sunday's offiering to the orphanage. They were favorably impressed with the idea. Though the school is but about seven or eight months old, it is a good time to begin.

OAK GROVE

Oak Grove is a larger church in membership than both the others. The general conditions of the work are improving; yet there is room for more improvement. During the month of April we lost, by death, two members: J. C. Bass and Mrs. Allena Estridge. Mr. Bass was one of our strongest and most loyal members. His place is hard to fill. I suppose the saying: "We scarcely know the value of a good man till he is gone" is true. That, I fear, is too often the case. At least, we hesitate to show our appreciations and their worth is lost to others.

The Sunday school at Oak Grove is giving one Sunday's offiering to the Orphanage.

LANETT

Lanett is having two services a month this year instead of one as before. We thought by so doing would be the means of doubling the possibilities in this congregation. It is slow, but gradually the development goes on. Our meeting continued only eight days. We tried to arrange for help, to do the preaching. We thought that we had, but it failed. While doing the preaching and a litle singing which, seemingly, I was compelled to do, my voice failed and I was forced to close earlier than we had planned. We had some good service. The interest increased to the last. We adjourned the meeting, till the fourth Sunday in August; then we are expecting to resume work and have a great time.

Our Sunday school here gives the fifth Sunday's offerings to the Orphanage. They announced it by special efforts the offerings amount to more than the monthly offerings would. It is an easy thing, when a fair trial is made, to do this "bit" for the support of the institution which is entirely dependent upon us.

Educational Matter.

The Educational committee is beginning to show some enthusiasm in regard to school. The prospects are good and, if the plans work well, we will have a school in our southern work right away. Not on an extensive, but on a small scale. The school that may be endorced will not necessarily be the location of the permanent one but will be a starting point.

E. M. CARTER.

Wadley.

THE SMILING FACE

We've formed a new society,
"The Order of the Smiling Face."
An honored member you may be,
For everyone may have a place.

The rule says you must never let
The corners of your mouth drop down,
For by this method you may get
The habit of a sulky frown.

If playmates tease you, let your eyes
A brave and merry twinkle show;
For if the angry tears arise,
They're very apt to overflow.

If you must practice for an hour,
And it seems a long, long while,
Remember not to pout and glower,
But wear a bright and cheerful smile

The rules are simple, as you see;
Make up your mind to join today.
Put on a smile, and you will be
An active member right away.

—*St. Nicholas.*

A BOY'S MOTHER

My mother, she's so good to me,
Ef I was as good as I could be,
I couldn't be as good—no, sir!
Can't any boy be as good as her!

She loves me when I'm glad or mad;
She loves me when I'm good or bad;
And what's the funniest thing, she says
She loves me when she punishes.

I don't like her to punish me;
That don't hurt; but it hurts to see
Her cryin'—nen I cry; an' nen
We both cry—an' be good again.

She loves me when she cuts an' sews
My little cloak an' Sunday clo'es;
An' when my pa comes home to tea,
She loves him most as much as me.

She laughs and tell him all I said,
An' grabs me p an' pats my head;
An' I hug her an' hug my pa
An' love him purt' nigh as much as ma.

—*James Whitcomb Riley.*

The Christian Sun

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SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

$2.00 per year in advance

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MARRIAGES

FONVILLE-RAGSDALE

Mr. DeRoy Ransom Fonville and Miss Lena Leigh Ragsdale were happily united in marriage at the Baptist church, Fuquay Springs, N. C., 5:30 p. m., June 7, 1917. The church was very tastefully and beautifully decorated for the occasion and at the hour for the ceremony was filled with interested and admiring friends. Just before the ceremony Miss Emily Young of Dunn, N. C., sang "Because," and "At Dawning," Miss Jennie Willis Atkinson of Elon College, presiding at the piano. The following young ladies dressed in dainty white costumes and carrying large bouquets of sweet peas acted as ushers: Misses Katiebet Morris, Pearl Taylor, Sadie Fonville and Bessie Johnson. Miss Clyde Morris wearing pink taffeta and carrying pink killarney roses was maid of honor and Mr. Claud Fonville, brother of the groom was the best man. Little Miss Juanita Sorrell, niece of the bride was ring-bearer. The bride wore a wing-away gown of blue with accessories to match. The Souvenir ring ceremony was read by the writer. Immediately after the marriage the bridal pair left for Washington and the north. The bride is an exceedingly worthy and an accomplished woman with hosts of dear friends and admirers, while the groom is an esteemed and influential attorney-at-law of Burlington and a Truste of Elon College, his Alma Mater. The presents to the bride were numerous, costly and beautiful. Mr. and Mrs. Fonville will reside at Burlington, N. C.

J. O. ATKINSON.

OBITUARIES

LINEWEAVER

Jerry Lineweaver was born April 8, 1854 and died May 25, 1917 at the age of 63 years, one month and seventeen days. Brother Lineweaver was held in high esteem by a large circle of friends. He was a man of general disposition, possessing many qualities of excellence. It was my privilege to visit him during his last illness and receive him into the church at Linville. Funeral services at Lyndale Mennonite church, May 27, 1917. May the Lord bless the bereaved widow.

A. W. ANDES.

GASKINS

Walter Bruce Gaskins, son of the late Capt. Thomas R. Gaskins, died at his home in Norfolk, Virginia, May 13, after a short illness of pneumonia, age 56 years. He is survived by a widow, one son, Vernon Grant Gaskins, one sister, Mrs. W. S. Long, Chapel Hill, and one brother, Charles H. Gaskins of Philadelphia, Pa. Services were conducted by Dr. Hutchinson of the First Presbyterian church and Dr. W. W. Staley of the Christian church. Burial was in Chriswood Cemetery, Norfolk, Va. The floral designs were numerous and beautiful and spoke in a mute manner of the love, respect, and esteem that was felt for the deceased.

W. S. LONG

TURNER

The undersigned, appointed by the Ladies' Aid Society and the Woman's Missionary Society of the Graham Christian Church, to draft suitable resoutions on the death of our sister, Sarah Turner, beg leave to report.

First, That by the death of sister Turner our church has lost a good member, and we bow in submission to the will of God, knowing that he makes no mistakes.

Second, We will always hold in admiration the fortitude with which she met every duty in life, faced the grim adversary disease, and through long months of suffering bore the afflictions. At her fireside she was a genial hostess and in numberless ways contributed to the enjoyment and pleasure of many friends to whom she was affectionately attached.

Third, That the resolutions be spread upon our minutes, published in The Christian Sun, and the Alamance Gleaner and a copy be sent to the family of the deceased.

MRS. J. D. KERNODLE,
MRS. W. R. HARDEN,
MRS. M. R. RIVES.

NICHOLS

Mrs. Willie Etta Nichols, widow of the late Samuel Nichols, died June 11, at the home of her brother C. E. Hanbury, of Great Bridge, Va. She was fifty-six years of age and survived her husband twenty years. For the past eleven years she has lived with her widowed brother who again is left alone.

She was a Christian all her life, practically, having professed faith in Christ and united with the Berea Christian church when a little girl. There was a period of her life when she lived in Portsmouth, Va. At that time she united with the Portsmouth church where her member ship remained till her death She always lived the true Christian spirit in a quiet unassuming way and, after long illness, died happy in the Lord.

She leaves of her immediate family only two brothers; W. S. Hanbury, Portsmouth, Va., and C. E. Hanbury, of Great Bridge, with whom she had made her home. Her funeral was conducted by her pastor, the writer, assisted by Rev. G. O. Lankford of the Berea church. Her body was laid away in the family cemetery, Tuesday afternoon, June 13, to await the resurrection morn.

H. E. ROUNTREE.

TICKLE

June 2, 1917, Bro. Levi R. Tickle, who lives one mile of Elon College, and was one of the oldest members of the Elon College church, dropped dead. No one was present except his daughter Nellie, an only surviving child, Mrs. R. P. Isely. He had been in usual good health until a few minutes before his death. Brother Tickle was a Confederate soldier, a member of Pickett's bridage. For many a year he had been a soldier of the Cross, marching under the banner of Love, and when the summons came to come over the River and rest under the shade of the trees," his last message to surviving comrades was to pass on the message down the lines, "God so loved the world."

A large concourse gathered at Shallow Ford church to honor the memory of one who had lived a long, quiet, modest, faithful, Christian life. He was in his eightieth year. Funeral services by Revs. J. W. Wellons, A. F. Iseley and J. U. Newman.

J. O. ATKINSON

TATE

Mrs. Margaret Jane Tate, relict of the late-lamented W. S. Tate, of Elon College, departed this life Sunday May 20, 1917. Deceased was born March 14, 1843 and was married April 27, 1869 to W. S. Tate. To this union were born four children, two of whom survive, R. O. Tate, of Norfolk, Va., and Miss Mamie Tate, of Elon College. Early in life she made a profession of faith in Christ and united with Union Christian church, Union Ridge, N. C., but later in life, soon after her marriage, she, with her husband, joined Cross Roads Presbyterian church. She remained a faithful and devoted member of this church till death and the interment was in the cemetery there amid

a large concourse of relatives and friends.

Brother Same Tate was the first to move with his family to Elon College before the opening of the institution to give his children the benefit of college life and rearing. The Tates were among the best known citizens of our town and were always held in highest esteem by our citizens and students. Brother Tate went to the better home some five years ago. Miss Mamie took charge of home and mother and never was a daughter more loving, faithful and true to that which was dearest on earth to her. Mrs. Tate was a most pious, godly, and consecrated woman, and died in the triumph of a living faith. She enjoyed sweet communion with her God and shone in those virtues that made life joyous and dying victorious. The funeral was conducted from the home by the writer assisted by Revs. J. W. Wellons and T. C. Amick. The bereaved ones have our sympathy.

J. O. ATKINSON

SUNDAY SCHOOL LESSON—JUE 24

The Purpose of John's Gospel—John 21: 15-25.

(Review)

BY A. L. HOOK

Golden Text—These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John 20: 31.

In the study of the lesson today try to find in each lesson why it was retarded. Be free in discussing the writings of St. John. Show by quoting passages that John was closely bound to Jesus by bonds of friendship.

Review of Lessons

LESSON ONE—Jesus Gives Light to the blind. *Golden Text*—I am the light of the world—John 9: 5.

LESSON TWO—Jesus Raises Lazarus from the Dead (Easter Lesson) John 11: 17-44. *Golden Text*—Jesus said unto her, I am the resurrection, and the life. John 11: 25.

LESSON THREE—Jesus the Good Shepherd. John 10: 1-18. *Golden Text*—I am the good Shepherd, the good shepherd layeth down his life for the sheep. John 10: 11.

LESSON FOUR—Jesus Anointed at Bethany. John 12: 1-11. *Golden Text*—She hath done what she could. Mark 14: 8.

LESSON FIVE—Jesus Welcomed as King. John 12: 12-26. *Golden Text*—Blessed is he that cometh in the name of the Lord, even the King of Israel. John 12: 13.

LESSON SIX—Jesus the Servant of all. John 13: 1-17. *Golden Text*—Whosoever would be first among you, shall be servant of all. Mark 10: 44.

LESSON SEVEN—Jesus the True Vine. John 15: 1-16. *Golden Text*—I am the vine, ye are the branches.

LESSON EIGHT—The Importance of Self-Control. (Temperance Lesson.) Isa. 28: 1-13. *Golden Text*—Every man that striveth in the games exerciseth self-control in all things.

LESSON NINE—The Holy Spirit and His work. (Pentecost Lesson). John 15: 26-16: 14. *Golden Text*—He shall teach you all things. John 24: 26.

LESSON TEN—Jesus Betrayed and Denied. John 18: 1-18. *Golden Text*—He was despised and rejected of men. Isa. 53: 3.

LESSON ELEVEN—Jesus Crucified John 19: 16-30. *Golden Text*—Christ died for our sins. I Cor. 15: 3.

LESSON TWELVE—The Risen Lord. John 20: 1-13. *Golden Text*—Now hath Christ been raised from the dead, the first-fruits of them that sleep I Cor. 15: 20.

FOR CHRISTIAN ENDEAVOR

THOUGHT

By Karl H. Sale

Love is the keynote of our confidence in God. Without love we have not faith in God, because God is love. We must love Him who first loved us before we can have confidence to do the work which He apportions us. We must love the work and love the people to whom we are to bear the message of Jesus. We cannot carry the gospel message of Christ intelligently until we learn to love Jesus and the people to whom it is to be told. We must first by love and faith have confidence in the Lord and his promises before we can with assurance convey the true mesage of Christ.

Nehemiah's love for his countrymen prompted him to make a move to rebuild the wall of Jerusalem. He wept bitterly when he was told the plight of his brethren and the condition of the city. He wept bitterly because he loved his God and his brethren who were God's chosen people, who fell by sin. His fasting and prayer shows his confidence in God. He would not have wept, mourned, fasted and prayed if he had no confidence ni the Lord. He manifests his faith in God and his love for his brethren by his conduct: and by love and faith he rebuilt the wall of Jerusalem and restored to his people the city which was lost because of sin and ungodliness. Nehemiah could not have accomplished this work without faith in his Master.

Likewise we may take Paul for an example. Note the assurance with which he passed through all his trials and temptations. Without the confidence in his apostleship, his faith in God, and his love for those to whom he carried the blessed gospel of Christ, he would have accomplished nothing. Some may ask wherein does *love* inspire confidence? We will let the Apostle Paul answer this question. He says, "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth: beareth all things, believeth all things, hopeth all things, endureth all things." We canot doubt, after reading Paul's epistles, that he did not love dearly those to whom he carried the gospel truth. Paul says, "Cast not away therefore, your confidence which hath great recompense of reward." And again "For we are partakers of Christ if we hold the beginning of our confidence steadfast unto the end." The beginning of confidence is love because "Love is the fulfilling of the law." We learn from the Apostle John, "He that loveth not, knoweth not God, for God is love." If God is love how can we have faith in God without love? We must love God and one another in Christ before we can have confidence in the Lord.

We should not be ashamed to serve our brothers in the meanest of offices and appear poor in the sight of men, for the love of Christ. We should not presume upon the success of our own endeavors, but place all our hope in God; knowing all that is in our power with a righteous intention and God will bless with His favor the honesty of our purpose. We must not trust in our own wisdom, but trust in the grace and love of God, who raises the humble and humbles the presuming. This we *must* do in order to have confidence in God, and this we *will* do if we love and trust him. The Apostle John says, "Beloved, if our heart condemn us not, then have we no confidence toward God." We have not confidence toward God or in His Word until we are loving, trusting and humble. Let us get more confidence in God, His promises, His work, by loving Him, and by diligent and prayerful study of His Holy Word.

Winchester.

A HASTY INTERFERENCE

There is a man at Ottawa whose obesity and slovenliness increase with his age. He has reached that point where personal appearance is the least of his worries. The other morning he came down-town with his chin all smeared with egg.

"John, I'll bet I can tell what you had for breakfast this morning," said a bright young lawyer who met him.

"What did I have?" asked the man.

"You had eggs," replied the lawyer.

"You are mistaken," said the man. "I had eggs yesterday morning."—*Kansas City Journal.*

During the lesson one afternoon a violent thunderstorm arose, and to lessen the fright of the children, the teacher began telling of the wonders of the elements.

"And now, Jimmy," she asked, "why is it that lightning never strikes twice in the same place?"

"Because," said Jimmy, confidently, "after it hits once, the same place ain't there any more."

"Teacher, Jim Brown is sticking his feet across and the floor and he's chewing gum."

"Jim, you disobedient boy, take that nasty stuff our of your mouth and put your feet in."

"Do you like your new sister, Tommy?"

"Oh, yes," replied Tommy: "she's all right, but there's a lot of things we needed more."

Mrs. Mullins: "What's the matter, Mrs. Jones?"

Mrs. Jones: "Why, this young varmint 'as swallowed a cartridge, and I can't wallop 'im for fear it goes off.—*London Opinion.*

SAYINGS FROM WILLIAM PENN

The truest end of life is to end the life that never ends.

They only have a right to censure who have a heart to help.

Love labor; If thou dost not want it for food, thou wilt for physic.

We can never be better for our religion if our neighbor be the worse for it.

To do evil that good may come of it is bungling in politics as well as in morals.

Religion is the fear of God, and its demonstration good works; and faith is the root of both.

He who lives to live forever, never fears dying. Nor can the means be terrible to him who heartily believes the end. For though death be a dark valley it leads to immortality; and that it is recompense enough for suffering of it, that the grave cannot hold them, and that they live as soon as they die.

WANTED: 3000 persons to pay their Subscriptions to The Christian Sun during 1917
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$7.30—Lake Junaluska or Waynesville, N. C., account various Conferences. Tickets on sale July 15-16-17-21-22-23-24-25. August 2-3-4-5-11-12-13-17-18-19, limited seventeen (17) days from date of sale.

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THE CHRISTIAN SUN

FOUUDED 1844. THE OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

Vol. LXIX Elon College, N. C., Wednesday, June 27, 1 No. 25

State Library

HOW OFT WITH THEE!

By Katharine Lee Bates

How oft with thee, Dear Heart Adventurous,
How oft I've fared this foaming deep with thee,
Rejoicing in the splendors of a sea
Never more jewel-shot, more luminous
Than on this strange, swift journey, sweeping us
To our home strand whence peradventure we
Shall sail no more, for on that solemn quay
A secret word from God awaiteth us.
Through all the sobs that load our lightest breath,
All wave-like passion of incessant prayer
Beating that shore before us we learn thereof
What yet we have to hope or yet to hear,
We stay our breaking hearts on this: Life, Death,
The word is God's, whose every word is Love.

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

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Editorial

THE ELEMENTARY WORK OF THE SUNDAY SCHOOL

Possibilities of the Elementary Division

TO SEE our situation, to focus the picture of this topic, to truly and sincerely understand and appreciate what we have been doing, what we are learning to do, and what we need to do, may we think of the elementary work as the second step in this great work of Sunday school teaching, of Christian doctrine, of life-giving and life-preserving elements to the young and plastic minds! Johnnie has passed through the infant or primary class; little Mary in the same manner has carried her promotion card home and next Sunday morning, bright and early, is seen hurrying to Sunday school because she has been promoted. But these little souls have been ushered into a new realm. The dignity of life has budded its first time, and the obedient boy and the loving girl may now become one of that vast number to multpily the teacher's problems in keeping attention. In any class, big or little, young or old, you will have as many personalities as you have members; but in no class will you find the task so difficult to meet the needs of these personalities as you will meet in the elementary class. Here is a boy whose mind is set upon disturbing the class, another who tries to answer all the questions, and still another who insists in correcting the answers given by other members of the class. A great heap of material, a mass of pulsing energy to be guided and directed by the teacher who stands to give counsel. From this great rank of human life we draw members for all other classes of the school. From this force of energy and ambition the Church trains its workers—for here it is that so many boys and girls are either drawn closer to the Sunday school or driven from it. We say *driven* because the child who is let go, departs for no other reason than outside interests get greater to him than the class.

From the elementary division the secular school draws it patronage for the secondary classes; from the secondary and high schools the college and university go for their support, and in a like manner all classes in the Sunday school above the elementary go to that resource for recruits—and the Church is fed only in proportion to this graduated step in the work. With this end and aim in view, what we wish to do and accomplish in the higher classes must be wrought out, and sought out, in the elementary grades; or even in the primary classes. The great Sunday school workers of the land will tell you that they have been reared in the school. The man who is found in his place one Sunday and the next fails to answer to the roll is the man who missed the care and training of the elementary work.

We see a great company of human lives. A great throng of boys and girls willing and ready to do. The future stands before them untouched like a block of pure white marble, and there can be hewn from it an angel to grace the world or a devil to hurt and hinder the progress of Chistianity. The carving of that soul and moulding of this life is the work of the teacher, and to those who teach are trusted the great possibilities of the elementary work. But this deals with he spiritual uplift, the ethical end, and the one great purpose of the Sunday school—to save souls.

To this end we cannot discount as it is the ultimate, the final and the one all together great and lovely. This is the end the tireless workers have in mind who meet their classes rain or shine, sleet or snow, and guide them upward, onward, to a better, happier, holier, life. But lying outside of all this, the elementary division has the ability to promote and raise the standard of teaching in the Sunday school. We are living in such an age of intelligence that boys and girls of the elementary division know in many instances as much about the Bible as the men and women in the Bible Class. This is calling for better teachers and for a continual grading and standardizing of the work.

But all these things depend upon the holding of the boy through that restless, roving, period of his life and centering his soul and heart upon the Church and its need, the world and its work. It has become an axiom in pedagogy that we begin with the child. But while this is true, we must adapt our instruction to the intellectual conditions of the child, and hence we are thrown back to the one great conflict previously mentioned—that of meeting the individual needs of the class. If these individual needs are met, which can be done only by the skillful teacher, the ability of the pupil is made greater and his life ushered into a broader sphere of Christian activity. No manner of driving and compelling can accomplish the task with the elementary work. No method of forcing will bring the proper results; only the right and tactful means will guide these young minds to a sincere appreciation of their work, of their duty, and of their country and God. From the lower classes, the elementary division, the future Sunday school will be made strong or weak, the Church held up as a mighty force for righteousness, laws made and executed, and citizenship elevated. From these ranks will come the governors and the men to guide the nation's affairs, to preserve home and country, to carry forward the work of education, and especially Christian education.

To you who teach in the elementary classes, whether that teaching be in the Sunday or secular schools, we would call you attention to its greatness, invite you to consider its value, and urge you to seek the guidance of the King of kings that you may guide the young minds aright and lead them to fill well their places in the world. It is a trust not given to the angels in heaven, but as duty which has fallen to you. The possibilities of the elementary work are legion, the ability of the

work is all; but if we can but keep in mind the filling of the ranks ahead, the fitting of men and women of the Master's cause, the shaping of lives for better citizens, developing of souls for broaded living, these alone will be sufficient stars to guide us, and if kept in mind and nutured with a Christian heart, the work will be done, the goal reached and cause of Christ made stronger.

NOTES AND PERSONALS

"Uncle" Wellons is gradually improving and gives evidence of final recovery. We rejoice with him.

Mr. R. A. Campbell, a former professor in Elon College, but now engaged in business in Hagerstown, Maryland, was a caller last week.

We greatly sympathize with Mr. and Mrs. Fred Bullock in their sad misfortune some days ago. The news reached us too late for any mention of the tragedy last week. Turn to page seven and read an account of their losses. May God comfort and cheer the broken and bleeding hearts of the family!

Four thousand, three hundred and forty three employees of the Southern Railway System subscribed to the "Liberty Loan" under the plan outlined by President Fairfax Harrison authorizing payment of subscriptions in twelve equal monthly instalments to be deducted from their salaries.

Mrs. S. W. Caddell, wife of our friend and neighbor, Dr. Caddell, had the misfortune some days ago of getting a small piece of stone in her eye. Specialists failed to render treatment that would give her relief without destroying the sight. She is in St. Leo's Hospital, Greensboro, and though has lost her eye, is resting well at this time.

The Sunday school and Christian Endeavor matter reached us too late this week. Copy for these departments is due Friday afternoon. We received the C. E. Topic Saturday when the first form of THE SUN was on press and copy for the Sunday school lesson reached us today (Monday a. m.) when the final pages were being closed. Friends, please bear in mind our schedule.

The Commencement Number of the Elon College Bulletin is from the press and is being mailed to friends and prospective students. The volume has 32 pages and deals with Elon's recent Commencement, the president's report to the Board of Trustees and a number of valubale contributions to the College's growth, standing and purpose. The Class of 1917 is honored by this Bulletin—it being bound in colors of that class.

If the person writing us from Norfolk, Virginia, sending an original poem, will send us his or her address we shall be glad to return the poem. The letter is signed "A Virginia Subscriber." We do not print articles where the author's name is unknown to us, and we make it a rule not to print original poetry under any circumstances. We receive poems occasionaly that are worth publishing, but most of such contributions coming to us are *rhymes* and not *poetry*.

Monticello in the North Carolina and Virginia Conference was the Editor's place of visitation on last Sunday. We filled the appointment of Rev. W. C. Hook, who is spending a few weeks with his people in the mountains of Virginia. The day was pleasantly spent. We are indebted to Brother A. O. Rudd for his kindness in conveying us to and from the church from the station.

NOTICE

Pastors, Sunday school superintendents, and C. E. officers take notice. The forty-eighth annual session of the Eastern Virginia Sunday School and Christian Endeavor Convention will meet with Holy Neck Christian church, Wednesday, Thursday and Friday, July 25, 26, 27, 1917. Report blanks have already gone to each school and Society in the Convention. Let the officers of both schools and Societies see to it that their work is reported to the Secretary not later than July 15. Those of us who are acquainted with the Holy Neck people and Brother Black, know that a good time awaits us. Let us make this the best Convention ever held in this Conference. Look for a gist of the program in this issue of THE SUN.

J. V. KNIGHT.

WHAT HAPPENED TO ME

One day in December, when the snow and ice covered the roads and fields, I had occasion to take a roundtrip of about five miles . Not having a conveyance, I started to walk the distance. Many sleighs, some with two, others with three in them, passed me. No one offered me a ride. Several automobiles whizzed past. Still I plodded on. Before I finished my trip I thought of the thousands all over the land who could not walk, could not even stand on their feet.

Here I was, walking in the bracing air, and bright sunshine, dissatisfied with one of the greatest blessings given to man—to walk. Several times I said in a loud whisper, "I thank Thee, Lord, for the privilege of walking."—*J. A. Zepp.*

NOT TAKING CHANCES

"Don't be afraid," said a mother to her little boy at a museum, "the lion is stuffed."

"P'raphs he is," responded the lad; "but he might find room for a little boy like me!"—*The Expositor.*

"The young fellow who studies books in the morning and house numbers in the afternoon is on the right track."

"Needless noise is a fault of three-fourths of those who speak in the average auditorium."

THE NEW LAYMAN FOR THE NEW TIME

I have just read and then re-read with deepening interest and increasing wonder, a book bearing the above title recently from the presses of the Fleming H. Revell Company, New York, Chicago and Toronto. The volume is admirably printed, substantially bound in green cloth, carries 160 pages and is from the fertile brain and facile pen of President W. A. Harper, LL. D., of Elon College, N. C., with an introduction by Amos R. Wells, Boston, Mass. In this volume we have "the best yet" work and word of this busy man, brave scholar and bold thinker. President Harper takes the position that the main, if not the sole, reason why the church went forward in the early centuries with such alacrity was because of the responsibility and activity of the laymen in the church. And one great reason why the church of our day moves forward at a snail's pace is because the icy fingers of ecclesiasticism have fastened themselves about the throat of church life and so have chilled church activity to the point of paralysis. "According to the New Testament," Dr. Harper contends, "there is no provision for complicated ecclesiastical machinery, ... no sharp division of ministers and laymen, not even definite instruction creating the order of the ministry as we understand it." . . . God made the layman. Man made the rest." . . "The whole spirit of Christ's teaching is against sacerdatalism, ecclesiasticism, classism. All men are brothers. . . . No pope, no priest, no bishop, no minister has the right to interpose restrictions on the individual man in his relation to the Father." In the spiritual kingdom, in the realm of man where God reigns, unlet and unhindered, God alone is sovereign and then all men are brothers and there is no sort of hierarchy—ecclesiasticism or sacerdatilism. In Paul's writings, the author points out, there is absolutely no evidence whatever that ministers, as distinct from laymen, had arisen in the church. Every member is on the same footing and all are a royal priesthood unto God. "Since we are priests, we have no sovereign save God, and since we are priests, we have no need to approach our Father by indirection." Even the church was founded and its early tenets and teachings were promulgated not by priests and bishops and doctors of law and divinity by "unlearned and ignorant men." These "unlearned and ignorant men," as they as described in Acts and whose words and works were the centers of such wonder, were nothing more or less than the great unofficial class, corresponding in our day to the laity. The Church was founded by laymen, the great Founder being Himself the chief of laymen. "The unofficial class, the laity, in every age since have led that Church to her duty and ushered in the kingdom among men," declares Dr Harper and he fearlessly brushes his historical claim further. "Ecclesiasticism, sacerdotalism, ritualism, high sounding words, but the body of death to the spirit of progress—these have ever retarded the free, growth and expansion of the principles of Brotherhood among men. Progrsss has always come to the Kingdom outside their hall and in all their apposition . . . . Every uprising of the plain, simple laity of the Church has marked progressive advance of the Kingdom." To make good these assertions the author points out some modern contributions to Church progress by laymen: The Sunday-school by Raikes; the Y. M. C. A. by Williams; the Salvation Army by Booth; the Modern Missionary Movement in the famous haystack prayer meeting by five laymen; the Student Volunteer Movement by Moody (a layman) and today by Mott (a layman); the Social Settlement Work by Riss and Miss Addams, Baraca and Philathea by Hudson; the Layman Missionary Movement by Sherman. The great revivals of the Church have been led by laymen. "The Wesleyan revival was a lay-revival. John Calvin was a layman, The great Welsh revival, without preaching at all, perhaps the most distinctively spiritual revival in history was led by a simple-hearted layman, Evan Roberts. It may be truly said that the Church is itself the first, greatest, all-comprehensive lay-movement." The author goes yet further and declares that "the brakes on the Kingdom's wheels of progress have always been found to be, not the laity, but the ecclesiastics, the ritualists, the sacerdotalist who have opposed change."

From these declaration one might conclude that this bold and busy layman had made a sword thrust, rather ruthlessly, if not recklessly at the ministry. And yet nothing is further from the author's mind. He teaches on the other hand that minister and laymen signify differences, not of order, but of function. And he makes a mighty plea for the laymen of the time to enter into the privilege and sphere of responsibility that reasonably belong to, and have been divinely laid upon him. Since all Christians are laymen and all laymen are priests it behooves all to do their utmost to spread the gospel, enlarge the Kingdom, blaze the way through the wilderness and make straight the pathway for our God.

President Harper has produced a great volume. It sounds a note of warning to the ministry; it is a bugle call to the laity to personal consecration and energetic activity in the Church and for the Kingdom. If Christian Sun readers were vigorous book readers,, and if ministers and laymen in our Christian church were given to reading books by our own people I should predict for this wonderful volume a wide reading and a profound impression amongst us; but they are not. Others, however, will enter in and reap what ours have sown and the book will find its way, and have its tremedous might among others. To the religious literature, if not to his church and its people, President Harper has in "The New Layman for the New Time" made a distinct and invaluable contribution.

J. O. Atkinson.

Elon College.

CONCORD CHRISTIAN CHURCH

It was my privilege to worship with this church the fourth Sunday in May in the absence of the pastor. This is a progressive and a good band of Christians to

serve. It was their regular annual memorial day. The weather was almost ideal. Attendance was good. The church was full. "A thought of the past" was the subject I chose for the morning hour. The attention was excellent.

After the sermon, with an abundance of beautiful flowers we went to the cemetery. It was a very impressive sight. After dinner on the grounds, which all en joyed sumptously, the afternoon service was taken up with songs and addresses. This was a very enjoyable day for me. May the Lord abundantly bless this people in His service.

L. L. WYRICK.

Brown Summit.

CALL NO. 3

Have you realized that every hour that Father Time turns off brings you that much closer to the Sunday school and Christian Endeavor Convention of the Eastern North Carolina Conference to be held at Pleasant Union Christian church, Lillington, N. C., July 10, 11 and 12? The good people of Pleasant Union do not expect to get back in low gear again until after the Convention is over as they are all boosting this Convention. Such Christian guns as Dr. W. A. Harper, C. B. Riddle, Rev. J. Lee Johnson and Herbert Scholz will be heard. If you miss the first session you cannot get the most out of it. Entertainment is in the hands of Mr. W. A. Green, Route 2, Lillington, N. C. Watch for train schedules in the next issue of THE SUN.

C. H. STEPHENSON.

Raleigh.

POUNDED

Some surprises are pleasant; some are unpleasant. It was the pleasant kind that came our way a few days ago. We moved to our new field June 5. But one afternoon before our furniture arrived some automobiles drove up to our door and stopped. Though we had no seats to offer the autoists except the floor, they came in and sat down. After a little they invited us out to the cars and unloaded on us, hams, coffee, sugar, flour meal, meat, preserves, salt, soda, a variety of canned goods, chicken, butter honey and other things, beside a nice little wad of "greenbacks." The church at Liberty (Vance) donated these things.

Well, it is some times said that troubles come in groups of three. So do blessings occasionally. Before we had recovered from the shock produced by the above surprise, the Franklinton congregation sent an automobile which unloaded on us. If you have never experienced a thing of this sort you don't know how we felt.

A few days later Miss Annie Staley and Miss Ora Winston, members at Oak Level, each sent us some chickens. Words sound empty when we try to express our feeling of gratitude to these good folks for kindnesses. We only hope to live it.

G. J. GREEN.

Franklinton.

THE PURPOSE OF THE SUNDAY SCHOOL

The Sunday school is the teaching service of the church—it is the church studying the Word of God to know His will.

The first purpose of the Sunday school, is leading souls to Christ. All that the Sunday school is, all that the Sunday school does; its songs, its prayers, its works, its fellowships and its methods find their meaning and their justifications solely in their power to develop Christian character

What ever else the Sunday school may be, whatever else it may do, it must justify itself as an evangelistic agency.

No child should be permitted to pass through the Sunday school without having an opportunity offered him to give his life to Jesus Christ.

If the youth has not made an open confession of Christ, he should be encouraged to do so, and the summons to be, "Not disobedient to the heavenly vision," must be given in a direct way at fitting times.

Special occasions for decision should be set aside and planned. The preparation should be planned carefully, that it may lead naturally to the question of decision.

Secure the hearty co-operation of the teacher in the work of planned preparation. The preparation should be personal, personal instruction adapted to the needs of each individual is vital. Our preparation should be, most of all, prayerful, for prayer is the greatest service we can render either to ourselves or our children Of course there should be no waiting for Decision Day if the teacher, paster or friend finds a ripening opportunity earlier.

It is said that the minister of the gospel is called to his work, and in most cases this is true; yet the minister is no more called of the heavenly Father than is the Sunday school teacher, who goes into the work for the righteous purpose of winning souls to the love of Christ.

It will probably be that no one outside of our own class will know anything of our part in the program of the world's redemption, and our feeble attempts may be considered by many very insignificant, but let us bear in mind that it is the Master we are serving and desire to please not man.

Then let us teach the little ones the love and forgiving power of the Savior, that they may give Him their hearts in their youth, so that they may not only be happy in his love and the knowledge of his forgiveness, but that the remainder of their lives may be given to his service in pointing others to the truth as it is revealed in his word

Then comes the follow up work, or developing of Christian character, this is in a way the most important of all, for after the child has been won to Christ, the

work has just begun. Every thing must be done to help the pupil form habits of christian living

The Teacher must keep especially close to their classes and do personal work, strengthening their prayer life by having class prayer meetings and Bible study, enlisting them in some definite form of Christian activity.

The Christian life must find expression or it will die. Not one of these young recruits must be allowed to drift into effectiveness. Now is the time for training them in Christian work.

After we win the children to Christ they should be placed in training classes where they may be thoroughly prepared to teach others God's Word. Missionary instructions should also be given in early life. Interest in missions by the children will bear compound interest for them in later life, and will show forth systematic giving and liberal offering. Lives also may be offered, as well as time and money.

MRS. T. G. HYATTE.

Newport News.

NOTICE

To all delegates and visitors expecting to attend the Sunday School Convention at Holy Neck July 25-27, 1917: Trains arrive at Holland, Va. going East at 7:30 a. m. and 2:40 p. m. Going West 9:40 a. m. and 8:48 p. m. All delegates and visitors coming by rail write J. T. Rawles, Holland, Va., on what train they will arrive.

B. D. JONES.

HELP WANTED

If we are to have a good display at our Chautauqua, an Exhibit of which you can be proud, then you must help to make it.

If you have any special plan to propose, any piece of handwork which is unique and of which you are proud, will you not send it to us?

We want to be an Exhibit of the work our folks are doing. Mail or express to me at Suffolk, or not later than July 16 to Virginia Beach. It will be properly cared for and returned when the Chautauqua closes.

Don't forget to send "Exhibit A" your boys and girls, to the Conference to be held during the Chautauqua. We cannot have a conference without boys and girls with whom to confer.

MRS. FRED BULLOCK.

Route 2, Suffolk.

EASTERN VIRGINIA SUNDAY SCHOOL AND C. E. CONVENTION

The forty-eighth annual session of the Eastern Virginia Sunday school and Christian Endeavor Convention will meet with Holy Neck Christian Church, Holland, Va., Wednesday, Thursday, and Friday, July 25, 26, 27, 1917. Following is a gist of the program for this session: Convention theme: SERVICE. Convention Hymn: "In the Service of the King." Convention Text: John 9: 4, R. V.

Convention Music

The music of the Convention will be in charge of Rev. O. D. Poythress, and a male quartette, composed of ministers of the Eastern Virginia ministerial association.

Devotional Service

The devotional services of the Convention will be in charge of Rev. G. O. Lankford, who will bring to us three messages in keeping with the Convention theme.

First Day—Morning Hour

Registration, enrollment of delegates. Welcome address, response, report of executive committee, and the Convention Address by Dr. C. H. Rowland, Franklin, Va.

Afternoon Session

Song service by leader. Prayer. Teacher Training. Report of Superintendent, Rev. H. E. Rountree. Address, followed by a recognition service for Teacher Training students under the leadership of the Superintendent. Organized Class Work. Report of Superintendent. Address, followed by a Round-Table discussion led by Col. J. E. West. Report of Field Secretary, Mrs. Fred Bullock. Business Sessions, and adjournment.

Second Day—Morning Hour

Song service by leader, devotional half hour—Rev. G. O. Lankford. Christian Endeavor Work. Address, "The Vital Needs of Christian Endeavor" Miss Mary Edith Jones, Holland, Va. Address, "Mobilizing Our Forces," Dr. W. A. Harper, Elon College, N. C. Address, "A Million New Dollars for Missions," by Campaign Committee.

Missions

Report of Mission Supt. Remarks on Report, Dr. W. D. Harvard, Mission Superintendent. Address, "What Shall our Answer Be?" Dr. W. H. Denison, Norfolk, Va. Address, "Our C. M. A. Work," Rev. B. F. Black.

Home Department

Report for the work, Mr. R. B. Wood, President of Convention. Address, "Needs of our Home Department work," Mrs. Fred Bullock. Adjourn one hour for lunch.

Afternoon Session

Boys and girls' Conference ni separate rooms of the church under leader ship of Mrs. Fred Bullock, and Rev. J. F. Morgan. Main auditorium, song service by leader. Prayer. Address, "Evangelism in the School," Rev. Geo. D. Eastes.

Orphanage Work

"Our Orphanage Work," Mr. Caleb D. West, Newport News, Va. Address, by Dr. W. W. Staley. Business Session. Adjourment (with probably a night session) until 10:00 a. m. Friday.

Third Day Session

Song service by leader, devotional half hour—Rev. G. O. Lankford. Report on Elementery work, Mrs. Fred Bullock.

The program for the third day's session is not completes, as the Secretary has not received all information for this part of the program. The speakers are: Mrs. Fred Bullock, Miss Katherine Groh, State Superintendent of Elementary work, and several others whose names cannot yet be given out.

There will be others whose names will be added to this program later. Let every one who reads this skeleton program pray for the success of the Convention.

J. V. KNIGHT, *Gen. Sec.*

THIRD CHURCH, NORFOLK

The church, as ever, is alive and interested in all that pertains to the advancement of the Kingdom. The work has been hindered somewhat, however, owing to the illness of the pastor which compelled his absence from the pulpit and all the work of the church for a pe-

riod extending over nearly three months. The congregation was exceedingly kind in voting him a leave of absence for a number of weeks which helped wonderfully toward physical recovery.

The congregations here are never so large in the summer months as at other seasons of the year, but we are hoping to keep alive and ready for the thick of the fight when the excessively heated season is passed.

Just before the Easter day, covering the two weeks preceding, we had a splendid series of evangelistic meetings. There were only two professions, but the church membership was greatly helped and many I am sure reconsecrated themselves more fully to service of their Master. Dr. C. H. Rowland was with us and did the preaching. His sermons, without an exception, were powerful and practical. His stay with us was a great blessing.

Two services of extraordinary interest have been held recently. One was a "Patriotic Service" which was attended by 100 Army and Navy men, and conducted shortly after war was declared. Prof. S. M. Smith and the pastor gave appropriate addresses. One can scarcely walk a single block on our streets today without coming in contact with the soldier and sailor and every time we look into their faces we are reminded of our opportunity and our responsibility. Another "Patriotic Service" is arranged for next Sunday evening and we are expecting our Brother W. W. Elder, Chaplain U. S. N. to be the speaker. Fifty pocket Testaments were recently presented to soldiers by the Sunday school

The other special service which was mentioned was held recently and all the Insurance men of Norfolk were invited as guests to which invitation about 100 responded. The pastor preached an appropriate sermon for the occasion.

GEO. D. EASTES.

THE TRAGEDY OF SMITH CREEK!
By W. W. Staley

On Monday forenoon of June 18, 1917, Katharine and Dorothy, 13 and 14 year-old sisters, daughters of Mr. and Mrs. Fred Bullock, drove the trap and carried their father and brother George to the Union Station in Suffolk, Virginia. Upon their return to the cottage home, on a bluff overlooking Smith Creek, they wanted to row on the stream a small boat which their brother had pulled ashore. Their mother finally consented for them to put on their bathing suits and bail the water from the boat, but exhorted them not to leave the shore.

In their anxiety to row the boat, they, no doubt, forgot mother's warning and unconscious of the real danger, ventured out with baby brother, Wilfred, three years old. In a short time their screams attracted the attention of colored people living on the opposite side of the creek and they hastened to inform the mother. In an instant the mother rushed down the hill and plunged into the stream beyond her depth. Katharine, still struggling for her life, seized her mother and they went down together. The girl released her mother and perished. The mother went down three times herself and then floated. She was rescued by Edward Copeland and Tom Williams, two colored men who had hastened to help. All three of the children were drowned, but their bodies were all found and saved from a watery grave. There was the mother with her three dead children and little Ruth who stood on the shore and saw the tragedy of Smith Creek!

As the tide went out to sea that day in Smith Creek, the tide of human sympathy from the neighborhood and Suffolk poured into that cottage home. All day long the stream of humanity poured into that sad yard. Father and son arrived from Waverly, Virginia, that afternoon, and grandmother Green, from Toledo, Ohio, reached her daughter the next morning.

While Mrs. Bullock was being restored by Dr. White, the work of embalming and preparing for burial was going forward by undertaker Hill. When this was completed, three white caskets lay in the front room containing the jewels of parental hearts. Neighbors and friends vied with one another in trying to minister to their broken hearts.

The girls were vigorous of body, bright of mind, and pure of life. The baby boy was the pride and joy of the home. It was a pathetic meeting when father, brother, and grandmother, entered the room where the mother lay in her silent grief with a broken heart and a crushed spirit. None but God will ever know what they felt; but God knows, and "His grace is sufficient."

Wednesday, June 20, was the day for the final services and burial. Before leaving the home for the church, the mother would see her darlings once more. Only mothers know what that last look means. As she kissed the forehead of the daughters and said tender words of love, the very silence was heavenly speech. When she pressed her trembling lips upon the brow of her only boy, angels seemed to enter the room to bear her up as she said: "I heard you trying to sing I am Jesus' Little Lamb," and you forgot the word "Lamb" and said, I am Jesus' Little "Boy"; and he was and is. She was unable to follow them to the Christian church in Suffolk, but she gazed out of the cottage window as the three hearses bore her loved ones over the bridge out of her sight. It was a long train of machines that followed in that slow, sad march to the grave.

A great throng filled the church. Their Sunday school and Willing Workers met them at the door of the church and escorted them to their last resting place. Their teacher, Mrs. I. W. Johnson, leading the way with her sobbing heart and her tears. Thirteen ministers were on the pulpit floor: W. H. Denison, C. H. Rowland, H. H. Butler, I. W. Johnson, H. E. Rountree, B. F. Black, S. C. Harrell, J. L. Foster, L. L. Lassiter, J. F. Morgan, and W. W. Staley, of the Christian church, W. A. Hall, Presbyterian, and G. F. Greene, Methodist. The choir rendered "Abide With Me," "Sometime We'll Understand," "Kissed by the Angel of Peace," and "Nearer My God to Thee." Twelve Sunday school boys acted as pallbearers for the two sisters and four small Sunday school boys for the little boy. All three of the white, flower-covered caskets were lowered at the same time, and one committal service was used for all.

The floral tributes were fitting coverings for the graves of these dear children from a Christian home. If water could speak, the tide that went back to the sea that day would tell the tragedy of Smith creek to all shores. But the waters roll on unconscious of what they have done. The sweetest memory of the dear children now is that they all gave their hearts to Jesus in their early years, and were good members of the church.

It was pitiful to see the three caskets in a row in front of the pulpit all covered with flowers which friends had brought or sent as the best expression of their sympathy and their love. Rev. J. L. Foster, pastor of Spring Hill church, where they held their membership in Sussex County, offered the prayer, and other ministers took part in the simple services that moved the great congregation to tears.

George, the adopted son, is in the army, and little Ruth is the only one left in the home. Two children had already been buried in Toledo, Ohio, and now three in Cedar Hill cemetery in Suffolk, Virginia. Many hearts that have felt the touch of Mrs. Bullock through Sunday school literature will throb with sympathetic emotion when these lines are read, and will offer a prayer for the Father's blessing to rest upon the smitten home. But she will come forth from this sorrow with new love for the young and new inspiration for work.

Suffolk, Va.

SEASIDE CHAUTTUQUA—VIRGINIA BEACH JULY 16-22

Here are some who are to be there. Look over the list. See our Leaders.

The Executive Board of the American Christian Convention. Its members are Revs. F. G. Coffin, D. B. Atkinson, J. F. Burnett, W. G. Sargent, W. C. Wicker, O S. Thomas, M. T. Morrill, and laymen, S. O. Albaugh, O. W Whitelock, W A. Harper.

The Sunday School Board of the American Christian Convention. Its members are: Revs. W. C. Wicker, S Q. Helfenstein, A. B. Kendall, H. G. Rowe, M. D. Howsare, Mrs. E. L. Goodwin, Mrs. Fred Bullock, Hermon Eldredge.

The Home Mission Board of the Southern Christian Convention. Its members are: Hon. J. E. West, Rev. J. O. Atkinson, Rev. H. W. Elder, Mr. K. B. Johnson, Mrs C. H. Rowland.

The Foreign Mission Commitee of the Southern Christian Convention. Its members are Revs. W. H. Denison, W. D Harward, P. T. Clapp, J. V. Knight, J. L. Foster.

The Sunday School and Christian Endeavor General Convention of the Southern Christian Convention. Is officers are Rev. W. T. Walters, President, Rev. A. W. Andes, Secretary, Prof. A. L. Hook, Editorial and Field Secretary.

The Woman's Home and Foreign Mission Board of the Southern Christian Convention. Its members are: Mesdames C. H. Rowland, A. T. Banks, W. H. Carroll, W. T. Walters, W. A. Harper, W. V. Leathers, M. F. Cook, J. W. Patton.

Field Secretary Committee of Southern Christian Conventions Revs. W. W. Staley, W. H. Denison, Hon. J. E. West.

The General Executive Commitee of the Seaside Chautauqua and School of Methods of the Christian Church.

Other Leaders:

Karl Lehmann, The All-South Christian Endeavor Secretary. Miss Hael A. Lewis, Elementary Specialist, Sunday School Department American Christian Missionary Society. Mrs. M. T. Morrill, President Woman's Board for Foreign Missions, American Christian Convention.

Where else can you go to meet so many of our Christian leaders? On what other occasion, except the American Christian Convention itself, will you find so many of our workers and leaders assembled? Our church leaders have early recognized the value of the Virginia Beach Chautauqua to the church.

Will you be among the leaders and workers of the church? Will you be present? Come yourself and help to tell others of the opportunity there. Season tickets only one dollar. Send for one now and help that much now. Give a ticket to some young man or young lady, encourage them to come to this place of privilege.

WARREN H. DENISON, *Pres.*

SPECIAL NOTICE

A report has been circulated that the Seaside Chautauqua and School of Methods would not be held as usual at Virginia Beach this year. This letter is written to correct any such impression and to say that the Executive Committee has never had any thought of calling off the Chautauqua on account of the war or anything else. The indications now are that we are going to have the largest and best meeting we have ever held. A great many are coming from sections from which we have heretofore had no representation.

The completed program is now in the hands of the printer, and in due time will be mailed to all whose names we have on our mailing list. We have as usual this year some of the strongest men and women of our own denomination as well as of national reputation.

In spite of the high cost of living, we will be able to secure at the beach this year accomodations at practicallv the same cost as last year. There will be a number of cottages vacant at the beach this year, and parties who may desire can rent a cottage completely furnished for the week, and handle the expense on the club plan. It will probably be as cheap or cheaper to spend the week at Virginia Beach this year than at home. Every Pastor, Sunday school superintendent, officer and teacher, in fact everyone interested in church work, should attend. I shall be glad to be of service to you in any way possible.

S. M. SMITH, *Gen'l Sec.*
347-348 Arcade Bldg., Norfolk, Va.

TOLD IN BRIEF

Rev. Hight C. Moore, Editor of the Biblical Recorder, has resigned to accept a position on the Book Committee of the Baptist Publishing Board, Nashville, Tenn. Rev. Livingston Johnson is to succeed him.

President Newlin of Guilford College has resigned his position.

Gypsy Smith is now engaged in Christian work in the English armies.

The recent registration amounted to 10,269,00.

The Methodist Protestant, Greensboro, N. C., has added attractive headings for its departments.

Editor P. H. Elkins of the Orange Count Observer, Hillsboro, N. C., delighted his readers with a Red Cross Special edition last week.

News from China indicates that there is a danger of the government being overthrown.

The heat of the sun is estimated to be equal to 10,000 horse power.

Bishop Kilgo has severed his connection with Trinity College.

Cotton reached 25 cents a pound last week.

The Seaside Chautauquqa of the Christian Church meets at Virginia Beach, July 16-22.

The Christian Endeavor Expert standards have been applied to the needs of the society in the Washington State Reformatory.

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President .....Franklin, Va.
Mrs. A. T. Banks, Vice-President .....Henderson, N. C.
Mrs. W. H. Carroll, Secretary .....Burlinton, N. C.
Mrs. W. T. Walters, Treasurer .....Winchester, Va.
Mrs. W. A. Harper, Corresponding Sect'y ..Elon College, N. C.
Mrs. W. V. Leathers, Supt. Y. P. Soc. .....Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes ..Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll .....Greensboro, N. C.

"HOW THE BIBLE WAS SAVED IN BURMA"

By Rev. George W. Brown

"Oh how love I thy law."—Psalm. 119:97.

I want the boys and girls to guess this morning what it is which a missionary always carries with him when he goes out to a far-off country. Now guess for just a moment. . . . .

Did any of you guess "The Bible?"

I am going to tell you a story this morning about the hard time a great missionary once had in keeping his Bible. He took a Bible with him something like this one of mine but when he got out to the country of Burma where he was going to work he found that not a single person read it. For they talked an entirely different language from the one he was used to.

He decided that he would have to translate the New Testament before he could do very much teaching, so he started on this long hard task. It took him month after month, and not until ten years had slipped by was the work done.

When a man works for a year for something he thinks a great deal of it, but when he spends ten years working for it he feels that it is very valuable. So I think that Mr. Judson, for that was his name, must have thought a great deal of the New Testament over which he labored so many years.

But the very next year after the Testament was finished war broke out between England and Burma. Because Mr. Judson spoke English he was arrested as a spy and thrown into a vile, dirty prison. Everything he had was taken from him by the soldiers except a few things Mrs. Judson was able to hide. Among the things they saved was the precious New Testament which Mrs. Judson buried in the ground near their home. This was a safe place until the rainy season began, then the missionary's wife knew that the pages would rot, so she dug the book up and sewed it in a dingy looking pillow and took it to her husband in jail.

Here the book was safe until one day a band of soldiers broke into the jail, and seized the prisoners, tore their clothing, snatched up the pads they lay on, and took their pillows. Mr. Judson thought he had surely seen the end of his precious book, but the keeper of the prison picked his pillow up and kept it until Mrs. Judson seeing it one day offered to trade a nice soft pillow for it. The jailer did this, so the missionary got his New Testament back again.

Several weeks after this the keeper of the jail got word to send his prisoners to a jail farther away. And again Mr. Judson lost his pillow with God's Word sewed inside, for the keeper threw everything that belonged to the prisoners out into the jail yard. He thought that now his Bible was gone for good.

But I believe that God was keeping his loving eye on that Bible for a faithful old servant of Mr. Judson saw the pillow, and knowing that it had belonged to his master, took it home for a keepsake. For several months this old servant kept it, but by and by feeling it carefully one day he felt the New Testament inside. So the Bible after its queer experience was saved to Burma.

Don't you believe that Mr. Judson when he got his precious book back safe and sound, must have been very very glad? I think he might have used our text when he held his Testament once more in his hands, "Oh, how love I thy law."—*Selected.*

PRAYER FOR OUR MISSIONARIES

Prayer from the home base for missionaries on the field is of vast importance. While outside Honan, studying the Chinese language at a sister mission, my husband was finding great difficulty in acquiring the language; he studied faithfully many hours daily, but made painfully slow progress. He and his colleague went regularly to the street chapel to practice preaching to the people, but, though Mr. Goforth had come to China almost a year before the other missionary, the people would ask the latter to speak instead of Mr. Goforth saying they understood him better. One day just before starting as usual for the chapel my husband said, "If the Lord does not give me very special help with this language I fear I shall be but a failure as a missionary." Never had I seen him appear so downcast.

Some hours later he returned, his face beaming with joy. He told me that when his turn had come to speak he realized most unusual help, sentences came to mind as never before, and not only had he made himself understood but some had appeared much moved, coming up afterwards to have further conversation with him. So delighted and encouraged was he with this experience that he made a careful note of it in his diary.

Some two months and a half later a letter come from a student in Knox College, saying that on a certain evening a number of students had met specially to pray for Mr. Goforth. The power of prayer was such, and the presence of God so manifestly felt, that they decided to write and ask Mr. Goforth if any special help had been realized at that time. Mr. Goforth looked up his diary, and found that the time of their meeting corresponded with the time of special help in the language.

"I cannot tell why there should come to me
A thought of some one miles and years away,
In swift insistence on the memory,
Unless there is a need that I should pray.
We are too busy to spare thought
For days together of some friends away;
Perhaps God does it for us—and we ought
To read His signal as a sign to pray.
Perhaps just then my friend has fiercer fight,
A more appalling weakness, a decay
Of courage, darkness, some lost sense of right;
And so, in case he needs my prayers—I pray."

—*Rosalind Goforth in S. S. Times.*

REFLECTIONS OF A TRAVELER

By Himself

I did not mean to be an eavesdropper—that is, at first I did not. I travel much and while doing so, write a great deal. The movement of the train seems to accelerate my thinking. When so employed it is only the unusual that disturbs me.

A short time since, I was following my usual custom while a passenger on a New England train. All at once at a certain station a cyclone of feminity of thirty whirling units tumbled into the car amid a clamor of jumbled comments and literally "flopped" into the seats. The remainder of the journey the passengers had ample entertainment, such as it was, for the new arrivals visited from one end of the car to the other with voices which no one could fail to hear. The whole proceeding was so unusual that I desisted writing and surrendered myself to voluntary observation.

First I discovered that these young women were just released from a certain young ladies' academy, not under church control. They were en route home for summer vacation. The fact that they felt it a real *release* and were delighted to be homeward bound may have accounted somewhat for their abandonment into near boisterousness. Perhaps our charity should interpret their conduct as abnormal and not customary. Their personal appearance excited more than passing attention. About one-third of them were gentle and refined. Apparently they would measure up to the best conceptions of womanliness. My further descriptions have application only to the remainder. One of these with large tortoise shell glasses was usually addressed by the other members of the party as "owlie." Most of their hair had a straggled, loose-ended pin-needing appearance. The garments competed with the hair in an effort toward a loose, baggy and careless effect. In almost all cases a few inches of skirt extension and at least two added buttons at the top of the waist would have reduced the impression of brazenness. Perhaps some one older was responsible for this and the girls should not be held culpable for this feature of criticism.

In a ride of about two hours and a half, half a dozen girls did a little fancy work with needles, tatting shuttle, or crochet hooks. Others talked largely about beaux, movies and school pranks. The other passengers were not left surmise the subjects of conversation. It was amply stentorian to be heard anywhere in the car, except that of one group where two car seats were thrown together and four girls were on their knees on the seats immediately adjoining, leaning over the shoulders of four others. Several times one of them was standing on the seat, jumping up and down in merriment. This group talked in confidential tones, punctuating their conversation with frequent outbursts of loud laughter. Three groups of four each played cards a part of the journey. A number of the girls seemed to be supplied with euchre decks. Most of them possessed vanity boxes with chamois and powder which did not remain long neglected. An especially fascinating diversion to a few seemed to be waving at the soldier boys who were on guard at the railroad bridges.

Meagre snatches of talk here recorded verbatim are illuminating. One girl in hunting through her traveling bag laid out among other things a Bible. Her seat-mate immediately called to another: "Helen, here's the latest." Helen replied, "What's the latest?" "Why Margaret is reading the Bible." One young lady who had just been graduated, and the graduation flowers still clung to her belt, told another that a certain place under discussion was "awfully near." Some bowers were sighted on a hill side as we rode along. One of them remarked, "That's madora, isn't it splendid." A stout girl commented, "I'd like to get out and roll under it like a cat in catnip." To this another girl replied in a loud voice, "Oh fatty, you'd ruin the lawn and frighten the little cowsies."

I have used more space than I intended. My purpose is not to be censcrious but philosophical.

Out of my eavesdropping emerged three very serious reflections:

First, I prefer that my daughter should not even know how to read and have refinement of soul, than to be "educated" like this.

Second, the school in question is occasionally referred to as a "finishing school." How effectually it accomplishes the "finish" of some things. I felt heart sick after reflecting upon what I had seen, and what after the training of an educational institution I had not been able to see.

Third, I am more thankful than ever for Elon, Defiance, Union Christian, Palmer, Jireh, Starkey and all other church schools because they are different That which I saw and heard today is not listed in my personal dictionary under the word "education"

New York.

CHRISTIAN ENDEAVOR ZEAL

The recent prayer-meeting topic, "Cowardice," decided a discouraged Nebraska society to entertain a district convention, and led a Nebraska girl to choose a prayer meeting instead of a party.

The St. Paul union recently graduated a class of 77 Christian Endeavor Experts.

One Intermediate society in Nebraska meets at 9:45 on Sunday mornings.

Three societies brought their entire membership to recent meeting of the Philadelphia union.

The First Baptist Endeavorers of Minneapolis raise more than $2,000 a year, nine-tenths of which they spend on others.

The First Presbyterian society of Seattle is the first in the United States to receive the gold seal for its Efficiency work.

The society at Astatula, Fla., has given to its church a new window, organ, and door-steps.

During an evangelistic campaign in Grand Rapids, Mich., 1,800 Endeavorers marched to the tabernacle.

To do a deed that every one will marvel at is great, but to do small and kind deeds that will help and cheer individuals *is greater.—Clare V. Lawton.*

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges Southern Christian Convention

CONDUCTED BY W. A. HARPER, Chairman

MOTTO: Christian Character First and Always in Education

BACK TO THE COLLEGE IN THE FALL

To the College Connected with the Council of Church Boards of Education and the Association of American Colleges:

You are doubtless well aware of the attitude of both military and educational authorities regarding the duty of college students in the present crisis.

Secretary of War Baker, the Council of National Defence, General Leonard Wood, Commissioner Claxton of the Bureau of Education, and many prominent educators, have taken the position that most students can best serve their country by continuing in college until such time as their services are specifically needed. College and high school students are a small fraction of the potential fighting and economic forces of the country, but they represent almost a monoply of the educated leadership of the future. Secretary Baker says we need first, munitions; second, food; third, *educated men*. Commissioner Claxton writes: "The number of those entering college next fall ought to be *much larger* than usual. This is a patriotic duty."

The reasons for this position are well considered and sound, whether the war be long or short, and they have been effectively stated in a bulletin of the Bureau of Education sent out May 22nd to the principals of all high schools to be read to their pupils.

While we can add little that is new to the facts in this case, we are earnestly desirous of having this view spread as widely as possible, and shall be glad to have you quote us through your churches, alumni, the local press, to old students and prospective new students, as heartily in accord with this position. Every effort must be made to avoid the grave mistake of some of the nations across the sea in depleting their trained leadership. There has never been a call for educated men and women such as will come during and after the war, and the colleges must meet that call by conserving and increasing the number who are trained for leadership.

ROBERT L. KELLY
Executive Secretary, Council of Church Boards of Education.

JOHN S. NOLLEN.
President Association of American Colleges.

CONTRIBUTORS TO THE MOFFIT PORTRAIT

We print here a list of those who gave their Alma Mater the beautiful portrait of their president. It is a lovely thing for Dr. Moffitt's "boys and girls" thus to honor themselves by honoring him. The portrait was unveiled at the 1917 Commencement.

Class of 1906

Rev. A. W. Andes, Mrs. R. J. Kernodle, Mrs. J. D. Proctor.

Class of 1907

Mrs. L. E. Smith, Miss Mary Virginia Godwin, Miss Bertha Isely, Prof. A. Lucius Lincoln, Rev. G. O. Lankford, Miss Alma K. Newman, Mrs. C. C. Howell, Dr. J. C. Wilkins.

Class of 1908

Miss Mildred Lane Atkinson, Prof. T. H. Franks, C. C. Howell, Esq, J. A. Vaughan, Esq.

Class of 1909

S. M. Atkinson, Esq., R. P. Coble, Rev. S. C. Harrell, Mrs. B. D. Crocker, Prof. S. M. Patton, Mrs. A. B. Bristow, Mrs. M. L. Holton.

Class of 1910

Prof. J. W. Barney, Miss Carrie Boyd, Chaplain W. W. Elder, Miss Nannie Baker Farmer, Mrs. A. C. Hall, Miss Nannie Emma Farmer, C. C. Fonville, Prof. Alonzo C. Hall, Dr. T. Liggett Lincoln, Rev. L. E. Smith, Prof. W. F. Warren.

Class of 1911

Prof. R. A. Campbell, Miss Sadie V. Fonville, Mrs. R. F. Warren, Miss Beulah Francis Foster, Mrs. D. B. Bryant, Prof. Arnold C. Hall, Prof. E. T. Hines, Prof. J. J. Ingle, Dr. J. S. Lincoln, Miss Bessie McPherson, Marvin McPherson, Mrs. Allene Patton Rich, Rev. H. E. Truitt, R. L. Walker, Rev. W. L. Wells.

DR. SUMMERBELL ON CHRISTIAN HOME TRAINING

As Chairman for several years of the Sub-commission on Christian Education of the Federal Council of Churches and as New York State's Superintendent of Rural and Family Religion of Young People's Society of Christian Endeavor, Dr. Summerbell has been forced to the fore-front as a student of one of the growing problems of our day,—the problem of home-training. His own rich and rare experience in rearing to manhood and womanhood a charming family of sons and daughters has been a constant inspiration to him, furnishing a beautiful perspective of reality and acting as a wholesome corrective quack nostrums so prevalent in the reform market today.

Dr. Summerbell's book is a safe, sane, sound book. It insists on having in the home what the title implies: Christian Home Training. To the author there is no other training adequate, thinkable even.

The book opens with a discriminating discussion of The Need For Religion. The problem is then outlined in a treatment of Some Causes of Religious Declension. But lest pessimism should becloud the judgment, the reader is reassured in the third chapter that there a work in our social order Helpful Social and Spiritual Forces.

Particulaly tender is the fourth chapter, in which The Beginning of Christian Training is described. The babe is central in the picture and a beautiful picture it is too. The fall of our first parents is attributed to the fact that they had ideal physical surroundings without children. It is a new view, but who can say it is incorrect?

The final chapters bring the argument to the close. They consider The Value of Home Training and Christian Home Training. The climax is reached in the con-

(Continued on page fifteen)

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:—

Our financial report this week is very encouraging. The Special Easter offerings from friends and Sunday schools amount to $108.25. Last week we lacked $226.86 being able to meet the proposition. Who wants to help us across the line to the goal with check for $100.00? I had hoped we could tell you in this letter that we had reached it. Our friends are coming to our rescue and have done well this week, but to meet the proposition we still lack $118.61. Can we raise it for our next letter? I believe I made the men the proposition in my last letter that if the good ladies failed to raise the $26.00 I allotted to them that I would make it good provided the man raised he $200.00. One good sister mailed me check for $10.00. I trust by next week the other sixteen dollars will be in hand.

One good brother, and not a member of our church, asked me to put him down for $25.00 on this proposition. Said he wanted to see it go and wanted to see me reach the amount I was striving to reach. That was very encouraging. I wish I had a number to ask me for the same privilege.

The nearer the goal the more interesting the race becomes. I wish I could get everybody interested and just give me a little push this week for my report next week so we could tell you we had won the race and reached the goal we have been hoping to reach since last November.

Our little folks are all in good health and are hearty. We are having all the cabbage we can use and some beans from our garden. Our potatoes are coming in and I think we will be pretty well fixed in the vegetable line for a while. Our tomato plants are looking fine and if nothing happens I feel sure we will have lots of tomatoes.

We have no fruit here and all our little fellows are very fond of fruit. We have lots of glass fruit jars and will be glad to ship you any number you would like to fill for us.

If you can fill a dozen or two write me a card and I will be glad to ship you any number you want. It will help us so much next winter.

We are like the busy little ant, while we have something to eat this summer, we want to lay in a store for next winter when the winds bolw cold and the snow is falling thick and fast.

Our good friends in Burlington had a picture shower and donated quite a number of nice pictures for the Institution. This was real good in those good people to remember us in this way as nothing makes it more home like than to have nice pictures on the wall.

Mrs. I. A. Luke, Holland, Va., sent to us one Palm Beach suit for one of the boys. This is very gratefully received and we can use more. We have three boys nearly grown and about eight from ten to fourteen years of age.

CHAS. D. JOHNSTON, *Supt.*

Report for June 27th, 1917

Brought forward		$3101.91
Margie Booker's Association		
Margie Booker		2.00
Monthly Sunday School Offerings		
Palm St. S. S., Greensboro, N. C.	$ 2.00	
Bethlehem Sunday school, N. C.	1.00	
W. M. Taylor, for S. S., Semora, N. C.	2.45	
Old Zion Sunday school, Norfolk, Va.	1.00	
Linville Sunday school, Va.	1.00	
Dry Run Sunday school, Va.	1.00	
Poplar Branch Sunday school	1.00	
Bethlehem Sunday school, Va.	11.80	
Hobson Christian church, Va.	5.95	
East End Christian S S., Newport News, Virginia	6.75	
Richland Sunday school, Ga.	2.00	
Union Surry Sunday school, Va.	1.00	
Pleasant Cross Sunday school, N. C.	2.85	
Wake Chapel Sunday school, N. C.	5.00	
Union Grove Sunday school, N. C.	1.00	
Reidsville Sunday school, N. C.	1.00	
Eure's Sunday school, N. C.	2.00	
Happy Home Sunday school, N. C.	3.00	
Damascus Sunday school, Orange County North Carolina	.96	52.76
Special Easter Offerings		
John A. Mills, Raleigh, N. C.	$ 25.00	
William T. Stokes, Jr., Burlington, N C	5.00	
Ether Sunday school, N. C.	8.50	
K. B. Johnson, Kennebec, N. C.	5.00	
W. E. Sharpe, Burlington, N. C.	10.00	
H. G. Kime, Burlington, N. C.	5.00	
W. K. Holt, Burlington, N. C.	10.00	
A good sister, Burlington, N. C.	10.00	
Wheelers Grove Society, Carson, Iowa	4.00	
Franklinton Christian Church, Franklinton, N. C.	5.75	
J. L. Scott, Jr. Graham, N. C.	5.00	
J. A. Kimball, Manson, N. C.	5.00	
A friend, Durham, N. C.	10.00	108.25
Total for the week		$163.01
Grand Total		$3264.92

A LETTER

Colon, N. C., June 21, 1917.

Dear Mr. Johnson:—Enclosed you will find check for $2.00 for the Orphanage for two months, as I have been visiting my aunt in Lumber, South Carolina for the last two months. I hope all my members are doing good, and am always glad to see your names in THE CHRISTIAN SUN.

Yours truly,

(Miss) Margie Booker.

DADDY'S MONEY

Sometimes my daddy likes to tease,
  And takes me by surprise;
I can't always tell his jokes,
  Unless I watch his eyes.

The other day he said, "My boy,
  Where did you get those clothes?
Who bought the hat you have on?
  Who gave you the shoes and hose?

"Who bought you the food that gives you life?
  Who bought this house and lot?
Who paid for furniture and rugs?
  Who gave you your little cot?

"Why you did, daddy," I answered back,
  "You bought it all—and more."
"Then—don't you love me better'n mother?"
  But I looked down at the floor.

Then I looked up at mother,
  And she looked back at me;
And, somehow, before I knew it,
  I was up on mother's knee.

And daddy's eyes just crinkled up—
  I saw he would understand—
'Cause he had a mother once, himself;
  He ain't always been a man.

Course, I don't love my mother best;
  I love them just the same.
But there's something 'bout a mother
  That a boy just can't explain.

It's something sorter tender—
  You can't tell it if you try.
It's things that mothers do for boys
  That daddy's money cannot buy!

A STORY

Little Jane had been repeatedly reproved for doing violence to the moods and tense of the verb "to be." She would say, "I be," instead of "I am," and for a time it seemed as if no one could prevent it. Finally Aunt Katie made a rule not to answer an incorrect question, but to wait until it was corrected.

One day the two sat together, Aunt Kate busy with embroidery and little Jane over her dolls. Presently doll society became tedious and the child's attention was attracted to the embroidery frame.

"Aunt Kate," said she, "please tell me what that is going to be."

But Aunt Kate was counting and did not answer.

Fatal word "be!" It was her old enemy, and to it alone could the child ascribe the silence that followed.

"Aunt Kate," she persisted, with an honest attempt to correct her mistake, "please tell me what this is going to am."

Aunt Kate counted on, perhaps by this time actuated by a wicked desire to know what would come next.

The little girl gathered her energies for one last and great effort and said, "Aunt Kate, what am that going to are?"—*Young People's Paper.*

CHRISTIAN ENDEAVOR GOLD DUST

The strong Indian Christian Endeavor society at Normal Institute is now twenty-five years old.

Every young person in the Presbyterian Church of Clinton, N. J., is enrolled in Christian Endeavor.

A Rhode Island Intermediate society has held a mothers' meeting and will follow it with a fathers' meeting.

A Baptist Christian Endeavor society in Massachusetts has bought a Liberty Bond withs emergency fund.

The Roanoke, Va., union got 5,000 inches of newspaper space last year for Christian Endeavor.

San Francisco Intermediate hold a weekly prayer meeting in the Lowell High School.

The Hartford union has held a campaign for new church-members in which it tried to reach every Endeavorer in the city who had not yet joined the church.

The facilities of "Camp Endeavor," for fresh-air work in Union County, New Jersey, are to be increased.

THE BRIGHT SIDE UPPERMOST

Dr. Johnston used to say that a habit of looking at the best side of every event is better than a thousand pounds a year. Bishop Hall quaintly remarks: "For every bad there might be a worse, and when a man breaks his leg, let him be thankful that it was not his neck." When Fenelon's library was on fire, "God be praised," exclaimed, "that it was not the dwelling of some poor man!"

This is the true spirit of submission, one of the most beautiful traits than can possess the human heart—*Selected*

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NEW YORK CITY
AN HOTEL DESIGNED TO APPEAL
TO THE CONSERVATIVE
THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

$2.00 per year in advance

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When you request your paper stopped, send balance due, if any.

If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

SHIFLETT-RYAN

Mr. Ashby Shiflett and Miss Sigourney Ryan were quietly united in matrimony in Harrisonburg, Va., in the presence of a few friends on May 16, 1917. They are popular young people of the McGaheysville neighborhood and have the best wishes of their many friends.

A. W. ANDES.

FALKNER-ALLEN

Mr. Rommie Falkner and Miss Minnie Allen, both of Ramseur were married June 12, in the Christian church at Ramseur.

T. E. WHITE.

WRIGHT-NICHOLS

Mr. William M. Wright and Miss Lillie May Nichols were united in marriage on Saturday June 2, at 9 p. m. The ceremony was read by the undersigned at the parsonage. Both young people are well known and have many friends. The bride is the daughter of Deacon and Mrs. B. L. Nichols of the Third church, Norfolk.

GEO. D. EASTES.

In every person thot comes near you look for what is good and strong; honor it, rejoice in it, and try to imitate it.—*Ruskin.*

OBITUARIES

CRAVEN

Joseph Craven died in the hospital at High Point, May 17. His remains were brought to Shiloh for burial. This was his home the greater part of his life. He had been a member of the church at Shiloh for fifty years. Prior to his death he lived with his children in High point, and attended services at Bethel Reformed church. Rev. H. G. Hopenhaver, the pastor, made a very appropriate address at his funeral. He is survived by his two sons, three daughters, and a number of grand-children.

T. E. WHITE.

RESOLUTION OF RESPECT—MUNDAY

Whereas, God in his infinite wisdom, has seen fit to take from our midst our beloved sister, Mrs. Lula Munday, who went to her reward June 11, 1917. Therefore be it resolved:

First, That our hearts go our in sympathy to her dear husband and children in this their said hour of bereavement and that we point them to an all wise Father Who doeth all things well

Second, That a copy of these resolutions be spread upon the minutes of our church, and a copy be sent to the family, also to The Christian Sun for publication.

MRS. MARY E. CHAPPEL,
MISS IDA BELL WICKER,
MISS MINNIE CARDEN.
Committee.

MERCHANT

Mrs. Alice J. Merchant, wife of E. B. Merchant, died at ten o'clock Monday morning, May 28, in Alberta, Va., where she has lived for the last five years. Prior to moving to Alberta she lived in Norfolk for thirty years.

Sister Merchant was fifty years old. Surviving her is her husband, two daughters, Miss Alice Merchant of Alberta and Mrs. Frank Britt of Portsmouth; three sons, R. V. Merchant of Richmond, Howard Merchant of Baltimore and Jerome Merchant of Boston. Her mother of Newport News still survives as well as the following brothers and sisters: William Merchant of Newport News, Mrs Nellie Gaines and Mrs. Annie Kellum of Middlesex county, and Mrs. Lucy Brooks of Matthews county.

She lived a consistent Christian practically all her life. She was first a member of the Memorial Christian Temple and later of the First Church at Berkley, where her membership remained till her death. The body was brought to Portsmouth and on Tuesday the thirtieth at twelve o' clock funeral services were conducted at the grave in Oak Grove cemetery by the writer.

H. E. ROUNTREE

CLEMENTS

Eustice A. Clements, son of Thomas J. and Nancy P. Clements was born in Isle of Wight County, Va., July 31, 1872 and died in Norfolk, Virginia at 12: 30 p. m. April 10, 1917. On April 4, 1906 he was united in marriage with Miss Annie Maud Duck of Isle of Wight Co. To this union were born two children, Irene and Ida, the latter having preceded her father to the spirit world, but a few months.

For many years Brother Clements was Secretary of Antioch Christian church, Eastern Virginia Conference, and was well known among our people as a kind-hearted Christian man. At the time of his death he was ready to go. He bore his suffering with patience and a remarkable degree of Christian fortitude, and before his death spoke freely of his hope in Christ and of the "peace which passeth all understanding" which posessed his heart

There remain to mourn his departure his devoted wife and mother, both of whom were at his bedside during his long illness, his little daughter Irene, two sisters, Mrs. W. H. Dick, and Miss Ruth Clements, both of Norfolk, Va., and two brothers, W. R. Clements, Nashville, Tennessee, and F. M. Clements, Greensboro, North Carolina.

Funeral services were conducted by the writer, assisted by Dr. W. W. Staley, and Dr. I. W. Johnson of Suffolk, Virginia. Services were held in the Mt. Carmel Christian church at which place he had his membership at the time of his death.

GEO. D. EASTES.

June 20, 1917.

IN MEMORIAM

Hon. S. P. Read of Palmer Springs, Va. departed this life June 8, 1917, being seventy-six years, three months and six days of age.

He will be seriously missed by Mt. Auburn Christian church, of which he was a devout and valuable member. His place will be hard to fill for he was active in every phase of church life.

Every person had utmost confidence in his vital piety; his presence secured for him respect and trust, and his wish was the desire of those who knew him best. He was a capable, useful, conscientious, Christian gentleman.

His body was laid to rest in the M. E. cemetery at Union church where many of his relatives have been buried. A large crowd was present. A number of colored people attended. I was assisted in these services by Rev. W. C. Merrett, pastor at Union M. E. church, and Rev. L. E. Thompson, presiding elder. Rev. Charles Read, presiding elder, a nephew of the deceased was also present.

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."

The best things can not be bought.

The Great Teacher said: "Take heed, and beware of covetousness for a man's life consisteth not in the abundance of the things which he possesseth." Again He said: "But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

A devout Christian character is a valuable asset to any home, church or community and the remembrance of such a life, a rich legacy. The climax of this truth was demonstrated in the incarnate life of Jesus Christ.

J. W. PATTON.

DEPT. OF CHRISTIAN EDUCATION

(Continued from page eleven)

cluding pages, wherein the five characteristics of the home that adequately provides Christian Home Training are outlined, with family worship, simple, tender, sweet as the apex of the whole.

Dr. Summerbell has written a book that will stimulate godliness and quicken the zeal for righteousness in daily life. That he has also suggested the principles that must underlie this stimulation and quickening no one can doubt who reads these illuminating, brilliant pages.

The book on the mechanical side is all that can be desired and the small price of seventy-five cents places it within the reach of all. I hope all our Endeavorers will purchase this volume and live by its precepts. I hope also that our home-builders, our teachers in Sunday school, and our people generally will order this book of Dr. Martyn Summberbell, Lakemont, N. Y., or of the publishers, The Christian Publishing Association, Fifth and Ludlow Streets, Dayton, Ohio. The book deserves and will have a large circulation.

Neither Alexander nor Caesar nor Napoleon dreamed of such an empire as that to whose stablishment Jesus Christ calls us. Is there energy adequate to the aim? Yes, verily. For He who commands us to this service is He who bore our infirmities, who died to save the race, and who rose again, fathoming our misery and guilt, leaping from the cross and the tomb to the throne of universal and eternal dominion. And by that sign we conquer.—*Rev. A. J. F. Behrends, D. D.*

CANCER SUCCESSFULLY TREATED AT KELLAM HOSPITAL

The record of the Kellam Hospital is without paralle in history, having successfully treated without the use of Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va. Advt.

WHAT A PITY!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to it normal health. 50 cents a box. From druggists or by mail from **Shuptrine Company, Savannah, Ga.**

TURKISH WOMEN

Turkish women are to be counted among the most industrious on earth. They do a vast amount of work. They make carpets, screens for doors, workbags, horse clothing and blanket. A Turkish girl makes all the kibitka or tent carpets, and other household requisites before she is married. If she gets married without completing the task, it is expected that she will, by her own labor, refund the money which her parents have given her as a dowry. This usually consists of a hundred sheep and a certain amount of money, which the bridegroom pays to the parents of the bride. He also treats his friends to a succession of horse races and other sports. An important part is to decorate a camel with the handsomest trappings, which are sent to the bride's tent. On this she goes forth to receive congratulations of relatives and friends. It is on this she is carried away by the female relatives of the bridegroom. She and her attendants feign to resist the act of throwing raw oats at the other women.—*Clipping.*

"QUAKER CITY" A MISNOMER

Philadelphia is often called the Quaker City. I now present official figures which show that only one real resident in 300 is really a Quaker.

These statistics were given to me by J. Barnard Walton, general secretary of the Advancement Commitee of the General Conference of Friends. Says this authority on affairs pertaining to his society:

"The membership last year of Race Street Yearly Meeting was 10,793 The member ship of Arch Street Yearly Meeting is about 4,000. In both cases this includes the country meetings in Southeastern Pennsylvania and in Southern New Jersey.

"Therefore, I doubt if there are more than 6,000 Friends actual residents of Philadelphia."

At the Cathedral I was informed there are 700,000 Catholics in Philadelphia. A noted Jewish rabbi tells me there are in this city around 150,000 Jews. There are about 70,000 70,00 Presbyterians.

That makes nearly 12 times as many Presbyterians, 25 times as many Jews and 116 times as many Catholics as ther are Quakers in the Quaker City.—*Philadelphia Public Ledger.*

Because the International Christian Endeavor Convention was called off in New York City this summer the Trustees of the United Society and the Field Secretaries of America will hold a conference at Winona Lake, Ind. July 3-6. The last day will be given over to the sessions of the International Christian Endeavor Field Workers Union of which Southern States Secretary Lehmann is President and Field Secretary Evans is Secretary.

The Christian Endeavorers of the South are engaged in a great campaign to raise $15,000.00 this year for Missions, the money to be given through the denominational boards of the churches. Alabama, Florida, Georgia, Tennessee, Kentucky and Virginia have already set their goals in the campaign, other states will do so in the next few weeks.

The Christian Endeavor Society at Dayton, Va., composed argely of students at Shenandoah Collegiate Institute, a United Brethren Institution, has challenged every other Christian Endeavor Society in the south connected with a school or college to organise as many Christian Endeavor Societies during the summer as these Endeavorer organize. Secretary Lehmann has offered a silver cup to the winner. School and College Christian Endeavor is a growing factor in the southern work.

VALUE OF BREATHING RIGHTLY

Thomas Kane, a Chicago business man, tells how he regained his health after a nervous breakdown when he was forty-eight. He says:

"Just three things are absolute necessities for the smooth running and longevity of these human machines of our: They are pure air, pure water, and plain food. Food alone has a price. Both air and water are God's free gifts. And yet not one person in 10,000 breathes enough pure dry air; not one in a thousand drinks enough pure water, and nearly all of us eat too much."—*American Magazine.*

RESTORE THAT BEAUTY

So many people have simply lost their beauty of face and hands because of some skin trouble which could have been so easily avoided by using Tetterine. This is a fragrant salve sold in 50 cent boxes. It is the best known remedy for skin disease. Sold by druggists or by mail from **Shuptrine Company, Savannah, Ga.**

A LITTLE HUMOR

"What are the passengers looking out of the window for?" asked a nervous lady as the conductor came through the train.

"We ran over a cat, madam," said the conductor.

"Was the cat on the track?" she next asked. "Ah, no, ma'am," assured the conductor. "The locomotive chased him up an alley."

Jim had been a little trouble over a fracas in which a lodge brother and a coroner had played parts, and the end was that Jim was sentenced to life imprisonment. He was led from the court house to the station on his way to the penitentiary. A friend met him and inquired his fate.

"How long de judge give yo'?" the friend asked.

Jim smiled genially.

"De judge ain' hard on me," he replied: "he jes give me frum now on."—*Evening Post.*

Don't Worry

"I joined the new Don't Worry Club,
And now I hold my breath;
I'm so scared for fear I'll worry,
That I'm worried most to death."

Telegram from the Front

"Send 2,000,000 pairs of pajamas. The Russia army is about to retire."—*Lehigh Burr.*

Jumping at Conclusions

The fair young teacher was becoming very impatient and finally exclaimed:

"Mercy! We have waited thirty minutes. We'll miss the opera waiting for that mother of mine."

"Hours, I should say," he replied, none too sweetly.

"Ours!" she cried rapturously. "Oh, Will, this is so unexpected." And she fell upon his neck.

Gas

The attorney for the company was making a popular address.

"Think of the good the gas company has done!" he cried. "If I were permitted a pun, I would say, in the words of the immortal poet, 'Honor the Light Brigade.'"

Voice of a consumer from the audience. "Oh, what a charge they made!"—*Youth's Companion.*

A VAST DIFFERENCE

"Father," said the minister's son. "my teacher says that 'collect' and 'congregate' mean the same thing. Do they?"

"Perhaps they do, my son," said the venerable clergyman; "but you may tell your teacher that here is a vast difference between a congregation and a collection."—*Christian Register.*

WANTED: 3000 persons to pay their Subscriptions to The Christian Sun during 1917
RECEIVED 1177
"I'll make it one more"
U.S. MAIL

SOUTHERN RAILWAY SYSTEM

Special Excursion Fares from Elon College, N. C.

$6.15—Black Mountain or Ridgecrest, N. C., account various Conferences. Tickets on sale May 31, June 1-11-12-13-21-22-27-28, July 5-13-19-20-27-30, August 1-6-10-14-17, limited seventeen (17) days from date of sale.

$7.30—Lake Junaluska or Waynesville, N. C., account various Conferences. Tickets on sale July 15-16-17-21-22-23-24-25. August 2-3-4-5-11-12-13-17-18-19, limited seventeen (17) days from date of sale.

Round trip fares from other points on same basis.

J. O. JONES, T. P. A.
RALEIGH, N. C.

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THE CHRISTIAN SUN

FOUNDED 1844. THE OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONV[illegible]N

Vol. LXIX Elon College, N. C., Wednesday, July 4, 1917 No. 26

State Library

Deep Calling Unto Deep

From The United Presbterian

THOSE who have witnessed great storms have always been impressed with the manner in which the thunder rolls and reverberates, as if some mighty voice in the distance was answering another mighty voice nearer at hand. The echo and re-echoes are like deep calling unto deep.

A simple experiment in the study of sound is interesting and suggestive. A tuning fork or violin string or organ pipe that is exactly in tune with a similar instrument will begin to vibrate and give forth sound when its twin is made to vibrate. Things which harmonize with each other answer each other. Deep calls unto deep and gets a response.

In every life are deeps and shallows. In the surrounding universe are also deeps and shallows. The deep can not call to the shallow and get an answer, and the deep is silent when the shallows call to it. The shallow must call to the shallow and the deep must call to the deep if there is to be a reply. That fact will explain some of the phenomena of life.

In the world outside the shallow things are those which make the body comfortable and contented, the things of food and clothing and pleasure. Within every individual is something which answers to these voices. About the only music which some lives hear is the chorus of longings and desires within responding to the call of physical comforts and pleasures and possessions. That is the shallow calling to the shallow and is like the piercing din produced by the tiny pipes in the organ.

There are also the deep and majestic voices which speak. The wonder and mystery of creation, the wonder and mystery of providence, the wonder and mystery of God Himself challenge human attention and appeal for a sympathetic response, and some lives remain utterly oblivious. They seem to be made up entirely of shallows. If there are any deeps they have been carefully sealed over and insulated from these calls.

If that condition is pathetic, there i another condition which is equally pathetic. Those who are conscious that there are deeps in their lives which are painfully silent, feel that something serious is lacking, just as organ music is unsatisfactory if only the highest notes are played without ever touching the the deep diapasons. They may have wealth and honor and comfort, but the cry of those shallows can not awaken any echoes in such deeps. The shallows may call to the deeps, but the deeps can not answer the call.

The deep can respond only to the deep. The soul of man which is made in the image of God can respond only to the voice of God. The revelation of His love and mercy and purpose, the multitude of blessings which came fresh from His hand to crown every day will find their answer in reverent woship and joyful obedience. That is the deep replying to the call of the deep.

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

Editorial

Are you a soldier of peace or a piece of a soldier?

Do you know who is out of the fold? Go bring him in.

Are you as patient with your neighbor as God is with you?

Can you bear the Cross with the same ease as you bear the flag?

It takes petting to keep some people in the church. Beware of them!

It is the open window that conducts sunshine into the house. It is the open heart that invites truth.

Many a man spends his life trying to find where he is needed most. You can always find work to be done, and that is where to begin.

Do you suppose that your neighbor, though a sinner he may be, has ever asked himself why you never say anything about Christ to him?

There will be a number of recruiting stations open during the next several months if you wish to join the army—of the Lord.

Have you heard a gentle voice within? Have you ever been moved to do something for God and you could not tell from what source the desire came? *Have you known the Holy Spirit?*

The Editor was at Long's Chapel last Sunday and held the regular monthly service. We could ask for no better attention given us and hope for no better hospitality. The occasion was the regular memorial day, and though the season afforded few flowers, there was a sufficient quantity to show and express appreciation of loved ones who had been buried in the cemetery. We shall be glad for an opportunity to lead us that way again.

What we eat, what we drink, what we wear make us what we are, especially in hot weather.

BULLETIN BOARD

How about the date on your label?

Matter for Woman's Missionary Department reached us too late for publication this week.

We call attention to the notices about the Sunday School and Christian Endeavor Conventions. These organizations, if properly handled, bring a lasting good to the Sunday school work.

It seems to be all right to injure and kill folks so that is done by private property. What would public sentiment do for the railroads if they were to injure and kill as many people as automobiles?

We learn from a Norfolk, Virginia, paper that Rev. H. E. Rountree, of Portsmouth, Va., has been prevailed upon by the Board of deacons to reconsider his resignation, and that he may do this.

"Christian Home Training" by Dr. Martyn Summerbell, and "The Church" by Dr. J. F. Burnett, are two new books that we have received. We hope to have them read by our next issue and be able to review them.

We acknowledge the following invitation: "Mr. and Mrs. Allen Lassiter invite you to be present at the marriage of their daughter, Beadie Williams, to Mr. Jesse Paul Long, on Tuesday afternoon, the third of July, nineteen hundred and seventeen, at half after one o'clock, at their residence, Sunbury, N. C. At Home after the tenth of July, Hertford, N. C."

NOTICE

To the Superintendents of the Sunday Schools of the Eastern North Carolina Christian Conference:

If you have a Cradle Roll in your Sunday school please see that the Superintendent makes a full report to the Convention which convenes July 10-12 at Pleasant Union church. If your school has no Cradle Roll please appoint a superintendent for that department at once. We are very anxious to have a Cradle Roll report from every Sunday school.

MRS. GEO. MCCULLERS, *Chm.*
Cradle Roll Committee.

McCullers, N. C.

CONVENTION AT GREENSBORO

Rev. H. S. Hardcastle and his people at Palm Street church, Greensboro, are planning to entertain the Sunday School and Christian Endeavor Convention. Let every Sunday school take the matter up at once and see that the delegates are planning to go and bring their report and dues. The success of the Convention depends upon the hearty co-operation of the individual Sunday schools. One Superintendent, in the country,

told me that he expected to send automobile loads from his school. Let us all unite our efforts to have a Convention that will mean much to the work.

J. S. TRUITT, *Pres.*

NOTICE

Meeting of Home Mission Board

By call of the chairman, J. E. West, the Home Mission Board of the Southern Christian Convention will meet at Virginia Beach Chautauqua at 4 oclock p. m., Wednesday, July 18, in annual session. The change of date from September was deemed necessary in order to assist in making program for work of Sec'y for the coming year. Mission churches desiring and expecting aid from this Board the coming year should write the Secretary immediately for application blanks. By previous vote of the Board all applications should be made in writing in due form.

J. O. ATKINSON, *Sec'y.*

Elon College, N. C.

NOTICE

The church at Seagrove has complied with the requirements of our Conference and I have paid $100.00 from the pledges collected at and since the Conference, thus making that church free from debt.

The church at High Point is ready to meet their requirements, and if those who pledged the amount at Conference will send it in at once, our work at High Point will be free from debt. There is more than $100.00 unpaid, and we cannot pay the indebtedness unless those who subscribed will send it in. Please do so at once, brethren, and save us from further trouble ond embarrassment.

T. E. WHITE.

Ramseur, N. C.

MUSIC

Do you lead the music in your Sunday school? The music committee will need your help in the Sunday school and Christian Endeavor Convention of the Eastern North Carolina Conference to be held at Pleasant Union Christian Church, near Lillington, N. C. July 10-12. It is our earnest desire to furnish the Convention with the very best music possible. To this end we invite you to be present yourself and bring with you as many of your singers as you can.

There will be a Special musical entertainment Wednesday evening July 11 from eight until ten o'clock. We will have with us the Convention Orchestra with Piano and Organ accompaniment. Some classes of little singers from other Sunday schools beside other musical treats that you will enjoy. *Come and help us.*

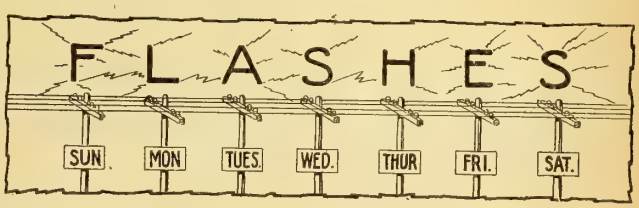
J. H. MORING,
W. L. THOMAS,
MISS MAY STEPHENSON,
PAUL E. GREEN,
GEO. M. MCCULLERS.
Music Committee.

CALL NO. FIVE

The Sunday School and Christian Endeavor Convention of the Eastern North Carolina Christian Conference, will hold its 23rd annual session at Pleasant Union Christian Church, July 10, 11, 12th, 1917. This Convention needs *you,* but possibly not so much as *you need the Convention.* Indications point to a Convention that is going to be worth while, and *you* must not miss it. Brother W. A. Green, R. F. D. No. 1, Lillington, N. C. is Chairman of the Entertainment committee and *he is ready to assign you a home.* Write him, and get him busy. Trains leave Raleigh at 8:30 a. m. and 1:15 p. m., arrive at Lillington 9:27 a. m. and 3:19 p. m. Leave Lillington at 10:03 a. m. and 3:19 p. m. and arrive at Raleigh 10:50 a. m. and 5:20 p. m. The Norfolk & Southern will be glad to carry *you.* Give them a job. All trains will be met at Lillington Tuesday afternoon and Wednesday morning. Don't disappoint your friends. Will your school be represented by a large delegation? Will *you* be there? *Will you do your part?* The program is ready to be executed and this call is direct to your love and loyalty for the Christian Church through its strongest auxiliary. How will you answer the call? May your answer be yea, and the Convention mean much in the history of your life.

C. H. STEPHENSON, *Pres.*

Raleigh, N. C.



June 24—Over a half million men have enlisted in the U. S. Navy and Army in less than three months. Some predict extra session of Congress until December.

June 25—Representative Webb won one of the greatest victories for prohibition when the House adopted his amendment to the food control bill authorizing President Wilson to have all whiskey now redistilled for medicinal purposes.

June 26—The political conditions in Moscow appear better as the Root Mission ends. Mr. Root views the situation optimistically.

June 27—The arrival in France of an advance guard of the pick of our army gives Washington a new thrill.

June 28—Brazil has revoked decree of neutrality and will enter war against the Kaiser.

June 29—Major Stedman is petitioned by the Democrats and Republicans to stay in Congress.

Next Sunday the Editor is to visit a church that is more than a quarter of a century old and not a member in that church taking THE CHRISTIAN SUN. Will friends pray that his going may be a blessing in some way?

FROM OVER THE SEAS

YANKEE DOODLE IN PORTO RICO

By Miss Olive G. Williams, Ponce, P. R., in The Christian Missionary

It is after nine o'clock and I have just returned from our mid-week prayer meeting, and I wish it were possible for me to have the readers of this article go home with me and sit a while on my back porch. In the daytime the rough fence and the bare yard rather spoil the view for all who cannot with me see the possibilities for a wonderful transformation when plants and vines will change this yard into a regular bower of loveliness. But at night it is so peaceful, so beautiful, that I wish I had words to describe the scene to you. In my yard there are three palm trees, and between the leaves of these palms is seen the the sky studded with stars. Directly to the south of me is the spire of he Methodist Church, and about midnight just above the tower are the four bright stars which form the Southern Cross. Out on this porch I have a rocking chair, and here I read and study, each evening.

The scene is the most peaceful one you could imagine; but hark! The strains of "The Star Spangled Banner" are wafted to us by the breeze. The band plays it every time a concert is given on the plaza, or public square, for the Porto Ricans are so proud of being citizens of the United States that flags floats from many houses, the children playing on the street sing "Yankee Doodle," and in the stores and on the streets one hears more and more English spoken.

Patriotism is not just a sentiment for dress parade either, for there seems to be a general willingness on the part of the men to fight for the flag. Some time since one of our Ponce church members enlisted and is now in Panama as a United State soldier. The brother of one of my Sunday-school boys is at present on the Mexican border with our United States soldiers, and all anxious for news from the front, they are so proud of the fact that one of their acquaintances has enlisted in defense of the flag. Many others have expressed their willingness to enlist, and organizations of Boy Scouts are becoming very popular.

When the extra session of Congress was called, people living on this island began to realize that it would be very difficult to get food supplies should war be declared, and so every one who had any money at all to invest began laying in as large a supply of provision as could be kept in this warm climate. Throughout the country beans and rice are being planted, and a number of gardens started in the city. If the war will be the means of teaching our people in the states and those in the islands of the sea to raise as much of the food they eat as possible, it will go a long way towards reducing the high cost of living. Potatoes down here are so high that I have long since ceased to cook them, and am using as a substitute the banana and a plant similar to the potato called yautia. My next door neighbor has taught me how to prepare a number of vegetables which grow down here, and in return I have shown her how to prepare vegetables. To-day I had an Irish stew for dinner, and gave her a plate of it and she thought it excellent. The best part of it all (to me) was that everything in that stew had grown here in Porto Rico, and the bananas which I had sliced up and added in the place of potatoes gave it a very delightful flavor.

Last Sunday, while shaking hands with the older people in our church, a little girl about three years old slipped up and taking hold of my dress kissed it, and when I stooped down to pet her she lisped in her baby language, "Yo quiero mucha usted." (I love you much.) In all the time I have been down here that is the very sweetest thing that has happened to me, and it, with the remembrance of how one of my boys brought me his Thanksgiving dinner, when they did not have a great deal at home, will cheer me on through the days when I am discouraged; and these days come often enough in every walk of life, but especially so in mission work. The children are the ones who respond most readily to the teachings of the missionary, but it is hard to hold them as they reach the 'teen age.

Yesterday I took a long walk to visit one of the little girls in my sewing class. She had always been very faithful in her attendance both at Sunday-school and at the classes at my home; but the family had recently moved to the country, and her mother, too, has been quite sick so, I put a lot of little picture cards in my pocket and went to her home. The child saw me coming, and ran to meet me. You should have seen her delight when I gave her the picture cards. She called in some of the neighboring children, and soon they were seated on the porch, she playing teacher and giving out the cards at the close of the lesson. The entire family has enrolled in the Home Department, and they say that every evening they sing the songs they learned at Sunday-school. The older girls in this family were splendid helpers in securing pupils for the Sunday-school, and I shall miss them greatly but was pleased to note their nice new home, and the flowers they had started. I promised them that some time this summer I would go and spend an entire day with them. Meanwhile as often as possible they will come to our services.

Time slips around so rapidly here that a week passes almost before you know it, and the months come and go so quickly that a year passes before one realizes it. It seems scarcely possible that I have been down here almost two and a half years. The results of my work are not sufficient for that length of time, and I still find myself unable to speak the language correctly; but I do make myself understood even if I do have to laugh at the mistakes I make. The people, however, are very courteous, and they never laugh at my mistakes but will tell me I pronounce very well indeed, when I am conscious of my own shortcomings. At present I am living next door to one of our church members who is a teacher in the primary grade at the public schools, and every Saturday afternoon she gives me a drill in pronunciation, just as she does the children at school, and I am going through the school books with her one by one; so I have hopes that in this way I will master the language. Learning Spanish has been anything but an easy task for me.

SEASIDE CHAUTAUQUA—SCHOOL OF METHODS—VIRGINIA BEACH—JULY 16-22.

Speakers and Themes

Rev. J. O. Atkinson, D. D., Elon College, N. C.
"Bible Worship" (Five Periods)
"Home and Foreign Mission Standards for the Church" (One Lecture)

Miss Hazel A. Lewis, Cincinnati, Ohio.
Elementary Sunday School Work (Five Lectures):
"Standardizing the Departments."
"Cradle Roll."
"Parents' Meetings."
"Week Day Activities."
"Children and Missions."
Sunday School Workers' Hour (One Period)

Mrs. Fred Bullock, Suffolk, Va.
'Teen Age Sunday School Work (Three Lectures)
"At the Gates"
"A Four-fold Program"
"Standardizing our Work"
A Conference with Workers with Girls (One Period)
A Girls' Conference (One Period)

Rev. McD. Howsare, Dayton, Ohio.
Adult Sunday School Work (Two Lectures)
"Adult Work, the Why and How of It"
"Standards of Service"
A Conference with Workers With Boys (One Period)

Rev. H. E. Rountree, Portsmouth, Va.
A Boys' Conference (One Period)

Rev. Omar S. Thomas, Dayton, Ohio.
The Rural Church (Three Lectures)
"A Balanced Ration for the Church"
"Assets and Liabilities"
"Rural Church Methods"

Rev. A. B. Kendall, D. D., Ravena, N. Y.
"Teacher Training" (Five Periods)

Hon. O. W. Whitelock, Huntington, Ind.
The Layman (Three Lectures)
"The Layman in the Sunday School"
"The Layman and Evangelism"
"The Layman in the Church and the Conference"

Pres. W. A. Harper, Elon College, N. C. (Four Lectures)
"The Social Gospel"
"Housing the Social Service Church"
"The Need of a Church Year"
"A Substantial Endowment for our Benevolences"

Mr. Karl Lehmann, All-South C. E. Secretary, Birmingham, Ala.
Christian Endeavor (Five Lectures)
"Officers that Officiate"
"Committees that Commit"
"Young People and the Word's Work"
"Practical Opportunities for Young People"
"Castles in Spain and America."

Bentley D. Ackley and Prof. Robert E. Clark, Philadelphia, Pa., will conduct the music.
"Music and Worship" (Four Periods)

Rev. F. G. Coffin, D. D., Albany, N. Y. (Three Lectures)
"The Church Service"
"The Minister and Special Occasions"
"The Church and the Devotional Life"
The Convocational Sermon.

Mrs. M. T. Morrill, Dayton, Ohio.
Missions (Five Periods)
"Our Guide Book"
"Our Policy—1—Extension"
"Our Policy—2—Education"
"Our Policy—3—Finance, 4—Prayer"
"Our Field"

Rev. J. F. Burnett, D. D., Dayton, Ohio.
Two Steorpticon Lectures.
"The Church and Evangelism" (One Lecture)

Mr. Netum Rathbun, Dayton, Ohio. (One Lecture)
"An Adequate Program of Religious Education."

Rev. D. B. Atkinson, D. D., Jireh, Wyo.
"That Boy of Mine" (One Lecture)
The Sunday Morning Sermon.

There will be six Vesper Services, a Debate, and if the National duties will permit, Hon. Josephus Daniels, Secretary of the Navy will speak.

The Executive Board of the American Christian Convention, the Sunday School Board of the American Christian Convention, the Sunday School and Christian Endeavor General Convention of the Southern Christian Convention, The Home Mission Board of the Southern Christian Convention, the Foreign Mission Mission Committee of the Southern Christian Convention, The Woman's Home and Foreign Mission Board of the Southern Christian Convention will meet with the Chautauqua.

CHRISTIAN ENDEAVOR WAYS

A British society has an R. F. A,. which signifies a body of Endeavorers Ready For Anything.

At the close of a recent meeting of the Philadelphia union the lights were switched off, and in each corner of the church a group of young men armed with flashlights led in singing, "Brighten the Corner Where you Are."

A Michigan society has held a spading bee to help one of the members, a young woman on whom the burden had fallen because of her father's sickness.

The Volunteer Band of Hartford Theological Seminary has recently sent a missionary speaker to every society in the city.

The Endeavorers of the Church of Christ, Westmoor, Penn., have cleared off a church mortgage. They support an orphan boy in India, and at each consecration meeting, when his name is called, they bow their heads and offer prayer for him.

The soul of improvement is the improvement of the soul.—*Horace Bushnell.*

SELF-FORGETFUL GENEROSITY

Some one has said that the besetting sin of the human race is selfishness. Jesus said, "If any man will come after me, let him deny himself, take up his cross and follow me." It is so easy to allow ourselves to entertain that spirit of wanting to "get even" with folks. And again *self* may be so prominent that what may seem to be a victory may be a taking away from the glory of Christ. Paul could say, "Yet not I, but Christ in me." When some one, who went to hear the great preacher, Chas. H. Spurgeon, was asked what he thought of him the reply was, "I was most deeply impressed with Mr. Spurgeon's Christ." If Christ and his teachings are made prominent in the work of Christian leaders there may not be so many followers as if the standard were lowered to include some worldly methods, but those who are won will be won to a reality that will last after the worker has gone. Christ is the standard that is to be lifted up for the people.

There is a story from an old book about a young soldier who fought his way up from a place as a farm hand to a place as king of a great nation. Nearly all his fighting was against one man who was both cruel and treacherous. Finally, however, the young fellow won all his battles, his enemy was dead, and the new kingdom was established with competent men at the head of every department. So the young king was rich and powerful and secure and at peace. What do you suppose was the first thing he did? He called some of his officials and asked them if there were yet any members living of the family of his former enemy, for he wanted to show them some kindness. They found one grandson, a young fellow who was lame. So the king gave him a big estate, and more than that, he had him live in the royal palace all the rest of his life. That was really thoughtful and generous to the point of self-forgetfulness. God said of that king that he was a man after his own heart. Jesus always appreciated uncalculating and self-forgetful generosity and that generous king was one of his own ancestors. "If any man have not the Spirit of Christ he is none of his."

W. D. HARWARD.

Dendron.

EDUCATIONAL EVANGELISM

The child's education should begin before it is born, for the first teacher is mother, and if she be a consecrated child of God she will do as Samuel's mother did. Also Moses' mother trained him to make the right choice.

It is important to begin the child's education from its infancy, for if a child is trained up in the way he should go when he is old he will not depart from it.

At the age of three the child enters Sunday school, and now the responsibility of bringing it to Christ and training for the service of God, rest to a great extent, upon the teacher. To do this she must first be a consecrated child of God whose motives for teaching, as well as his daily life, must be pure, for what she is and does through the week may make or destroy the teaching of the lessons. She must also have a thorough knowledge of the Bible. Merely reading occasionally is not enough, does not put us in possession of sufficient truth to give real vigor.

Every Christian ought to set apart some hour of the day to study God's Word and let nothing stand in the way of performing that, unless it is something over which he has no control.

This is very vital as the teacher maintains under the Spirit her strength in the divine life by the truth which she is able to appropriate from God's Word.

To become a strong and active teacher she must study the Bible not merely to know it for the sake of knowing, but for the sake of growing into and leading others into the likeness of our Lord.

No one has a better chance to do personal work in leading souls to Christ than the Sunday school teacher. We are not at fault because we do not know what to do, but because we have not enough grace in our own hearts to enable us to do our duty in such cases.

Let us get our own hearts full of the Spirit and then we can go to others and ask them to give their service to the Master. We can get this power only through a life of prayer. Much of our indifference in the church and Sunday school of today is caused by neglect of prayer.

Now let us not forget that the supreme business of the Sunday school is that of bringing its members into the Kingdom of Jesus Christ. And since the Sunday school represents that kingdom in an organized form to bring them into the church, let us not forget this, our real purpose is not to enertain nor to instruct, nor even to secure attendance on divine worship, but to save, to save for Jesus Christ.

What a joyous privilege the Sunday school teacher has in educating and gathering these little ones into the fold! No other joy can or should to touch and melt our hearts. How anxious, how diligent, how prayerfully we should be in seeking our best we may enter upon this glorious ingathering of children into the kingdom of God!

MRS. R. L. STRINGFIELD.

Newport News.

HOLLAND—HOLY NECK—CYPRESS CHAPEL

The fourth Sunday in June was Mission day at Holland, also at Cypress Chapel. Holland church was decorated with potted plants. The music was good. The church half full of people Yet the few came up with the task and completed and offering of $300.00.

How so many people can stay at home, and at the same time know that a great work is to be done, and that the few must do it, while the "slacker" gets all the advantages of the church, I cannot see. Well, a

church paper might not want to print a further description. God bless the faithful few.

At 3 p. m. Cypress Chapel covered herself with glory. The call was for $143.00 for missions. The response showed $166.50. This is the first mission day for Cypress. Everybody seemed to give something. After the offering the children rendered a most excellent program which was enjoyed by all. At 8 p. m. we preached to an attentive audience at Holland.

Holy Neck, Holland and Cypress Chapel will hold their protracted meetings following, first, second and third Sundays in September, respectively. Dr. Rowland, of Franklin, Va. will preach for us at Holy Neck. The comittees have not reported as to who will do the preaching at the other two churches. Damascus has not taken action as to their meeting yet.

B. F. BLACK.

Holland.

SUFFOLK LETTER

The General Committee of the Seaside Chautauqua and School of Methods of the Christian Church has held its final meeting, and the Program for July 16-23 1917, at Virginia Beach is now ready for the printer.

The Chautauqua is neither local nor sectional; neither is it a picnic only. It is a school of Methods for all departments of church and Sunday school work. It is, also, an opportunity for Christian fellowship, social intercourse, and recreation. It combines all of the essential features of a summer school and a summer outing.

Eery church and every Sunday school ought to take advantage of this Chautauqua by sending the pastor, and at least one Sunday school worker to remain during the whole time from July 16 to July 23. Where pastors are not able to pay the expense of attending it would be a fine thing for the church to make up a purse to pay his way. Sunday schools might do the same thing for some good man or woman to attend. We mortals know very little outside of what we learn from others, and every leader needs to come in contact with others to increase his own stock of knowledge and the efficiency of his work. It is contact and association in large cities that increases intelligence: and even individuals have a keener sense when in a crowd. That is the reason why speaking always seems better when the audience is large. Every preacher and teacher knows how much easier it is to speak or teach when the number is large. Iron sharpeneth iron and one human face sharpens another human mind.

The program this year will be better, in many respects that previous years. There will be some new features, and among them illustrated lectures by Dr. J. F. Burnett on the Christian Church, and her institutions. This will embrace many faces of those who have been prominent and useful in building up the church. Pictures are among present-day methods of teaching and entertaining. and this will be an attraction that should draw those who are really interested in the history and growth of the Christian Church.

This is the fourth year of the Chautauqua and it would be impossible to estimate the good already accomplished. It has acquainted workers from many sections, inspired many young people to do better work; quickened Sunday schools and young people's Societies; enlarged the vision and purpose of ministers, and set in motion methods unknown before. Some of the finest experts in Sunday school methods, some of the best equipped ministers of the gospel, some of the most successful church workers, and many of the greatest lecturers in the country, have graced the platform and the desk in the years that have led us up to this good year of 1917. It is the purpose of those who have given their time and best thought to this work to make this the best session in the history of the Chautauqua. Men have stood back of it from the beginning with their money and their prayers, and the churches should patronize it for the good it will do. If one wants to contrast Sunday schools, let him visit schools from which no officer or teacher has ever attended any real Sunday school expert work, and then go to a school managed and taught by those who have taken some course in Sunday school methods, and he will see the value of the Chautaquqa. The season ticket costs only one dollar, and every ticket purchased helps to pay the expenses of the Chautauqua. Church members and Sunday schools can help by buying tickets if they can not attend.

Be sure to attend the Chautauqua this year and carry back something worth while for your church and Sunday school. The young people especially should go, remain all the time, and take in the lectures and class work. Karl Lehmann will be there. Philadelphia singers and composers will be there. Come!

W. W. STALEY.

SUMMER HYGIENE HINTS

In warm weather light weight and light colored clothing. Discard heavy dark garments. Don't hurry, start a little sooner. Be moderate in everything.

Probably, the first and fundamental rule for healthful living in summer is to keep clean, inside and out. A bath every day is just about as essential as breakfast or any other meal.

Be careful in eating. Don't gormandize. Too much is worse than none at all, especially in summer. Eat fruit, and vegetables. Remember that a meat diet is heating. It is like fuel under a boiler that keeps up steam for the engine.

All kinds of excesses should be avoided in summer. It goes without saying that over-indulgence in alcoholic drinks should be shunned, summer and winter. This is not advised alone from the temperance viewpoint, but as well from that of the highest physical welfare.

The average person should drink more water in the summer than in the colder months of the year, to supplement nature's efforts to wash the body through the pores. Drink cool, but not ice, water. The greatest danger from ice water is its excessive use. To persons who are overheated or who work in high temperatures, ice water may be dangerous. It may produce congestion, better known as cramps of the stomach.

TO MY PREACHER

By A Twicer, in New York Christian Advocate

I am what Gladstone called a "twicer." That is, I attend public worship both morning and evening. Whatever you preach and however, I shall be there as a matter of principle and privilege. That is duty—unless debarred by a higher duty—I owe to you, to Christ and to the community. But you have certain duties to me. I cannot attend any other church but yours, for it is also mine. For better or for worse, you have me for that hour. A great preacher is over the way, but my duty lies with my own church and to stand by my own preacher. It is you or nobody. It is an hour filled with inspiration, instruction, uplift, with larger views and noble thoughts, or it is not. If it is not, you have robbed me of my hour. The singing was a blessing, the prayer helped me, the Scripture was the bread of life, but hymn, prayer and Bible I could have in my own home. But if your sermon was a failure there is no reparation, no compensation. Therefore a word to you.

You will agree with me that there is a great deal of poor preaching. What is the common fault of sermons?

First, their sameness. That is, the sermons which any one man gives are too much alike, and they are also too much like the sermons which other preachers give. Second, they are commonplace. They lack freshness and originality. Third, they are tame. They have no clarion message, no lighting up with heavenly fire, no invigorating challenge to the conscience.

Fourth, they are timid. The preacher is afraid of his gospel, or of his hearers, or of his popularity. He stands not as a fearless prophet of God, but as a conventional filler of his hour Fifth, they are uniforming. While he is not a school-master the preacher is a teacher, and every hearer should go away knowing much more than when he came. These are common faults of the average sermon, though there are others.

Your sermons show you are not an earnest student of the Bible. That is an inexcusable fault. I have not time to study the Bible—you have. To that you are called and you should show me not what the Bible says, but what it means and explain it to me in a large, living and fruitful way. I expect you to throw light on it from philology, archeology, exploration, human experience, and of course from the books of its scientific expounders. If you are not an expert in the Bible, or at least if you do not toil day and night to make yourself an expert, you are cheating your people and should be ashamed to look them in the face. Then I am misled by contrary voices and your sermons give me no light. My Baptist neighbor told me I did wrong to have my child baptized, my Christian Science, to send for a doctor when he was sick, my Episcopalian, not to have him confirmed in his church, my Universalist told me not to be anxious for his conversion, as everybody was going to be saved, and my Unitarian and liberal Congregationalist that all the fundamental beliefs in which I intended to bring him up had been outgrown long ago. These and other voices confuse me, and you, my guide, are silent. You either do not know where the truth is on these and other questions or you do not take the trouble to find out, and in either case you are unworhy of your position. Your thin and vanishing sermons, forgotten in half an hour, need blood and substance, and they would find them if you would give two hours a day to the study of the Bible, two to the study of Christian doctrine, and two o he study of Christian history—this last that you may know the ever new guises in which old error clothes itself. If you need a special stimulus preach an exegetical sermon once a month, a doctrinal, a historical, a moral (on some virtue or sin), and a social or reform sermon at about the same frequency.

Your sermons are flabby and intellectually weak and pale. How many books do you read through in a year? How many hours a day do you wrestle with great subjects or great books? While you should be friendly with all men, with an open hand or a kind greeting to every man, woman and child in our parish, don't loaf at the corner grocery, but save every spare minute fo study. Don't buy a new ovecoat next winter, but a new encyclopedia, a new Bible dictionary, a series of new commentaries on the Bible. Pour your reading into your sermons. Illuminate them with light from all quarters, from science, art, language, literature, history, biography, etc. Study the great preachers and find out their secret. Take notes of your reading, observation, meditation, etc., so that you can use these notes later for sermons. You sin against every hearer unless you strive with all your might to be the very greatest preacher, the most interesting, suggestive, infoming that you possibly can be—full of the knowledge of the Bible, history, science, with an enthusiasm for truth of doctrine, for every noble reform and social amelioration—unless in short you are a master of your craft and a prophet of God. Remember, while I am listening to you—and you expect me to listen to you—I can hear no one else, and therefore so preach that I shall desire to hear no one else.

A WOMAN'S PRAYER FOR PEACE

Unto Thee, O Lord, we cry in the night of the world's darkness for the coming of the dawn of peace. Is not the earth Thine? Are not the hearts of all men in Thy keeping? Remember the desolated homes, the long suspense of waiting, sorrows of the exiled and the poor, the growth of hate, the hindrance of good, and make an end of war. By the love we bear toward fathers, brothers, lovers, sons; by the long agony of trench and battlefield and hospital; by the woe brought home to the hearts of mothers, and by the orphaned children's need—hasten Thou the coming of the ages of good will. Raise up leaders for the work of peace. Show us our part in this redemption of the world from cruelty and hate and make us faithful and courageous. in the name of Christ, whose kingdom is our heart's desire and whose will for men is love. Amen.—*Author unknown.*

"Cheerful temper, joined with innocense, will make beauty attractive, knowledge delightful, and wit goodnatured. It will lighten sickness, poverty, and affliction, convert ignorance into an amiable simplicity, and render deformity itself agreeable."—*Joseph Addison.*

THE CHRISTIAN DIVINITY SCHOOL DEAN'S FIFTH ANNUAL REPORT

Defiance, Ohio, June 12, 1917.

The Board of Trustees,
Christian Divinity School,
Defiance, Ohio.

Brethren:

In view of the brevity of your time and the pressure of other matters claiming your attention this report limits itself to a consideration of the matter and method of education in the Christian Divinity School.

Subject Matter of Instruction

Your attention is respectfully called to the new Divinity School catalogue, wherein you will find that during the past year certain important changes have been made in the curricula of studies. The Regular or Seminary course in Divinity, providing for three years of post-graduate study and leading to the degree, Bachelor of Divinity, has been strengthened by a few minor changes, but remains substantially as it was. This is the standard Seminary course and represents the present ideal of adequate ministerial education. It is around this course that the Christian Divinity School must be built up if it would be most highly efficient in the Master's service and earn a worthy place in the sisterhood of theological seminaries. It is earnestly hoped that in the near future no ministerial student will feel adequately prepared for his high calling who has not had this or a similar course in theology.

But ideal courses require ideal conditions and the present conditions are not ideal as may be seen from an educational analysis of our divinity school students. Take for instance the present enrollment. During the year just closing we have had thirty-nine students preparing for the ministry, the mission field or special religious work. Of these, fourteen are classified as preparatory students, twenty-four are of college rank, and only one is a regular seminary student of post-graduate rank. This analysis is fairly representative of conditions obtaining in other years. It seems perfectly safe to assume that for several years to come not more than five per-cent of our ministerial students will be of post-graduate rank. It will be observed, therefore, that the Regular or Seminary course in divinity makes full provision for only a small part of our students, and leaves the great majority wholly or partially unprovided for.

To meet the needs of these students two additional courses have been provided. For students of college rank a full four year college course in divinity has been arranged. This course contains all the required work of a regular college course and leads to the degree, Bachelor of Arts, but it substitutes for the college electives studies in divinity, thus achieving a happy compromise between a full college and a full seminary course. While this compromise course, like all compromises, is not ideal and is in no sense to be taken as equivalent to a full college course followed by a full seminary course, it has certain distinct advantages over the former English theological course. Among these the following may be named:

It leads to a degree, and to definitely recognized graduate standing.

It furnishes an excellent foundation for the Regular or Seminary course.

It admirably meets the needs of the majority of our ministerial students.

For those students who have not attained college rank, there has been provided a special course, consisting of History, English, Bible, Elementary Homiletics, Practical theology, and such studies in the regular course outlined as the student's maternity will enable him to pursue with profit. This course has not been printed in the catalog for the reason that it must be kept flexible to meet the varying needs of this class of students.

The Method of Instruction

Equally with the subject matter of ministerial education the spirit, manner, or method of instruction is of vital importance. In fact conditions may arise where the manner of teaching may be even more important than what is taught.

The word, **method**, as here used, has no reference to the particular mode of class-room instruction, such as the text-book method, the lecture method, the laboratory method, etc. Which each individual instructor must be left free to choose for himself. But the term, method, is here used in its broad general sense. It stands for the spirit of instruction, the general attitude toward the subject matter of education—toward truth.

The general method of instruction in a theological seminary, for the most part, is clearly and logically determined by the religious denomination, to which the seminary belongs. Thus, a theological seminary, whose denomination holds rigidly to a clearly defined creed, will necessarily be dogmatic in its general method of instruction. Such an institution will necessarily have little opportunity for the investigation of truth. It proceeds upon the assumption that all necessary truth has already been determined by those who have made the creed. Its primary appeal, therefore, is not to the Reason but to the Memory. Its chief aim is not to find Truth, but to find **creed-supporting** truth. In other words, loyalty to a creed-bound denomination requires that its theological seminaries be definitely dogmatic in the general spirit of their instruction.

Likewise the spirit and general method of instruction in the Christian Divinity School is primarily determined by the religious body which owns it, namely the Christian Church. While the Christian Divinity School is grateful for the privilege of numbering, among its own students, members of various denominations, it must hold itself primarily responsible to the Christians, which gave it birth and to which it still belongs.

Now the Christian Church has no definitely formulated creed, but holds, instead, to certain, generally accepted, fundamental principles, which may be stated as follows:

The Holy Bible is our only creed, our only rule of religious faith and practice.

JESUS CHRIST is the only head of the church, is our only leader.

The word, CHRISTIAN, being all inclusive and non-devisive, is the only name for all His disciples.

Christian Character is our only final test of fellowship.

Individual interpretation of the Bible is the right, and the duty of all.

It will be recognized at once that these principles breathe the very spirit of freedom. Upon hearing them given Mr. Roosevelt, then president of the United States, exclaimed in his characteristic manner, "Those are American principles." Careful consideration will show that these principles constitute the magna charta of religious liberty and the declaration of independence from the bondage of ecclesiasticism, creed, and tradition.

This broad religion freedom being the dominant spirit of the Principles of the Christian Church, the spirit of the Christian Divinity School cannot be otherwise. In view of these Principles a dogmatic method of instruction in the Christian Divinity School would be a direct violation of this spirit and would be at once inconsistent and disloyal.

It is devoutly believed that these principles of religious liberty represent the spirit of Jesus Christ, and it becomes the privilege and duty of those of us connected with the Christian Divinity School to "stand fast in the liberty wherewith Christ had made us free." It is, therefore, the task of the Christian Divinity School to teach the spirit of Christian liberty. And, may I call attention to the fact that this duty is not as easy as it may seem? Religious liberty, like all liberty means freedom and not license. It is constructive—preservative in nature. It is made up of two parts, which are inseparable. It consists of a right and an obligation Men are quick to claim the right of religious liberty but slow to recognize the attending obligation to respect the same right of religious freedom in others. He who insists upon the right of individual interpretation for himself and then denies the same privilege to another is frequently unconscious of the fact that he is violating a fundamental principle of the Christian Church.

The general method of education, therefore, in the Christian Divinity School, is one of investigation of truth—earnest, reverent, thoughtful, honest, constructive investigation of God's truth. It claims the promise of the Master: "If ye continue in my word—ye shall know the truth and the truth shall make you free." It is the ideal of this method to bring the student of open mind face to face with the facts of the open Bible, which is the great source book of religious knowledge and divine inspiration, and under the guidance of the Holy Spirit to teach him to build for himself a religion and a theology which will render him to the highest degree efficient in the service of the Master. GEO. C. ENDERS, Dean.

TO MINISTERS OF THE CHRISTIAN CHURCH

Preachers, above all others, should keep "up-to-date." We have the highest of all high callings; and yet, in some respects, we are somewhat backward. All professional and business men of merit have their printed stationery. All preachers should also have their's. It costs but little more than unprinted, and carries with it weight which a letter written on scrappy paper can not possess.

The Southern Christian Publishing Company does only high grade printing, and we are making a special discount of 10 per cent. on prices quoted in our advertisement below for stationery for your personal use and will give you a 10 per cent. commission on all **cash-with-order** printing which you will send us. Cordially yours,

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Elon College, N. C.

PLEASANT HILL (Johnston County)

I am glad to be able to report that the Master's work is making fine progress in this Church. The membership is, for the most part, an active, consecrated body of workers. We now have a flourishing Sunday school and everything seems to be working smoothly this year. We are planning to hold a series of meetings here during the week following the fourth Sunday in July. We are expecting Brother F. C. Lester to assist us in this meeting.

MOUNT HERMON

I am also glad to be able to report the work in this Church in very good condition. We furthermore, have an energetic, devoted little band of workers here; and receive much suppot, in various ways, from our Baptist friends in the community. Our Sunday school here is doing very well this summmer. We held Memorial services in this church on the third Sunday in May. We had a large congregation on that day. We are expecting Brother F. C. Lester to assist us, also, in a meeting here during the week following the fifth Sunday in July. We are praying and trusting the Lord to give us gracious outpourings of the Holy Spirit in both of our meetings—not only in the conversion of unbelievers, but also in greatly reviving the churches. I purpose to give another brief account of the Master's work in both of these churches,—both of which are mighty good churches to serve—immediately after the conclusion of our meetings.

R. P. CRUMPLER.

Holly Springs.

A WORD PERSONAL

I want to offer my gratitude to the physicians, my friends, and my faithful nurse for their great kindnesses shown me in my recent affliction. I want to say to my physicians—four in number and sometimes five—and to my faithful nurse and the old-servant-man, that I do not know how to express my gratitude to each of you for your never-failing kindness. I feel that I have only been spared by the skill of the physicians, my nurse and the hand of Providence to be where I am today. It seems that the Lord has something more for me to do as His agent. In my feeble health, and though very infirm, I want to do something, though little it may be, for His cause. I have only a short span of life to devote to the service of the Master. May the Lord help me to do that little work as it may become a feeble servant of the Lord.

J. W. WELLONS.

Elon College, June 28.

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges of the Southern Christian Convention

CONDUCTED BY W. A. HARPER, Chairman

MOTTO: Christian Character First and Always in Education

DR. DANIEL A. POLING'S ESTIMATE OF ELON

An Excerpt from His Article on His Trip to Our College printed in C. E. World, June 28.

"Elon." beautiful for location and faithful to the traditions that give the denominational college an increasingly large and vital part in the troubled life of our times, is a safe place for the sons and daughters of those who value for their children not only a thorough education of the mind, but a development of the heart, a well rounded growth in Christian character.

As I looked recently into the steady eyes of five hundred Elon College men and women, and gripped the hands of those in cap and gown, soon to sing, "Alma Mater, farewell," another "small college" rose before me, one that used to be and that has passed, "starved to death"; and I—a man without a college—was glad and grateful.

HISTORICAL SETTING OF THE WAR

A Remarkably Able Address by Dr. Summerbell (Dundee, N. Y. Observer, May 31, 1917)

In a masterly and scholarly address, Dr. Martyn Summerbell, president of Palmer Institute-Starkey Seminary, spoke to a large audience in the Presbyterian church last Friday evening, on The Causes of the World War. He came to Dundee for this lecture upon invitation of the Men's Class of the Presbyterian Sunday school.

Beginning at the period of the French Revolution a century ago, he traced the growth of Prussia and her relation to the other states of Europe down to the present time. He showed that the Prussian ambition to rule has dominated European diplomacy for a century; has perversed the aims and ideals of education, reversed the philosophy, degraded the theology, paganized the music and in a measure removed the divine attributes of Christ himself from the teachings of religion in the German Empire. He showed how we had been gradually drawn into the war, and left it clear in the minds of his hearers that this country had no choice; that the entrance of the United States could be avoided only by utter submission to the illegal and unrighteous acts of a government whose only law is that "might makes right."

This lecture was a wonderfully able and comprehensive exposition of the historical setting of the war, and Dundee people were exceedingly fortunate in having an opportunity to hear a man like Dr. Summerbell on such a topic.

EDUCATION, THE BASIS OF SUCCESSFUL DEMOCRACY

All Elon students and friends will be highly gratified to read this stirring article from Prof. W. L. Anderson, '12, principal of the Stony Point, N. C. High School. Prof. Anderson is now doing special work in John Hopkins University Summer School. The article appeared originally in the Greensboro Daily News, June 27.

It reads as follows:

Democratic government to be successful must rest upon an intelligent and well educated people. It is not necessary to repeat that an uneducated people are not capable of governing themselves. At present the United Staes is at war for the safeguarding of democracy, fighting that government of the people, by the people, and for the people may not perish from the earth. Since self-government is dependent for its success upon the universal knowledge and wisdom of its people, it seems to me that our government should be very careful to continue encouraging all forms of its educational work and development. We must hold our government on a successful basis. Surely we will not let the foundation principles for which we are fighting crumble under our feet while we are in the trenches.

England and France are to a great extent neglecting their educational work. Their colleges and universities are almost empty. Sad and too true, but the United States is in a measure beginning to follow in their footsteps. Suppose the war should last for 30 years, and wars have lasted this long, and during the entire time general educational development should be neglected in these countries claiming that they are fighting for democracy, would any of the three be capable of selfgovernment.

It seems to me that there is such a thing as neglecting the internal principles upon which our government rests to such an extent that it is not impossible for us to be conquered in the end from within rather than from without. If we hold our form of government superior and in such a light as the world may easily recognize its being superior to any other form of government we shall not have much fighting to do in the way of establishing world-wide democracy. The voice of the people in more than one crisis, has proved more powerful than the sway of kings. May the American democracy continue to be a successful example toward inducing all nations of the world to adopt freedom and self-government.

Two big reasons for putting special emphasis on educational work come to me; First, as I have already tried to discuss, for the general welfare of our democratic government. Second, for the general welfare of the individual. The period of reconstruction that will follow this war, like all other periods of reconstruction, is going to open opportunities for the educated man. There will be changes in government and in the general

(Continued on page fifteen)

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:

In my report for next week I am going to be able to tell you that we have reached the $4000 mark we have been striving for since last November, in special offerings.

In my letter last week I told you that we still lacked $118.61 having enough in hand to meet the proposition of the Sunday school that wanted to mail us check for $100.00 to push us across the line to the goal. We have succeeded in raising this amount this week. I wrote to a number of friends of the Institution and asked them to help me and I am glad to say they have come to my rescue splendidly. I had a letter from one brother when the way kinder looked discouraging, and he said in that letter: "If one hundred and eighteen dollars is all you lack to make out this amount collect all you can and draw on me for the balance." The brother will never know the joy that letter brought to my heart. The cloud passed away and the sunshine was bright. I went back to the orphanage with a happy heart and a lighter footstep. We find a great deal of joy in this work in a great many ways and one pleasure we get is from the many kind words from friends who are interested in this institution and the loyalty of the brotherhood in the church. We trust that sometime in the future, we will be able to tell you that all the churches in the Southern Christian Convention are taking a part in this great work for the Master.

This has been one busy week at the Orphanage. We have been in the wheat harvest for the first part of the week and ploughing our corn and putting up the wheat has kept us moving at a brisk rate all the week. But our little boys have been very faithful and have stuck to the work splendidly. The weather has been extremely hot and has been hard on both man and horses. I have a great deal of sympathy for horses when they have such hard work in such hot weather.

CHAS. D. JOHNSTON, Supt.

Report for July , 1917

Amount brought forward		$ 3264.92
Children's Offerings.		
Frank Henry	$ 0.10	
Children's Cradle Roll day collection, Kipling Sunday school, N. C.	1.26	$1.36
Monthly Sunday School Offerings		
New Hope S. S., Alabama	$ 1.60	
Damascus S. S., Sunbury, N. C.	3.53	
Third Sunday school, Norfolk, Va.	5.67	
Apples Chapel Sunday school, N. C.	1.00	
Mt. Carmel Sunday school, Va.	3.17	
Amelia Sunday school, N. C.	3.00	
Ebenezer Sunday school, N. C.	2.67	
Wakefield Sunday school, Va.	1.00	
Morrisville Sunday school, N. C.	2.00	
Popes Chapel S. S., N. C.	1.00	
New Hope S. S. Valley, Va.	1.00	
Antioch Sunday school, Va.	2.00	
Johnson Grove S. S., Va.	2.00	
North Highland S. S., Ga.	2.17	
Union Sunday school, Va.	2.00	
New Lebanon S. S., 3 months	3.00	$36.81
Special Easter Offerings		
Mr. J. M. Darden	26.48	
Chas. D. Johnston, Bal. on the $26.00	8.00	
F L. Williamson, Burlington, N. C.	25.00	
Mr. B. L. Nichols, Norfolk, Va.	5.00	
Mr. J. W. Roberts, Windsor, Va.	10.00	
Mr. W. J Holland, Holland, Va.	10.00	
Mrs. Nannie Royster, Virgilina, Va.	1.00	
Mrs. J. S. Pool, Virgilina, Va.	1.00	
Mrs. I. F. Pierce, Sunbury, N. C.	1.00	
Mrs. W. A. Harper, Elon College, N. C.	5.00	
Ist Christian Church, Huntington, Ind	16.13	
Mr. J. W. West, Waverly, Va.	10.00	118.61
Special Offerings		
American Christian Convention		2.50
Total for the week		$ 159.28
Grand total		$ 3424.20

LETTERS

Clark St., Norfolk, Va. June 27.

Dear Uncle Charley—I want to write a letter. I feel like introducing myself as a sister as I have three brothers in the orphanage. They came to Durham to visit mother and me the 2nd of June. We went to Oxford to visit grandfather Franklin. Also near Hillsboro to see grand-mother Allison. We had a reunion there and forty-seven of gandmother's children, and children, great grand children, and others were present. My uncle of Texas was there. Mother and I are spending the summer here with my mother's brother and father's sister, Mr. J. W. Allison and Mrs. W. C. Evans. We stayed three months with my uncle and aunt, Rev. and Mrs. J. S. Carden. I hope my brothers will see this in print. Enclosed find ten cents.

A little sister,
Ellen Gray Franklin.

Glad to have you join our corner. This little letter will bring sunshine in our corner this week. Trust you will have a good time while in Norfolk.

"UNCLE CHARLEY"

Clayton, N. C., June 26, 1917

Dear Uncle Charley—Enclosed you will find a dime Papa is sending the monthly Sunday school offering and I am sending the little children a dime. Hope

they are all enjoying good health. I am only four years old and have a little sister two years, so you will see we are both very little kids. Will close with love to you and all the little children.

Frank Henry.

Your letter brings cheer to the corner this week, write often.

"UNCLE CHARLEY"

Chuckatuck, Va. June 24, 1917

Dear Uncle Charles—It looks like it is going to rain. In my letter you will find ten cents for the orphanage.

Best wishes,

Whitley Fulgham.

I am glad you have your letter in this week. Always glad to hear from the little cousins.

"UNCLE CHARLEY"

THE CHILDREN'S SAVIOUR

I'm very glad that long ago
The Saviour was a little boy,
And lived upon this earth below,
With all its beauty and its joy.
I'm glad He worked and went to school,
Much as we children do today;
I'm glad that He could run about
With other boys and girls, and play.

I'm glad that He loved the great outdoors,
And studied flowers, birds and trees;
We know he did for when He preached,
His sermons all were full of these.
If He had always been a man,
He never would have learned to know
Just how the children think and feel—
And that is why we love Him so.

I'm glad He loved the children
And took them gently in His arms,
Because He loves them still, and keeps
Them safe from everything that harms.
And so I'm very glad to know
The Saviour was a child like me,
And that my dearest, truest Friend
Now and forever He will be.

—*Selected.*

THE SHEPHERD PSALM

"Mother, I don't see why you have me learn a psalm every month," said Eva Preston; "none of the other girls do, and you can always read them."

The mother was silent for a few moments, and then she said gently: "You don't see the use of learning them now, dear, but you will when you are a little older."

The next day was Sabbath. A stranger talked to the Sabbath school. He said: "I work among the poor children in a big city. I have many friends among the newsboys. One day one of them—Dave Herbert—was run over by a horse and wagon. He was carried to a drug store nearby to wait for the ambulance to carry him to a hospital. The doctor and I were with him, and a crowd was in the store. The boy was a brave little fellow, but he suffered terribly.

"All at once he said, 'If I could hear about the shepherd I could bear it better.' I knew what he meant, for I had told them about King David's beautiful psalm at the mission school. I said it now, over and over, and I wish you could have seen the look on his face as he listened. That rough little newsboy said after me, 'And I will dwell in the house of the Lord forever.' Before the ambulance came Dave had gone to the Lord's house above. I tell you this, dear children, because few of us learn the Scripture by heart. We don't think it necessary. But I know it is. I wonder now, if any child can repeat the twenty-third psalm for me."

Then there was a long pause, but no one stirred. Then Eva Preston stood up and repeated it very clearly and correctly.

As she finished, the children—and even her teacher—forgetting the place softly clapped their hands.

The minister lifted his hand to check it. "Thank you, my dear," he said to Eva; "you have a gift no one can take from you."—*The King's Own.*

ALL THINGS TO ALL MEN

Christ was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to Him.

Christ was a city missionary, when He taught in Samaria.

Christ was a Sabbath school missionary when He opened up the Scriptures and set men to studying the Word of God.

Christ was a missionary to the poor, when He opened the eyes of the blind beggar.

Christ was a missionary to the rich, when He opened the spiritual eyes of Zaccheus.

Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission.—*Amos R. Wells.*

The VANDERBILT HOTEL
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Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

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MARRIAGES

MARRIED

At 207 Chestnut St., Suffolk, Va., May 26, 1917. Mr. Arthur H. Ellis and Miss Annie Ellis.

At 207 Chestnut St., Suffolk Va., June 3, 1917, Mr. Talmage Hobbs and Miss Eveline Pruden.

At 207 Chestnut St., Suffolk Va., June 5, 1917, Mr. John Vras, of Civeleville, Ohio, and Miss Minnie Bell Jenkins, daughter of Irvin K. Jenkins, of Windsor, Va.

Suffolk, Va., June 9, 1917, Mr. James R. Mann, and Miss Julia V. Baines.

H. H. B.

WHAT A PITY!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to it normal health. 50 cents a box. From druggists or by mail from **Shuptrine Company, Savannah, Ga.**

OBITUARIES

JOYNER

Mrs. Mary Elizabeth Joyner died at her home in Wakefield, Va., June 3, 1917, aged seventy years, three months and ten days. She was the mother of twelve children, four of whom, together with her husband preceded her in death.

When about fourteen years of age she united with Barretts Christian church, but at the time of her death was a member of the Wakefield Christian church. The burial service were conducted by her pastor, assisted by all the ministers in town, after which the remains were alid town, after which the remains were laid

W. D. HARWARD.

GARRISON

Mary King Garrison, wife of the late R. J. Garrison, died June 22, 1917, aged sixty-nine years, one month and nineteen days. She was married February 20, 1868. Six children were born to her, four of whom are living. She was a member of Union church until the organization of Long Chapel when she transferred her membership to the chapel. An only brother survives her, brother H. C. King. Funeral and interment at Longs Chapel conducted by Rev. J. W. Holt. A good mother, a good neighbor and a good Christian has passed away. A large number of friends and relatives attended her burial.

J. W. HOLT.

HUFFINES

Elizabeth Huffines, (nee Jeffreys) widow of John Huffines, of Burlington, N. C., and member of the Christian church at Union Ridge, departed this life in the eighty-sixth year of her age, June 23rd, 1917. Interment at Burlington cemetery. Her husband was a member of Company A., 53rd N. C. Infantry, and was killed in battle at Spottsylvania Court House, Va. To this union was born one child: Miss Eliza Huffines, who survives her parents. Her mother was a confined invalid for many years, totally blind for five years. The devoted daughter watched and served her mother to the last. Her cousin, Miss Sallie Wood, kindly aided her for months. The King's Daughters of Burlington are angels of mercy. They always appear to be on time at the right place. The body of our departed sister was great emaciated, though her mental faculties were quiet vigorous for one of four score and six. After she was unable either to partake of any food, or speak a word and the mists of Jordan were gathering on her brow, where the white crocusses were blooming for immortality. I said: "If the Saviour is precious to you now, lift your right hand." She at once lifted her emaciated hand, like a tattered rag and pointed upward. "Oh death, where is thy sting?"

DANIEL ALBRIGHT LONG.

JOHNSON

Mrs. Palmyra Clark Johnson, widow of the late James P. Johnson, aged eighty-one years, eleven months and eighteen days, died at her home, Myrtle, Va., on June 19, 1917 at 8 o'clock, p. m. She was a devoted member of Western Branch Baptist church, having made a profession of Christ when she was quite young and united with the church and was faithful to the end. She was a good mother. Her children and grandchildren were all devoted to her. Mother is not dead but living with Jesus and many of her loved ones now in the eternal home. We shall meet and live again with mother. She will be greatly missed in her home community and church, but we feel that our loss has been mother's eternal gain.

She leaves seven children, two sons, Mrs. S. B. Johnson, of Port Norfolk, Va., and Mr. Reverdy Johnson, of Gates county N. C. five daughters: Mrs L. Rose, of Nort Norfolk, Va., Mrs. John A. Johnson, of Suffolk, Va., Mrs. John B. Matthews, of Nansemond county, Va., Mrs. L. R. Gouldes, of Richmond, Va., and Mrs. Robert A. Wright, of Myrtle, Va.; twenty-fiive grand children, seven great grand children, three half-brothers, Mr. Joseph S. Persons, Mr. H. V. Persons, of Windsor, Va., and Mr. T. A. Persons of the country, one half-sisters, Mrs. Lafayette Johnson, of Suffolk, Va., and many relatives and friends. Her funeral services were conducted at her home, Myrtle, Va. on Thursday afternoon, June 21, by Rev. H. H. Butler, of Suffolk, Va. assisted by Rev. H. F. Jones of Port Norfolk, Va., Rev. C. M. Billings, and Rev. A. N. Lewis, of Windsor, Va., and her remains were laid to rest in the family cemetery. "Asleep in Jesus, blessed sleep, from which none ever wake to weep."

H. H. B.

WANTED: 3000 persons to pay their Subscriptions to The Christian Sun during 1917
Editor
RECEIVED 1208
"I'll make it one more"

SUNDAY SCHOOL LESSON—JULY 8

Ahaz, the Faithless King.
2 Chronicles 28

Golden Text: Without faith is is impossible to be well pleasing unto him. Heb. 11: 6.

In today's lesson we study about the young king, Ahaz, ascending the throne of Judah at age twenty. He has a good ancestorage—descended directly from David. His father was a good king before him. By way of precept and example Ahaz was well qualified for the increasing responsibilities laid on his shoulders. He took a survey of himself and nearby kingdoms. He decided to change from the footsteps of the father—a good decision. He is an unfortunate man who cannot do more than his father.

The trouble with Ahaz was that h did not take the steps in the right direction. The other kingdoms with their seemingly more prosperous conditions deceived the young ruler—shipping the idols of these nations.

When a man loses faith in God, the creator of all things, he cannot be depended upon. He is like a man lost in a large forest. He makes an attempt to find his way home, but the chances are he is traveling in the opposite direction. He stops and waits for the sun to appear. So it is with those who are faithless, every step they make, it is generally made in the wrong direction. The Son of God is anxiously waiting for the lost to come to Him. The faithful accept His offer and are led aright to the glory of God and benefit of man. "Faith sees clearly, it understands its duty. Faith serves loyally. To know is to lead to doing, because it is the will of God. Faith makes strong spiritually. When trust is exercised in God, it inevitably guarantees victory. Faith is satisfied wholly. The heart is so occupied with God that nothing else matters, and we are more than conquerors through him that loved us."

C. E. TOPICS FOR JULY 8

Tried and Proved. Heb. 6: 9-10.

We must look for God's promise in order to be able to conform ourselves to the conditions required by Him and thereby prove them. The greatest promise of the Old Testament was the promise of the Messiah. And we find in the New Testament that Christ was tried and proved. Jesus also proved himself by healing the sick and afflicted and by helping the hearts of those who believe the promises of the Lord. Jesus promises us untold blessings day after day and all that we have to do is to fulfil the conditions of the promises. The Lord proves Himself unto us everyday by blessing those who obey and trust Him.

Have we faith in the Saviour? Do we love Him. Do we prove ourselves to Him? Some of us may naturally ask the question, "How can I prove myself?" There are numerous ways in which we may prove ourselves in a number of ways in that we do not all have the same calling or vocation in this life; but we can prove ourselves by some service within our capacity. While we, in order to be his children, must love and obey Him, we must prove ourselves by some active service.

Some people are of the opinion that if their name is on the church roll that they are proving God's promises. This is a mistaken conception of the gospel and is confounded by the scripture words, "faith without works is dead." God requires works as well as faith. We must in some way, by faith and by works, prove ourselves, and prove that God's promises are true. God requires us to fulfil the conditions of a promise in order to receive its benefit. We may take for example the cultivation of some farm crop. Before receiving the benefit of a corn crop after it is planted we must care for it until it is harvested. It must be constantly attended and all the conditions required by the growing crop complied with. Likewise if we must prove ourselves and thereby prove God's merciful promises, we must comply with the conditions of the promises. They are not alone proved by faith, neither by works, but by faith and works. Let us give God our services cheerfully, he does not want it grudgingly. We can only reap the reward of God's promises by faithfully performing our duties and waiting upon him in our several capacities. We must, therefore, prove him by faith and works; love and confidence, meekness and brotherly kindness.

DR. J. H. BROOKS

DENTIST

Foster Bldg. Burlington, N. C.

DEPT. OF CHRISTIAN EDUCATION

(Continued from page eleven)

management of all sorts of affairs that will demand educated people. Parents should do all possible to keep their children in school every school day. Children of public school age, are not yet needed at the front. In the meantime they should be taking every available advantage of training themselves for the opportunities and duties that will be open to them after the war.

All schools and colleges should remain open their usual length of time, with their full number of instructors, and pursue their work with more zeal than ever. The attendance should be increased, and the girls and boys should be trained for general efficiency; efficiency for industrial and commercial activities, efficiency for self-government and patriotic citizenship, efficiency for individual and general welfare. In short, efficiency that will protect democracy from internal weaknesses and corruptions, and at the same time prove to the world that democracy is superior and more satisfactory than autocracy. Education in the end may become a greater powdr for democracy than war.

REPORT OF THE CONDITION
OF THE

Elon Banking & Trust Company

at Elon College, in the State of North Carolina, at the close of business June 20, 1917.

RESOURCES

Loans and discounts		$15 690 83
Overdrafts unsecured		54 11
Banking house, $1480.38; Furniture and fixtures, $1106.31		2 586 69
Due from State banks and bankers		2 621 41
Cash items		776 29
Gold coin		477 50
Silver coin, including all minor coin currency		493 98
National bank notes and other U. S. notes		410 00
Total		$23 110 81

LIABILITIES

Capital stock paid in	$ 5 000 00
Surplus Fund	1 000 00
Undivided profits, less current expenses and taxes paid	126 11
Deposits subject to check	12 850 83
Time Certificates of Deposit	4 081 19
Cashier's checks outstanding	20 43
Certified Checks	32 25
Total	$ 23 110 81

State of North Carolina, County of Alamance, ss:

I, Marion C. Jackson, Cashier of the above-named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

MARION C. JACKSON, Cashier.

Subscribed and sworn to before me, this 28th day of June 1917.

J. J. LAMBETH, J. P.

Correct—Attest:

W. P. LAWRENCE
J. J. LAMBETH } Directors
J. W. INGLE

SMILITES

Smith, the hotel manager, and Jones a manufacturer's agent, were talking one day about their respective business interests.

"I say," remarked Jones, "how do you use such an enormous quantity of pears and peaches."

"Well," replied Smith, "we eat what we can, and what we can't eat we can."

"Indeed!" said the other. "We do about the same in our business."

"How is that?"

"We sell an order when we can sell it and when we can't we cancel it."

The judge stopped to have a word with the colored man-of-all work, and asked if he went to church.

"Yessuh, Ah goes to church every Sunday," he said.

"Are you a member?"

"Yessuh."

"What church?"

"Prespeteeryn."

"Do you believe in the doctrine of elocution?"

"Yessuh."

"Do you belive that I am elected to be saved?"

"Law, judge, Ah didnt even know you were a candidate."

A lady while going down stairs had the misfortune to step slightly on the dress of a lady in front of her. The man on whose arm the former was leaning rudely said aloud, so that the couple in front might hear:

"Always getting in the way, like Balaam's ass!"

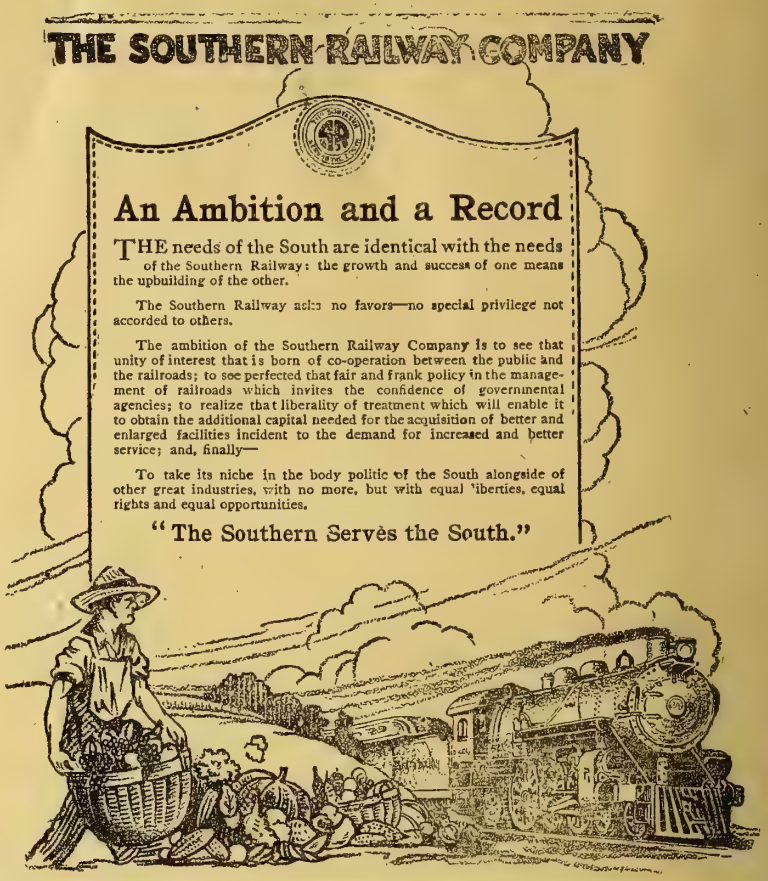
Upon which the lady whose gown had been trodden on, turning round, replied with a sweet smile:

"Pardon me, it was the angel who stood in the way and the ass which spoke."

Young wife: I got a beautiful parchment diploma from the cooking college today, and I've cooked this for you. Now guess what it is.

Husband (trying omelet): The diploma.

THE SOUTHERN RAILWAY COMPANY


An Ambition and a Record
THE needs of the South are identical with the needs of the Southern Railway: the growth and success of one means the upbuilding of the other.
The Southern Railway asks no favors—no special privilege not accorded to others.
The ambition of the Southern Railway Company is to see that unity of interest that is born of co-operation between the public and the railroads; to see perfected that fair and frank policy in the management of railroads which invites the confidence of governmental agencies; to realize that liberality of treatment which will enable it to obtain the additional capital needed for the acquisition of better and enlarged facilities incident to the demand for increased and better service; and, finally—
To take its niche in the body politic of the South alongside of other great industries, with no more, but with equal liberties, equal rights and equal opportunities.
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DISEASES OF STOMACH AND INTESTINES
Diagnosis and Treatment of Pellagra

RESTORE THAT BEAUTY

So many people have simply lost their beauty of face and hands because of some skin trouble which could have been so easily avoided by using Tetterine. This is a fragrant salve sold in 50 cent boxes. It is the best known remedy for skin disease. Sold by druggists or by mail from Shuptrine Company, Savannah, Ga.

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THE CHRISTIAN SUN

FOUNDED 1844. THE OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

Vol. LXIX | Elon College, N. C., Wednesday, July 11, 191[illegible] | No. 27

State Library

Enthusiasm and Religion

ENTHUSIASM has left many a man empty handed and broken hearted. It has outwitted reason and robbed order of its rights and privileges. Enthusiasm has gained many a victory, but her defeats have never been written on the pages of history. There is reaction after every unusual move and duties and details left undone during the move.

This is an unusual time. Our hearts—the hearts of this generation—have never been tried. They are now in the testing. The calmness with which we meet the situation and the coolness of our heads during the struggle will be the factors of a genuine stability.

The people of God must not substitute enthusiasm for religion; they must not excuse themselves from the tasks of His command by the call of their country. The sound of the gun must not be the sound of the Gospel. Our interest beyond the seas must not die with a victory for democracy—it must continue until the ends of the earth shall echo and re-echo with the message of of love.

Our patriotic gatherings must not outnumber the services held for worship of the great Commander. This is a time when every chapel should be filled with earnest seekers for truth and love of wisdom. The dangers are too great, and the cause too sacred, to let our hands let loose the strong arm of Jehovah.

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

Editorial

BILLY SUNDAY AND NEW YORK

Billy Sunday's biggest campaign has closed with more than 98,000 trail hitters. It was indeed a long jump, as Billy told the reporters on the way to New York, "from that little old Opr'y House out there in Garner, Illinois," with 300 seats, to the Tabernacle in the metropolis that seated 20,000. His free will offering amounted to more than $100,000 which he divided equally between the Red Cross and the Army and Navy Y. M. C. A. The free will offerings in all his meetings have totaled about $700,000.

The Sunday School Times has reported the New York campaign with some thoroughness. The reports were written by a talented business man, an expert "advertising man," Mr. Joseph Addison Richards. Beside illuminating accounts of the Tabernacle meetings, he has followed the baseball evangelist from the Hotel Plaza, where 221 wealthy society folk hit, not the sawdust, but the Brussels carpet trail, to the Tombs, where he preached to the prisoners.

As many as 3,650 prayer-meetings, attended by 44,291 people, prepared the way. Governor Whitman introduced Mr. Sunday to New York. Billy called on Rockefeller and Roosevelt, and ran up to West Point with Joffre. He and Robert E. Speer together in one night raised $100,000 for the starving Armenians. The Tabernacle was half full, mainly with women,—and most of them had a tinge of gray in their hair,—at the afternoon meetings, and the Tabernacle was usually packed at night. Sunday frequently struck the patriotic keynote and on the big side was an enormous aid to recruiting. The big war news crowded out of the daily papers as full reports as had appeared in the press of other cities where he had preached.

* * *

CHRISTIAN CITIZENSHIP INSTITUTE

The Thirteenth Annual Christian Citizenship Institute of the National Reform Association is to be held at Winona Lake, Ind., July 22-28, 1917. The general theme to be discussed is the duty of Christians at this time of world war. The nation's perils and safeguards in these critical hours, the social doctrines of Christianity, the new Christian order, and the Christian nature of the peace which is to come if it is to be a lasting peace are topics which will be given careful consideration.

Attention also will be given specially to Mormonism —how it began, became polygamus and has grown into a commercial, political and social menace. No enrollment fee is required for the Institute which is for Christian, patriotic men and women. The speakers are: Dr. James S. Martin, Superintendent of the National Reform Association; Dr. A. Pohlman of Philadelphia, pastor of one of the largest Lutheran Churches in the country; Dr. Lyman Edwyn Davis, President of the General Conference of the Methodist Protestant Church; Dr. John Royal Harris, Superintendent of the Dry Federation of Pennsylvania; Mrs. Frances J. Diefenderfer, Pesident of the Anti-Polygamy Crusaders; Dr. Larimore C. Denise of Pittsburgh, Assistant Superintendent of the National Reform Association.

* * *

As an evidence that no man can tell what may come, the present national crisis is a witness not to be denied. A few years ago the colleges and universities in this country were the chief places of peace speeches. So popular was the subject that medals were offered and time and money spent by thousands of students in these oratorical contests. We were one of the number, and after reading enough material to write our address, it would have taken men that we have never seen to convince us that we would ever have another war. To some minds it even seemed foolish to have these great peace orations and tell what was dawning, for to them the day of peace had already dawned. No one would have dreamed that within a short time our men would be in France struggling with the world's mighty problem. But it is so, and today our war problem is beyond the great deep and our boys are there doing their bit.

* * *

That America shall avoid some of the mistakes of other warring countries, particularly that of France of failing to safeguard her troops from the ravages of tuberculosis, an effort is being made on the part of anti-tuberculosis organizations to impress upon the physicians of the country their responsibility in the matter of making prompt and searching diagnoses of not only the boys who will go to the front but of every case under their observation. Physicians examining recruits are especially warned against letting by the incipient or moderately advanced case, for the reason that such cases under the rigors of army life, particularly the life in the tenches, are those that develop rapidly and become a menace to all in the ranks.

* * *

Take a vacation if it is war time. The fact that the more strenuous the thought and activities of the times, the more needful is a complete relaxation, both mental and physical, and that a period of recreation or rest is a duty that one owes to himself, family and business and should be taken as often as he can afford it, but at least once a year.

NOTES AND PERSONALS

As we go to press this (Monday) morning we learn of the death of Brother J. W. Truitt, of Greensboro, which occurred on Saturday night, also of the passing of Rev. M. L. Winston, of Creedmoor, N. C., which occurred Sunday morning.

The following invitation will be of interest to many readers of THE CHRISTIAN SUN: "Mr. and Mrs. C. A. Vuncannon request the honour of your presence at the marriage of their daughter, Callie May, to Mr. Robert Caswell Poyd, on Tuesday evening the tenth day of July, nineteen hundred and seventeen, at half after seven o'clock, First Christian Church, High Point, North Carolina." May happiness be their portion.

Last Sunday the Editor was at Smithwood in the Western North Carolina Conference. We arrived in time to hear the last exercises of the Sunday school. And here we must add a word about that Sunday school. Two significant things that attracted our attention: The school was *on time* and closed the class work in time to have a regular testimonial meeting. Just the kind you hear at the revival meeting. *It was good.* Promptly at eleven o'clock we took charge and preached, then administered the Lord's Supper. We had good attention and appreciative hearers. The claims of THE SUN were presented and we secured a list of six new subscriptions. Brother W. C. Hook is pastor of this church.

NOTICE—MEETING OF HOME MISSION BOARD

By call of the chairman, J. E. West, the Home Mission Board of the Southern Christian Convention will meet at Virginia Beach Chautauqua at 4 oclock p. m., Wednesday, July 18, in annual session. The change of date from September was deemed necessary in order to assist in making program for work of Sec'y for the coming year. Mission churches desiring and expecting aid from this Board the coming year should write the Secretary immediately for application blanks. By previous vote of the Board all applications should be made in writing in due form.

J. O. ATKINSON, *Sec'y.*

Elon College, N. C.

DIPLOMA FROM SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS

Of course you want one. Those who have had three certificates from the Chautauqua, and who secure another this year, will be given a diploma instead of a certificate. Isn't it worth while to graduate this year? Out of a possible forty-four periods those who attend not less than thirty-five will be entitled to certificates, especially if you use your note books, and do the class work, where the instructors designate definite work. Bring your note books and take back to your churches the best things you see and hear. This is an appeal to all those who have had three certificates to complete the fourth this year and graduate with the class of '17.

WARREN H. DENISON, *Pres.*

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS OF THE CHRISTIAN CHURCH

All things are now ready for the Chautauqua. It opens Monday night, July 16th. We are counting on you. We are counting on your help to bring others. Too much thought, time, energy, money, have been given to your Chautauqua and you not be there. It is a gathering of many of the leading workers of our Church. Six days of work, rest, recreation, fellowship, fine lectures, ocean breeze, spiritual uplift.

Come and hear Karl Lehmann, Hazel A. Lewis, Bentley D. Ackley, Robert E. Clark, and many of our strong men and women. Great themes: Worship, Sunday school, Rural Church, Laymen, Teacher Training, Social Service, Missions, Church Methods, Forward Movement of the Christian Church, Sermons, Lectures, Seaside Vespers, Stereopticon, Christian Endeavor, Boys' and Girls' Conferences, Workers' Conferences. Come and see the fine exhibit and get new ideas.

The various boards and committees will have meetings during the session.

It is your Chautauqua.

It is a training school for leaders.

It stands or falls by your efforts or lack of efforts.

One dollar admits you to the whole program.

If you are not coming will you invest a dollar for some one else?

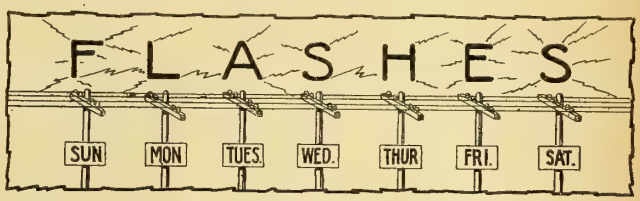
Fine bathing in old ocean.

You need to be here. Your church needs you at this place of power.

All that we have ever said has come far short of telling the advantages and value of the Chautauqua to a person, to the Church, to the denomination.

Meet us there Monday night.

WARREN H. DENISON, Pres.



July 1—The hardest fighting for months took place between the Russians and Germans today.

July 2—East St. Louis is the scene of a race riot. Women and girls engage in fighting. 250 persons have been killed.

July 3—The last troops recently sent to France from the United States landed safely today. One submarine destroyed on the way.

July 4—Thirteen suffragettes locked up in Washington for picketing the White House. Two persons sentenced to death by German Court-Martial today on charge of espionage.

July 5—Mexico is considering entering the war against Germany with the United States and the Allies.

July 6—The day fixed for drafting men into the military service is close at hand, says a wire from Washington today.

July 7—The second airplane raid has been made upon London by the Germans. Many lives lost.

THE S. S. AND C. E. GENERAL CONVENTION

The Sunday School and Christian Endeaor General Convention meets in connection with the Chautauqua at Virginia Beach. It will be composed of delegates elected by the various conference Sunday school and Christian Endeavor conventions.

Many important subjects will come up for discussion among which will be the following:

Can the Convention do its work better by meeting with the Chautauqua or separately?

Would it be a practical move on the part of the Convention to employ a field secretary for full time as Mrs. Bullock has been employed by the Convention of the Eastern Virginia Conference?

Is the Convention a necessary organization in our church work?

If the Convention is discontinued, Would we have a Handbook and if so who would publish it, and what provision could be made for the publication of the Sunday school and Christian Endeavor notes in THE CHRISTIAN SUN?

If the Convention is not a necessary force in the promotion of these two great branches in our work, it should be discontinued. If it is doing its work in a helpful way, it should have the moral and financial support of the brotherhood.

I hope we may have a full delegation to the Convention and that the delegates will be prepared to express their views on these and other topics.

W. T. WALTERS, *Pres.*

Winchester, Va.

HELP! HELP! HELP!

Still our Exhibit is not complete. We are waiting for the portion YOU are intending to send. Don't delay it so long that you forget it entirely. If you do so, sure as can be, when you come to the Beach, you will say, "Why, we had something at home better than that. I fully intended to send it, but . . . ." and someone will go away unhelped who might have gotten a splendid idea from what YOU have found so helpful.

A number of "Our Folks" have answered this appeal, but we are waiting for yours. It won't be complete until you and *you* and *YOU* have done your part. Address parcels to Suffolk, Va., or if you are late getting them off, send direct to Virginia Beach.

MRS. FRED BULLOCK.

Suffolk, Va.

KEEP THE FLAG STAINLESS

There is much erpression of patriotism these days. Devotion to the flag is the dominant note in these utterances. Truly it is a noble flag; and being as it is the emblem of our great republic, it should call out the loyalty of every citizen. As the country seems to be entering the great war, it should be the determination of all that the flag shall not stand for anything unworthy of the high ideals voiced in the Declaration of Independence and in the Constitution of the United States. Keep the flag free from stain.

The war message of our President is a remarkably strong document. It is characterized by that clarity of statement and that precision and beauty of language which we have learned to look for in the addresses and State papers of Woodrow Wilson. We believe that it will go down in history as one of the great utterances of American statesmanship.

We are especially impressed with the clearness with which the President states the motives which must govern us as we enter the war. It is the motive and he spirit with which a people enter a conflict of this kind which determines how clean and clear their flag shall remain. "Our motive," says the President, "will not be revenge or the victorious assertion of the physical might of the nation, but only the vindication of right. We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make."

Thus the spirit in which this country is to enter the great war is clearly defined. If we must enter the struggle, we rejoice in such a statement of national spirit and motive. Nothing short of such high idealism could possibly justify this country in becoming a participant in the struggle.

This motive and spirit, if maintained to the end, will make it possible for us to keep our flag free from stain. However, some domestic practices and legalized wrongs have seemed to dishonor the grand old flag; yet we feel that in international relations that starry emblem has stood for the highest and worthiest of ideals. It has not stood for selfish conquest. It has not stood for militariest assertion of mere physical might. It has stood for liberty and justice and the rights of the people. It has been the flag of the free. Since the country purged itself of slavery, the flag has been the hope of liberty-loving peoples the world over.

It is with deep sadness that we contemplate the necessity of engaging in a war with Germany. Earnest and insistent prayer has gone up in this country that such an issue might be avoided. But events have so shaped themselves that our President and national leaders have felt that America can not longer stand back in selfish ease while the struggle for human rights and the well-loved liberties of men against cruel and oppressive absolutism is going on. So our great republic has become one of the belligerents in this gigantic struggle for the rights of man and the final overthrow of autocracy.

May the high motives which our President has outlined never be lost to sight in the struggle! Let no spirit of retaliation, of mere heartless cruelty ever stain the old flag. In very port where our ships shall enter and in every land where our armed forces may carry it, let it ever be the emblem of a people who love righteousness and truth above their property and above their lives and who are eager to secure to all of their fellow men that liberty which through all their history has been so precious to them. But we must look beyond the Stars and Stripes to the Majesty of nations to overthrow the shields of the mighty and give us that peace which we all long for.—*Unied Presbyterian.*

"IN OLE VIRGINIA"

By John G. Truitt

Some days ago I was walking from plantation to plantation and from farm-home to farm-home in old Virginia. I found brave men with brawn hands toiling away, and singing as they toiled. Great rolling fields were ripening into an abundant harvest, and the first peaches of June had been kissed by the summer's sun and were ready to don the the role of dessert at a real dinner! The very air was made holy by the dulcet notes of myriads of birds and the laugh of little children. Leaving the high road of the hills I followed faithfully a brooklet that was wending its way toward a larger water course. Coming into the light of a large opening I found myself in the front yard of an humble home. And there I rested for that was the goal I had sought. I had come in the name of the Nazarene who went from house to house. A young and over-burdened mother introduced her seven little sons and daughters! With a smile that an angel might envy for it was softened by tears, she told me that I was the first preacher to visit her in many a day. But it did not take a saint or sage to see that God had been her guest. And the father, knowing me, left his horse and plow hardby, and come to shake my hand. The father did not claim to be a Christian but he was anxious to be a part of the prayer which he was sure would be uttered. After the prayer he walked with me a short distance and locking his strong fingers about my own and with a tremor of his firm lips he said, "Brother pray for me and my babies"—and then he put his hands again to the plow. Once more, well into the woods, I stood near the rippling brook. The good Creator had lovingly lavished the glories of nature upon the scene about me and behold! it was beautiful, but far more beautiful was the brave face of that faithful little woman—God's most precious partner—the mother of men. I thought of her: "But Mary kept all these things and pondered hem in her heart"!

SOUL WINNING IN THE SUNDAY SCHOOL

The primary purpose of the Sunday school is that of winning souls to Christ. Its great mission is to bring its constituents under the influence of the church, and thereby lead them to Jesus Christ. The Sunday school has been called "the working force of the church," or better still " the church at work," because the school is the church, and ought to be so conducted that there shall be a constant stream of souls flowing into the Kingdom of Jesus Christ. The school has many advantages over the regular preaching services of the church. It reaches men and women who never attend the preaching services, as well as the hundreds of boys and girls who go home before the preaching hour. Therefore, the Sunday school should exert its influence to save and keep those who seldom hear a sermon. This may well be brought under consideration in the early childhood period and thus avoid this constant flow of lives from the school, and change the trend of the pupils churchward.

If we are to succeed in winning souls through the school, we must keep in mind three things that are necessary to every soul winner for Christ. First, we who teach must know Jesus Christ and imitate Him in all our works. Second, We must study the needs of the student and know the value of the soul if won to Christ. Third, We must win by serving.

Returning to our first thought, may we not see how important it is that we know Christ. Jesus said, "If the blind lead the blind, both will go into the ditch together." Too much care cannot be observed in the selection of teachers who know Jesus Christ, and yet many people think anybody who can keep the children quiet can teach a Sunday school class. If the teacher does not know Jesus Christ, how can he teach effectively, he must pray and study the Bible until both his mind and heart are richly stored with God's Word. After he has so strengthened his spiritual life, which is his most needed preparation, he is ready to win souls for the Kingdom of God. But if we would win souls, we must imitate our Master-Teacher as much as possible. The evangelism taught and practised by Jesus Christ, so far as we can observe, was personal. The record of His life does not contain a single account of a protracted effort where He dealt with men in great companies for evangelistic purposes. When Jesus talked to men in groups, it was to instruct them. When He talked to them singly, it was chiefly to win them. He did not *condemn* the "revival effort" as it has been practiced in the Church, but He laid greater emphasis upon the method of personal evangelism, as has such a great opportunity to be practiced in the Sunday school, and these opportunities belong to the Sunday school teacher.

The second thought of studying the needs of the student, is also a very important point in evangelism in the Sunday school. The teacher is compelled to study and know the pupil thoroughly before he can win him for Christ. The teacher who would succeed must enter the life of the pupil, in order to sympathize with him, and thus this sympathy will serve to bind the pupil's heart to his teacher's. The teacher may find out in this way that the so-called bad boy is a Saul of Tarsus, awaiting the proper direction of his energy and leadership. We need to learn a lesson from Jesus' entering the Bethany home. And soon as the teacher tries to imitate Christ in all his teachings, the pupil will imiate Him. If the teacher wishes his class to swing toward any standard of right, he must lead the way. But there are some people who never see the use of a child in the Kingdom, but this is a mistaken idea. A careful reading of God's Word reveals the fact that children are wanted as followers of Christ. We are taught "to train up a child in the way he should go." The Lord certainly wants the child, or else He would not say He does. Remember, when we lead an old person to Christ, we save a soul; but when

we lead a child to Christ, we save a soul plus a life.

The third point under consideration is that of winning souls through service. Again we may take the attitude of our Master here on earth, in living a life of service. Did He not take His stand beside the vilest sinners to be baptised by John the Baptist and thus show His deep sympathy for those who were without God? He had not a place to lay His head, but went about doing good and giving His service wherever most needed. If we would imitate Him, we would live a life of service, trying to help others in every way possible. The faihtful teacher will often take the attitude of Samuel, "Speak, Lord, for thy servant heareth." It is more important that we hear God speak to us than that we speak to Him. We must not only be a servant to God, but extend our services to all those who are around us, and thus win many souls through service.

In closing, it is well that we keep in mind the three essentials to every soul winner, and if we would win souls for the Kingdom we should know Christ and imitate Him in all our works, study the needs of our students, and win by serving.

MINNIE COLE.

Newport News.

THE BOYS' CONFERENCE OF THE EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION

The Boys' Conference of the Eastern Virginia Sunday School Convention will meet this year on the second day of the Convention, which will be July 25th. It is hoped that every 'Teen age boy in the Sunday schools of the Conference will be present on this day and attend the session of the Boys' Conference.

An interesting program has been prepared and a good time is expected.

Mr. Floyd Ballard, president, and Mr. J. F. Johnson, secretary, both are very much interested in the work of the Convention and are doing what they can to make the meeting a success.

J. F. MORGAN, *"Teen" Age Supt.*

18 Hardy Ave., Norfolk, Va.

SUFFOLK LETTER

Summer vacation is not a waste of time on the part of ministers who really work during the year. No ship goes to sea that must not, at times, come into dry-dock for repairs. In Jewish times the land had rest every seventh year; God rested on the seventh day from all His work. If land and God need rest, men certainly need rest. One of the common things in modern plants is to shut down for repairs. Holidays are not only days of respect for certain historic events, but days for recreation for whole communities and states. "There remaineth therefore a rest to the people of God. There is rest, so far as I know, for all life; the trees shed their leaves and rest; the flowers have their seasons for blooming and for rest; the grass seems to die, but it is only rest; even down to the tiniest insect life, there are periods of inactivity and rest. Inanimate nature works on without cessation. The river runs on for centuries; the stars never cease to shine; the sun rises every morning with a new flood of light; and gravity is as endless as matter and time; but man needs rest.

Rest does not necessarily mean inactivity, but a change for recreation, for building up the waste places of the life. One of the killing facts in the life of mothers and house-keepers is inability or opportunity for recreation. It is one unbroken round of duties with no place for rest. Yesterday, today, and tomorrow it is the same duties to perform. Breakfast, clean house, dinner, supper, and endless duties between. Everybody has vacation except mother. That little world where mother lives and works, where she prays and sings: where she suffers and sacrifices for all the other members of the family and fiends; and yet her life and her labors are just as essential to the progress ond welfare of mankind as soldiers on the field of battle or men in the shop, office, or field. There ought to be some reconstruction and reorganization of human society that would make some place for mother to rest and build up the waste of what is now endless toil. How often all in the house are asleep, except mother! So many little things she could not do while the family was awake, but while all are asleep, she finds a quiet hour in which to mend or darn, to make some new garment for a loved one; a little while to read the precious Word of God and pray that long prayer that keeps home out of ruin. Angels watch those hours, but mother gets no rest save the delight she finds in working for those she loves. Nobody ever fully appreciated mother. She makes home. She makes happiness. She builds character. She reproduces, so far as mortal can, the life of Jesus. Jesus said to John: "Behold thy mother." There it is, this gospel in her life. Look at her for a moment. No sculptor has ever carved her out of Parian marble. No painter has ever portrayed her on canvass. No poet has ever revealed all of her virtues and her graces; she stands alone in her matchless and priceless worth. She is beyond the writer's pen, the sculptor's chisel, and the painter's brush. She is mother. We love her memory. We know the value of her life too late. The song of her life lingers among the broken timbers of the old homestead like the fragrance of flowers on her grave; and the spirit that brooded over our young lives guides our feet still

Her place in the heavenly home must be near Him who is always the mother's friend and helper in all the long journey of her life of service and of love.

W. W. STALEY.

The Woman's Board of Home and Foreign Missions of the S. C. C. will meet at Virginia Beach, during the Seaside Chautauqua on Thursday, July 19th, at 4 p. m. It is hoped all members will be present.

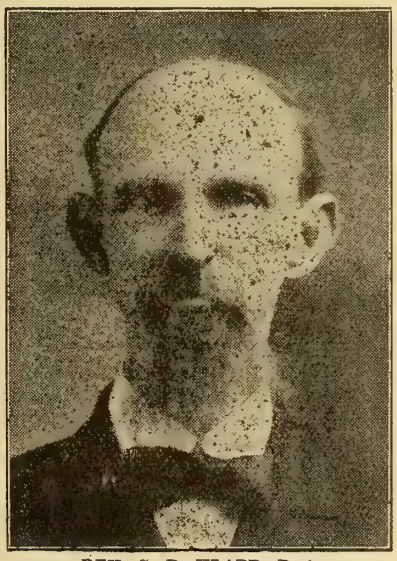
MRS. C. H. ROWLAND, *Pres.*

MRS. W. H. CARROLL, *Sec.*

OUR DANVILLE MISSION CHURCH

The Danville Mission church is of vital importance to the Christian Church. I know of no more important mission established in the Southern Christian Convention in years than the Danville Mission. I know of no city or town that needed a Christian church more than Danville, Va. I know of no church building of better proportions, of more economical conveniences in modern order than the Danville church. It shows up equal to some buildings two or three times the cost of this, and gives just as good service. This is owing to the fact that the building committee took into consideration that churches are usually built by charity donations and the contractors took this building for less than half or about one-third of what some other contractors would have done this work for. We borrowed money to put up this beautiful, modern church house and we are making monthly payment on this debt. But we have quite a little yet not provided for in any way and as it is becoming very embarassing to us, and we want to raise a $1000.00 in cash just as soon as possible, and I am asking my generous hearted brethren, sisters and friends to help me in this time of great need to raise this debt on this, one of the most important missions in the Southern Christian Convention. If they knew our real needs and our inability to pay this within ourselves they would respond liberally and quickly to our call. I appeal to you in the name of the Master to look at this matter prayerfully and divide your generous offerings with us. I am asking 50 persons, churches, Sunday schools or C. E. Societies to please send us $10.00 each, and 50 others to send us $5.00 each and 50 others to send us $3.00 each and 100 to send us $1.00 each and this will put us where we can raise our hands above the struggling waves that have been rolling over our mission for two years. Who, oh!! who, will hear our cry and help us. They are calling for help all over the world and the people are responding liberally to the to the calls of men. How many will respond to God's call in this mission? I have been an invalid for eight months, not able to fill my appointments, but I want to see this debt paid. This church is doing all it is able to do. It is making monthly payments to the Danville Va., Building and Loan Association, paying all this year's salary and has raised all its conference apportionments, and my brother, Rev. P. T. Klapp, who is supplying for me is doing all he can for this mission at a personal sacrifice. Please stop, think, pray, decide and write us a check for the Lord's mission work in Danville. The work of the church is done by few, and the Lord asks that a part of his work be done by each of you. God bless you all.

DANVILLE CHRISTIAN CHURCH



REV. S. B. KLAPP, Pastor

S. B. KLAPP.
Greensboro, N. C.
1204 North Dairy St.

NOTE—Danville Church is a beacon light to the community in which it is located. The members are industrious and generous hearted. Their efforts are united and their pastor's call is worthy. We have visited the church and know whereof we speak.—*Ed.*

The Disciples of Christ have inaugurated a forward movement to form 2,400 new C. E. societies in twenty-four weeks.

"Christ in whom are hid all the treasuries of wisdom and knowledge."—*Over Library door of Wellesley College.*

Seventy-two new C. E. societies have been organized in Virginia during the past two years.

As the result of Expert work done by the Endeavorers of the Langdon Memorial School, Mt. Vernon, Ky., three new societies have been formed in the Kentucky mountains.

RALEIGH

Notwithstanding the warm weather and the approach of the vacation season, our congregations are about on an average, in fact, they were larger the first Sunday than usual. The Sunday school session was especially interesting. Answering the call of President Wilson to make the exercises patriotic, Superintendent C. H. Stephenson arranged a special service. The Sunday school auditorium was beautifully decorated with flags. Prof. L. L. Vaughan read the President's message to the Sunday schools, and Brother Stephenson made a short talk appropriate to the occasion. It was also Promotion Day, and the time for officers for the ensuing year to assume the duties of their office. A few changes were made in the teaching force, changes made necessary by some of our teachers leaving the city not to return after their vacation. Brother Stephenson, after rendering several years of most efficient and acceptable service as superintendent, asked to be relieved, and Brother P. T. Hines was elected superintendnt. Brother Hines is a young man of promise in his chosen field. He is at present with the Progressive Farmer, and will doubtless receive the recognition and promotion that he deserves. He has loyally and thoroughly identified himself with our church since he has been here. While we regret very much Brother Stephenson's decisions, yet we feel that his mantle so well worn, has fallen on worthy shoulders and that the work will be carried on successfully.

On entering into the duties of his office Brother Hines sounded the keynote of success when he asked for the co-operation of all the members of the Sunday school and church with him in the work. This is the secret of success in any undertaking, and the church is no exception. We as a people learn that the work of the Lord requires the unstinted service of every member of the church then His cause will move along and triumph mightily.

Space forbids further notice of our work here except to mention that the preaching service was in keeping with the spirit of the day. At this service Mr. Sherwood Brockwell made timely and appropriate remarks on the importance of all our people co-operating with the Government in conserving our food supply and in regulating its distribution. The service fittingly closed with the observance of the sacrament instituted by One who came to bring peace to this old war cursed earth. May He hasten the day of lasting peace!

R. L. WILLIAMSON.

NEW CENTER

During a month's vacation at home I enjoyed many good things. The occasion I enjoyed most was Children's Day which was observed at New Center (my home church) the fourth Sunday in June.

The day dawned bright and clear. It was an ideal day for the occasion.

The service began at 10:30. The first part of the program was rendered by the smaller children, and was rendered in a pleasing manner. This was a sweet service.

We had a sermon at 11:30 by our pastor, Rev. T. J. Green. He used as his text Gen. 22: 2. His message was well delivered and very appropriate for the occasion. He is rendering a great service at this place, and has the co-operation of the people. Dinner was served in the grove. We returned at 11:30 for the afternoon service, which consisted of recitations, songs, etc. The church was again filled to its capacity, while many were turned away. I think Children's Day should find a place in every church. The children are ready and willing to take part—they want to do something. By taking part it trains, fits and prepares them for service in coming years. The children of today are to become leaders of tomorow. We would not forget those that trained the children. They did a noble work.

It makes my heart rejoice to visit my home church, after an absence of several months, and to see it going forward, and training its young people, in the way they should go, so that they may render greater service to their Master.

The special meeting is to be conducted at this place week following the fourth Sunday in September. There is a great field here for work, as there are many unconverted. We need you prayers.

PAULINE LAWRENCE.

Elon College.

CHILDREN'S DAY AT PLEASANT UNION CHRISTIAN CHURCH, SUNDAY JULY 1 AT 11 O'CLOCK

PROGRAMME:

1. Voluntary.
2. Processional—Children's Day is Here.
3. Invocation ..... Rev. B. J. Howard
4. The Welcome Speech ..... Lillian Matthews
5. Song—Children's Day ..... The Children
6. Recitation—One Thing Lacking ..... Linda Rae Johnson
7. Reading—The Captive Maid ..... Berta Wilbon
8. Duet—Wearing the Garlands of Joy, Louella & Buie Long
9. Recitation—A Little Boys Advice ..... Monroe Johnson
10. Concert—Jesus Reigns ..... Eleven Children
11. Recitation—Somebody's Mother ..... Lovella Long
12. Recitation—The Boys ..... Scales Johnson
13. Solo—The Sinner and the Song ..... Gladys Green
14. Reading—Annie's Confession ..... Erma Green
15. Just the Tiny Thing ..... Primary Children
16. Reading—Poor Little Joe ..... Buie Long
17. Concert—The Lesson the Flowers Taught .....Five Girls
18. Recitation—A Little Girl's Question ..... Rheta Horton
19. Solo and Chorus—My Guest
    Ora and Gladys Green, Clifford Long, Paul Green.
20. Recitation—The Last Word ..... Lola Johnson
21. Offering.
22. Address ..... Rev. Frank Hare, Lillington, N. C.
23. Duet—A Perfect Day ..... Ora and Gladys Green

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President .....Franklin, Va.
Mrs. A. T. Banks, Vice-President .....Henderson, N. C.
Mrs. W. H. Carroll, Secretary .....Burlinton, N. C.
Mrs. W. T. Walters, Treasurer .....Winchester, Va.
Mrs. W. A. Harper, Corresponding Sect'y ..Elon College, N. C.
Mrs. W. V. Leathers, Supt. Y. P. Soc. .....Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes ..Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll .....Greensboro, N. C.

MISSIONARY PROGRAM

Those who wish a missionary program for their boys and girls will be pleased with "Children of Many Lands." While it calls for 42 children it can be given by less than this number and is interesting from beginning to end and the parts are easy for the smaller children. It is compiled and arrange by Mrs. Wm. H. Dietz and can be secured from Mrs. Wm H. Dietz, 20 East Randolph St., Chicago, Ill. You will make no mistake in using this, if you are looknig for an interesting missionary program.

MRS. R.

EVER A SONG

"There is ever a song somewhere," sings the poet.

Let's go him a little better and say that there is ever a song everywhere!—if we have the ear attuned to it.

The cultured musicians will tell you that what the masters sing in their strange and complex studies is the highest music to those who are trained to catch it.

But the simple heart finds the harmony in the simple, lowly melodies.

What to the one class is purest music, to the other is meaningless noise.

To some the jingle of money is the only music in the world. It deafens them to all other sounds.
To some the melody of their own names spoken in praise is the only music worth hearing. The ears of these seem to open inward. The greedy and the vain shrink the whole world to their own size.

But to those who can hear it there is a song in every phase of life. Fortunate is he who can hear more than a very few.

The whistles of the factories, the roar of the trains and the rattle of the wagons and ears in the busy steets are clamant discord only to those who cannot hear in them the magnificent orchestration of industry—the overture to civilization.

The cries of want and the wails of despair are hideous, frightful sounds, except to those who can respond in notes that blend into a symphony of brotherly love and helpfulness—a song so sweet that the angels of heaven must lean and listen.

Sonotas fine and rare or melodious simple and sweet are in every human voice, to be heard by all whose hearts can thrill with understanding and sympathy.

Not all the great humns are chanted through tracered windows, while Lazarus lies at the doorstep; for never diviner song ascends than when one man's hand meets another's helpfully.

There is ever a song somewhere—everywhere—if we will but help to sing it.

—*Charles Grant Miller.*

TO THE WINNING OF A WORLD

In this awful day of God there is but one position possible for the man or woman who believes that our Lord is the Revelation of the Father. If we have labored to forward the Mission He committed to His Body that service must be pressed with all the zeal that our understanding can stir in us. If we have been intermittently trying to help, we must by the help of His Spirit become steadily industrious. If we have given for His use of that He intrusted us with, we must enlist others in that consecration. The whole world is stricken wih a sore disease, nor can its health be restored until it has been brought and laid at His feet that He may make it clean. In Galilee men found a way to bring the helpless one into His presence. The Church can render the same service to the stricken race if it believes that a way is worth finding and if that way is sought with energy.—*Selected.*

CHILDREN CONDUCT SERVICES IN CHURCH

Cradle Roll is Observed in Washington Street Christian Church

"Cradle Roll Day" was observed yesterday afternoon in the Washington Street Christian church, at the regular monthly meeting of the Woman's Home and Foreign Missionary Societies of that church, which was held in the auditorium of the church.

The altar of the church was attractively decorated for the occasion, and the little children were seated upon the altar. They also rendered a very attractive program, consisting of songs, recitations and dialogues. There were over 100 of the children present, as well as the members of the missionary society.

A collection for the benefit of the missionaries was taken in the meeting, and netted a considerable sum, it was stated by the pastor of the church, Rev. H. E. Rountree.

GOD KNOWS.

"Your Heavenly Father knoweth." He is never mistaken in His judgment and estimates concerning our labors for Him. Earthly masters judge by results, but our Heavenly Father judges us by our efforts. In His faultless judgment failure does not always mean fault. He knows how much our labors and sacrifices mean, and He weighs them where men would only measure them. There is infinite comfort in each of these lovnig words, "Your Heavenly Father knoweth."
—*Selected.*

"Great deeds cannot die;
They with the sun and moon renew their light,
For ever blessing those that look on them."

—*Tennyson.*

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges Southern Christian Convention

CONDUCTED BY W. A. HARPER, Chairman

MOTTO: Christian Character First and Always in Education

ELON'S UNIQUE SITUATION IN SOUTHERN EDUCATIONAL LIFE

Read What a Great Newspaper Says About Our College

The unique position which Elon College holds in North Carolina's educational development and of the South is perhaps most uniquely demonstrated in the action which its board of trustees took at their May, 1915 session—deliberately took after two years' study of the place and power of the small college with limited enrollment. By this action the enrollment of Elon college is to be permanently limited to 400. This decision was arrived at as has been said after a careful study of the opportunities offered such an institution and the place it should fill in the educational life of a great commonwealth.

Not only is Elon unique in this respect in the educational history of North Carolina. It is unique among Southern institutions. No other Southern college has as yet made a definite announcement as to any limit deliberately and designedly set as its goal with reference to attendance. Amherst, of New England colleges, has set a limit to its attendance and has found the experience greatly to its advantage in attracting to it serious-minded students. The medical department of John Hopkins university has arrived at a similar conclusion with reference to the most effective way in which it can serve its day and generation.

In each of these instances the body of governors of these institutions were deliberating most earnestly in respect to the trust that was imposed upon them. They had the choice of undertaking to serve all who would apply or of deliberately setting a limit to the number of those whom they should serve with the full intention of serving them most effectively. The boldness of their decision may well be appreciated when it is recalled that of more than 500 colleges in America so far as the public knows these are the only three that have adopted such a policy of limitation.

The board of trustees of Elon college therefore announces as their policy in the future not numbers, but internal efficiency and in the pursuit of this policy they are confident that they will have the hearty co-operation and thorough support of the thinking public and particularly of the educational leaders of the state. Last year several were refused admission after the 400 mark had been reached.

Outstanding Characteristics of the College

It goes without saying that an institution which had its beginning in 1852 in the old Junto academy near Hillsboro, N. C. being later transferred to Graham where it was known as the Graham Normal college and in 1889 being removed to this place and being called Elon from the Hebrew word suggested by the noble growth of hickory and oak trees studding its virgin campus—Elon meaning in the Hebrew strength and beauty, has in the intervening years come to exhibit certain outstanding characteristics and chief among these should be mentioned:

I. Christian Character as the First and Foremost Aim in Higher Education

When this is said the whole gospel of education as Elon undertakes to interpret it is set forth. Character is the greatest force in the world, but character may be diverted to hurtful or conserved to beneficial ends. The saving grace of the Christian ethical system is the determining factor in every life and this is the doctrine of life that Elon strives most earnestly to inculcate—not in any sectarian or hothouse sense, but in the broad sense of fellowship and service as interpreted in the sermon on the mount and the four gospels. In the Elon teaching force nine denominations are represented and in the student body fifteen. There is no suggestion of denominationalism, sectarianism or churchianity, but the very atmosphere of the place is Christian throughout.

II. A Splendid Reputation For Scholarship.

While Elon insists so strongly on Christian character it does not in the least depreciate or minimize the value of scholarship. This is evidenced by the fact that the recent investigation of North Carolina colleges conducted by the United State bureau of education and North Carolina's own most efficient department of public instruction resulted in grade A, of North Carolina colleges, and properly so, because the graduates of Elon have made good in every walk of life in every state in the union as well as in foreign countries and their record in the graduate schools of the great universities has been splendidly satisfactory.

III. Unexampled Health Record

Health is the world's great wealth and those who are looking for the blessings and benefits of higher education need always to consider the healthful or deterious effect it will have upon their health. When it is stated that during all the history of the college there has never been an epidemic of sickness and that during the past ten years in a student body of 400 not a single one has died, the unique and unexampled record of Elon in this particular is set forth in most convincing terms.

IV. Most Reasonable Rates

The Elon administration has set itself a worthy task in its determination to bring human uplift, within the reach of all by reducing its cost to the lowest possible minimum and in this they have succeeded. The rates for tuition, fees, table board and room rent with all modern conveniences of the modern hotel plus the inspiring home-like atmosphere, can be had here at terms ranging from $120 to $215, according to the location of room and the manner of boarding. Elon has met wtih signal success in its co-operative boarding departments for men and women which reduce table board to the surprisingly low minimum of about $50 for young men and $40 for young women per college year. No advance is announced for next year.

V. A Location That is Ideal

The native beauty and simplicity of the Elon campus is a subject of frequent remark. "Nature made this place for a campus," recently declared a distinguished educator. The location of the Southern railway combines all the features of the modern city as to comfort and convenience with all the character-building excellencies of the good old country, and this is certainly an ideal situation for an institution of higher learning.

VI. A Modern Program of Social Service

The college through its religious organizations has made a careful survey of the township in which it is situated and has elaborated a definite program of social service touching all the life and activity of the community. This program has a double blessing—helping the community in which the college is situated and training the students for lives of usefulness in the busy world.

VII. The Elon Spirit

But the most characteristic thing with reference to Elon after all is that which no one can fail to be impressed with upon his arrival and in the presence of which none can live without feeling a tug at his heart for the larged and completer life—the Elon spirit. A well-known newspaper correspondent after a visit to the college thus described this spirit: "It is the spirit of fair play, of gentility in all things, of moderation and temperance, of mutual helpfulness and human brotherliness, or equality and fraternity and manliness and womanly gracefulness, of emulation in right doing, of respect for the rights and attention to the obligations of college mates, of deep and vital piety, of consecrated religious and Christian character."

The Elon Plant

The college plant consists of seven buildings on a campus twenty-five acres, one of the most natural beautiful sites he country The plant is valued at $8000,000. Every build- is modern throughout, no one of the buildings having been ted longer than twenty-five years ago and four of the est of them being erected within the past decade. These dings are as follows: The administration building, the dormitory, the alumni building, and the Young Men's co- rative hall for men, the central power station, furnishing t, light and water for the entire college plant and the munity; the west dormitory and the young ladies' hall young women.

Special Departments

The college maintains in connection with its regular lit- y courses, six of which lead to the bachelor of arts degree, ial departments of an approved and standard excellency, s combining general culture and special training in em- ntly satisfactory fashion.

The Music Department

The first of these departments to be organized was the mu- department offering instruction in piano, organ, voice, vio- and band instruments and numbering in its enrollment year 125 members. A special degree known as B. Mus. ffered to those students who desire a course of study com- ng piano and voice with harmony, musical history, sol- gio, sight playing and the theory of music, with the study English, pedagogy and the Romance languages.

Fine Arts

The department of fine arts covering a four years' course teachers of art including sketching, miniature painting, a painting and the history of art, has from its be- ning enjoyed a steady favor.

Expression and Physical Culture

The expression department has as its head a graduate of University of Toronto and offers a complete course of r years covering all the requirements of the best schools oratory in the country. The physical culture courses for and women are required of all students and are free. y not only guarantee good health and vigor of body, but ip the students for positions of leadership in school work well as in Y. M. C. A. and Y. W. C. A. departments of sical training.

Commercial

The commercial department requires for entrance four- units of literary work and requires twelve units of spe- work and two three-hour courses of college work in the rary department for a diploma. It combines special train- with general culture and has produced splendid results training men and women for responsible positions in the iness world.

Domestic Science Department

The youngest department is that of domestic science and sehold arts. But is destined to be a very popular one e good housekeeping and good eating figure very largely the happiness of mankind.

The Scientific Department

Obedient to the spirit of the age the growth and devel- nent of the scientific departments in the college have been haps the most marked feature of the college in the past ade. The college now possesses the following laboratories: ysical, for which the central power station with its steam- ting system, its hydraulic features and its electrical ap- atus is a wonderful asset for practical purposes; the mical laboratory, the biological laboratory and the geo- ical laboratory. The numerous collections in the college seum are also useful in laboratory work, while the beauti- flora and fana, and the geological formations of the coun- round about furnish additional opportunity for scientific estigation.

The college has so modified its entrance requirements that is impossible for a student to begin his scientific course in y one of the departments until he has had at least one year preparatory work in that department. The scientific urses open to college students leading to the various degrees o are so constructed that only two introductory courses n count towards a degree. This arrangement insures two d three years' work of a college grade for every scientific gree and puts the scientific courses on a basis of equality with every other major department of college instruction, where it ought to be.

New School of Education

The new school of education of the college is worthy of special mention. Its dean is Dr. W. C. Wicker, a Johns Hopkins man and a forward-looking leader in educational work. Fifteen members of the regular college faculty are numbered in the roster of its instructors. Eleven three-hour courses throughout the year are offered with particular reference to the history of education, its principles, its practice and processes. Two courses are offered in secondary education. The purpose of this school is to prepare those who are to take administrative and high school teaching position in the state's educational system and in this aim it has been remarkably successful. Dr. J. Y. Joyner in respect to this School of Education writes: "Your course covers considerably more than those requirements of the state board of examiners for credits on professional work."

Special Arrangement For Conditioned Students

It frequently happens that young men and women are deficient in one or two studies when they apply for entrance to college. To meet the needs of such students and to guarantee to them the opportunities of college life and training even though they are not wholly prepared in all particulars because of local conditions, the subfreshman department has been especially designed, enabling students to absolve deficiencies and to pursue to a successful completion their full college course.—Richmond Virginian, June 17, 1917.

TO TEACHERS OF JUNIORS AND INTERMEDIATES

Will you not see the boys and girls in your class who is "handy with a pencil" and encourage them to make a Mission poster for our Chautauqua Exhibit? Afterwards we will try to have the winning poster printed and circulated through our Church. Surely this will be a fine and splendid help to the church at large which can be furnished at small cost of time and labor by some boy or girl. Perhaps someone in your class will gladly give us this assistance, if *you* will call the matter to their attention. "Do your bit" and help them to do theirs.

MRS. FRED BULLOCK.

THAT POSTER

I wonder if some of our boys and girls are trying for that poster prize recently offered. A dear lady sent me a suggestion the other day, and I will pass it on to you. She says, "Why not have a poster representing a wall, and the brick in it the work our young people are doing for the Santa Isabel Mission?" Now, there is one idea. Who will make us a Mission Wall poster? Then there is our school work for the negroes at Franklinton, our orphanages at Sendai and Elon. Don't they give you an idea fo that poster. Draw it off, and send it on. Remember the work will all be exhibited at the Chautauqua and a prize of a good book sent to the drawing adjudged the best. Don't make it fancy, just the fewest lines that tell the story is what we want.

MRS. FRED BULLOCK.

Of the Christian Endeavor Millions Campaign the goal for 20,000 new Comrades of the Quiet Hour is far passed (50,387 enrolled); and those for 10,000 new members of the Tenth Legion and 10,000 new Christian Endeavor Experts are also passed.

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:—

Amid the many little worries we have in handling fifty little children and trying to train them to be useful men and women, we have many little joys and pleasures, and many things to make us happy.

When we sometimes get discouraged and the way does not look bright we realize that God is good to us and through it all the sunshine of His love floods our souls with joy.

How sweet it is to sacrifice that we may help others. After all, this life is one of sacrifice and of service. What could give us more joy and bring to us more genuine happiness than lending a helping hand to the little orphan children.

The writer spent Sunday, July 1, at Pleasant Grove, Virginia, and talked to those good people about our work here and a special offering was taken and amounted to $33.45.

They are a splendid people and are as loyal as can be to the Christian Orphanage.

We spent Saturday night at the home of Mrs. P. E. Pierce and it is a treat to have the pleasure of talking to that good old mother. It will make you better and bring you closer to the feet of the Master to come in touch with such a beautiful Christian character.

We took dinner with Brother Sam Farmer on Sunday and enjoyed his kind hospitality. I feel very much in love with these good people and truly hope they will let me come back again sometime.

We thrashed our wheat crop this week and made one hundred and sixty seven bushels. This will lack about seventy-five bushels making bread enough to run the institution, but it is far more than I expected last January just after the hard freeze we experienced in his section.

We trust that a number of the churches will remember us in the wheat line and make up for the seventy-five bushels.

We expected to be able to tell you a little joyful ber us in the wheat line and make up for the seventy-news in this letter and promised it last week, but will tell you next week, so read the letter for the next issue and don't miss it. CHAS. D. JOHNSTON, *Supt.*

Report for July 11, 1917

Amount Brought forward $3424.20

Childrens' Offering

Boys and Girls of Miss Irma Daughtry's S S. Class, Rosemont Christian Church, Rosemont, Va.	$ 2.00	
Henry Rosser, Atlanta Ga.	.20	2.20

Monthly Sunday School Offerings

Memorial Christian S. S., Norfolk, Va.	5.00	
Beulah Sunday school, Wadley, Ala	.59	
Spring Hill Eunday school, Va.	1.00	
Catawba Springs S. S., N. C.	4.95	
Catawba Springs S. S. Baraca Class	.80	
Dendron Sunday school, Va.	4.00	
New Providence S. S., Graham, N. C.	6.34	
Park's Cross Roads S. S., N. C.	1.00	
Dry Run Sunday school, Va.	3.00	
Garner Christian church	1.60	
Zion Christian church and S. S.	1.85	
Berea Sunday school, Norfolk, Va.	2.00	
Chapel Hill Sunday school, N. C.	1.69	
Pleasant Hill Sunday school, N. C.	2.00	
Beulah S. S. Phoenix, Ala, as follows:		
For March	$ 2.00	
For April	.93	
For May	1.60	
For June	1.09	5.60
Liberty S. S. Liberty, N. C.	2.50	
Henderson S. S., N. C.	6.41	
Lees Chapel Sunday school, N. C.	1.17	
Lee Chapel S. S., N. C.	1.17	58.14

Easter Offerings

Mr. W. B. Mann, Raleigh, N. C.	10.00	
Pleasant Grove church and Sunday school special collection	33.45	
Rev. D. F. Burnett, Dayton, Ohio	10.00	
Mr. T. E. Brickhouse, Norfolk, Va.	25.00	
Mr. E. S. Carlton, Richmond, Va.	25.00	
Mr. W. E. Lindsay, Chapel Hill, N. C.	5.00	
Mrs. W. Z. Atkinson, Cardenas, N. C.	1.00	
Mrs. W. G. Atkinson, Cardenas, N. C.	1.00	
Miss Jewell Hatch, Pittsboro, N. C.	1.00	111.45

Total for the week .....$ 166.17

Grand Total $3590.37

Atlanta, Ga., July 1, 1917.

Dear Uncle Charley:—I guess you think I have quit writing, but just thought every week I would do so. I will sent twenty cents for June and July. We have hot weather now out here though there is a nice bathing pool close by and I make good use of it. From your little friend, Henry Rosser.

Glad to hear from you again. I know you enjoy the bathing pool, all little boys do. I was a little boy myself one time. Remember us often.

"UNCLE CHARLEY."

THE SONG OF THE UMBRELLA

D
r
i
p
Drip
Drip! The
rainy days
have come, and
me you'd better
always take. When-
ever you leave home.
For when the sun is
shining bright, And down
the street you trip, A
little shower may come up,
D
r
i
p
,
d
r
i
p
,
Drip

—*Maggie Wheeler Ross.*

FAMOUS BOYS

A woman fell off the dock in Italy. She was fat and frightened. No one of the crowd of men dared to jump in after her, but a boy struck the water as soon as she, and managed to keep her up until stronger arms got hold of her. Every body said the boy was very daring, very kind, very quick, but also very reckless, for he might have been drowned. The boy was Garibaldi, and if you will read his life, you will find there were his traits all the way through—that he was so alert that nobody could tell when he would make an attack with his red shirted soldiers, so indiscreet sometimes as to make his fellow patriots wish he was in Guinea, but also so brave and magnanimous that all the world except tyrants, loved to hear and talk about him.

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineer gaed at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pit and brushes, easel and stool, and said, "That boy will beat me some day." So he did, for he was Michael Angelo.

A German boy was reading a boold-and-thunder noel. Right in the midst of it he said to himself: now this will never do. I get too much excited over it, I can't study so well after it. So here goes!" And he flung the book out into the river. He was Fichte, the great German philosopher.—*Our Dumb Animals.*

DO ANIMALS FEAR DEATH

Dr. Paul Ballion, according to a paragraph in the *Globe,* remarks that animals are resigned to death with a serene gravity which denotes a sense of its approach. It is only before death seems inevitable that they struggle and resist it. An ourang shot by English sailors in Sumatra looked at his hunters so piteously that they felt as if they had committed manslaughter. A cercopihec, wounded by Brehm, the naturalist, appeared so noble and human that he run to put it out of pain. Jules Gerard relates that Algerian lions taken in pitfalls and there shot, after gaing in scorn at the Arabs, lie down to die. Tigers, in the like predicament, according to Morins, after trying to escape, crouch and await their death stroke. A similar tranquility has been observed in dogs and horses, buffaloes, bulls, bisons, elephants, and so on. Exceptions, however, have been noticed in the case of dogs and cats, living with persons. They sometimes show real sorrow at the approach of death, and the separation from their human friends.—*Sidney Band of Mercy.*

CHAUTAUQUA TALK

We are pleased to say we have secured some promises of material. The Junior Endeavor Society of Washington St., Portsmouth, is sending us a clever arrangement for remembering the books of the Bible. Mrs. Morrill will bring her Missionary Exhibit with her. Albany N. Y. Church is sending a train of cars (I am sure you will never guess what they are for, until you come) and a number of others are on the way. How about *yours?* Have you started it yet?

MRS. FRED BULLOCK.

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Official Organ of the
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C. B. RIDDLE, Editor

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MARRIAGES

RUSSELL-COTTON

On June 28, in the presence of a few intimate friends, Mr. Stephen Russell led to the altar Miss Minnie Cotton. Their many friends wish for them a long and happy life. Ceremony performed by the writer.

W. L. WELLS.

DANIEL-HANBURY

A beautiful wedding was solemnized in the South Norfolk Christian church, Thursday evening June 14, when Miss Nellie Blanche Hanbury became the bride of William Bart Daniel. The church was tastefully decorated with palms, fern and cut flowers for the occasion and before the hour for the ceremony the church was filled with admiring friends. Just before the ceremony Miss Sarah Bell sang, "I love you truly," accompanied at the piano by Mrs. William S. Rountree. The groomsmen were Messrs. J. F. Morgan, C. J. Hollowell, and Shelton Abbott, and the bridsemaids were Misses Ethel Hanbury and Helen Wagner, who were dressed in pink taffeta and georgette crepe, and Miss Mabel Humphries, dressed in green taffeta and georgette crepe. All the bridsemaids carried bouquets of sweet peas tied with pink tulle. The ring bearer was little Miss Louise Newbury, cousin of the bride. The little flower girls were Misses Claudia Miginley and Mary Brown Rountree, Miss Gladys Hanbury, sister of the bride was maid of honor, and was dressed in green taffeta and georgette crepe, and carried a pink bouquet of sweet peas. The bride was beautifully attired in a gown of white satin, silk embroidery and lace, and her tulle veil was caught with a cap of lace and orange blossoms. She carried a bouquet of bride's roses. The bride and her sister passed through the arch on the left, were met at the altar by the groom and his best man, Mr. A. L. Hunbury, cousin of the bride, who passed through the arch on the right. The ring ceremony was read by the writer. Immediately after the ceremony the bridal paty repaired to the new home of the bride and groom, No. 17 Rogers Avenue, where an informal reception was tendered in their honor and where they were recipient of many beautiful and valuable presents. The bride is a beautiful and accomplished girl, with a host of friends. The groom is esteemed and admired by all who know him and holds a position as first class engineer in the U. S. Navy service. May God add His riehest blessings to the happy couple through life.

O. D. POYTHRESS.

OBITUARIES

McFARLAND

On May 19 and 25, 1917, the death angel came into the home of Mr. and Mrs. J. E. McFarland and took from them two dear little girls, Lucile, age 6, and Evelyn, age 8. "Suffer the little children to come unto me and forbid them not for of such is the Kingdom of heaven." May God comfort the broken hearted mother and father, the brother and two sisters who are left to mourn their loss.

Funeral services by the writer.

W. L. WELLS

JOHNSON

Mills Madison Johnson, son of Mr. Wm. R. Johnson, of Windsor, Va., departed this life on June 6, 1917. Aged thirty years, two months, and sixteen days. He leaves a devoted father and stepmother, three brothers; W. J. Johnson, B. C. Johnson, and J. H. Johnson, of Windsor, Va., and one sister, Mrs. E. L. Saunders, of Norfolk, Va., one half-sister, Miss Pauline Johnson, and many reatlives and friends. He was a good young man, greatly beloved by all who knew him. His funeral service were conducted at Antioch Christian church by the pastor and his remains were laid to rest in the church cemetery. God bless and comfort the dear bereaved ones.

H. H. BUTLER.

MUNDAY

On Monday morning of June 11, 1917, Mrs. Lula Munday passed from labor to reward. She was in her 55th year. She had ben in declining health for several years, therefore the end was not unexpected. She bore her suffering with patience and without a murmur or complaint. A husband, four daughters, and three sons survive her.

Sister Munday professed faith in Christ about two years ago and joined the Durham Christian church where she remained a faithful member until her death. She was a faithful wife, a devoted mother, a kind neighbor and a devout Christian.

Funeral services conducted at the Christian church by the writer, assisted by Brother Frazell, pastor of Calvary M. E. Church. Interment in Maplewood cemetery.

W. L. WELLS

CHRISMON

At early dawn Sunday July 1, 1917, Mrs. Annie Josephine Chrismon departed this life to meet her Savior and God. She was a Christian woman, a member of the M. P. church and a devoted wife of E. Preston Chrismon. She leaves to mourn their loss, a mother, three brothers, three sisters, two children, a devoted husband and a host of friends. She was 38 years, seven months and eight days old. She was buried at Apple's Chapel by the side of her child. It was her request to have no funeral at her death. The writer conducted her burial service with Brother C. A. Brown assisting. Her death was a shock to the community. May the Lord comfort and richly bless the husband and relatives of the deceased sister.

L. L. WYRICK.

DR. J. H. BROOKS

DENTIST

Foster Bldg. Burlington, N. C.

SUNDAY SCHOOL LESSON—JULY 15

BY A. L. HOOK

Hezekiah, The faithful King

2 Chron. 30: 1-27

Golden Text: He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11: 6.

Not long since a certain theologian was talking to a group of "street" boys. The address followed along the line of thought for children to obey and follow their father's example. One lad asked what to do "if you didn't have a good father." That little child was very unfortunate. Parents, you who read these lines, is there anything in your life that would cause a child of yours to ask such a question as referred to above? Do take an inventory of your life.

Hezekiah was unfortunate. His father had forsaken God and was worshipping idols, the gods of Syria. Hezekiah was determined to do what God had directed. He had heard the prophets. He accepted the good of his father and rejected all the bad. He lead the children of Judah back to the worship of the true God and made his influence felt in Israel and other nations round about.

Since the Passover had been abandoned the people fell from the ways of God and righteousness. Hezekiah made ready for the Passover to be held in Jerusalem and gave the invitation to all the people, even to the Israel, the Northern Kingdom to come and be strengthened in the Lord. The northern kingdom did not cooperate but rejected the invitation to God's supper. That kingdom fell. Likewise today we are invited to link ourselves with God and justice. If we do not accept the invitation we may expect the just punishment that Israel received.

The preparations went on, the idols Ahaz had set up were carried out of the city. The Lamb was prepared and Hezekiah was made happy on seeing so many people gather to observe the sacred feast.

The moments were so enjoyable and pleasant that the people voted and staid other seven days and enjoyed the festivities.

When God's people get together there is rejoicing and power present. "The service will be found most helpful that has regard to the spiritual welfare of others and the religion that does not find place for sacrifice on benevolences is not the kind that binds hearts to God."

C. E. TOPIC—JULY 15

BY A. L. HOOK

God Our Helper—Ps. 12: 1-3.

Scripture

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber.

Suggestions for the Meeting

To the leader: After singing a song and invoking the spirit to be the leader of the meeting, read the scripture over slowly, then ask the society to read the scripture in concert.

The leader in his talk will find it helpful to cite several instances in the Bible where God came to the rescue and helped all who diligently sought His aid. Give reference to those God has so conspicuously helped of our own day.

For Answer in the Meeting

How has God been my helper?

How may I make it possible for Him to help me more?

How did God aid the Israelites when on the journey through the wilderness?

Why did God permit the Israelites to fall into the hands of the enemy?

What may we do in order to get God to aid our society more?

Bible References

Jer. 3: 23; Ps. 124: 8; I Sam. 2: 9; Prov. 3: 23, 26; Ps. 127: 1; Isa. 32: 17.

WHAT A PITY!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to it normal health. 50 cents a box. From druggists or by mail from Shuptrine Company, Savannah, Ga.

PRINTING PLANT FOR SALE

For sale at public auction at Elon College, N. C., at noon August 8, 1917, all printing presses and machinery and other fixtures, including two-story brick building and lot of The Southern Christian Publishing Company. A complete outfit of all kinds of commercial and job printing, two gasolene engines, large Babcock cylinder press, two job presses, one Dexter folder, No. 8 Linotype, office furniture and all fixtures in first class condition. Plant inventories $17,911-33.

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WANTED: 3000 persons to pay their Subscriptions to The Christian Sun during 1917
RECEIVED 1243
"I'll make it one more"
U.S. MAIL

FAMILY PRIDE

The following story is told of the mayor of a Western city.

A small boy who afterward proved to be a nephew of one of the mayor's stenographers was wandering about in the city hall when one of the officials there happened upon him.

"Well, sonny," inquired the man genially, "for whom are you looking?"

"For my aunt Kate."

"Can't you find her?"

"I can't seem to."

"And don't you know where she is?"

"Not exactly. She's in here somewhere, though, and I know that the mayor works in her office."—*Harper's Magazine.*

OBEYED INSTRUCTIONS

A southern woman, leaving her home in a hurry, spoke hurried to the maid about some apples baking in the oven.

"Watch when the apples burn, Chloe," she called as she was leaving the house.

When she returned, ther was a pan of burned and charred apples on the kitchen table, but Cloe was placid and happy.

"Them apples burned at just eleven o'clock this morning, ma'am," said Crloe complacently, "for I noticed the time particular."—*Philadelphia Ledger.*

AN OMISSION

One of the bright clerks in the office of a firm of bankers and brokers in Wall Street, which is know the country over, transacted a business matter in a way which highly pleased one of the members of the firm.

"Get the finest overcoat in town," said the broker gleefully, "and send the bill to us."

In a few days the clerk appeared in a beautiful fur-lined coat.

"Fine coat—fine," remarked the broker, as he contemplated first the garment and then a bill for $1,300. "Why didn't you have oil-paintings on the buttons?"—*New York Evening Post.*

Gossiping Woman (intent on slander): "One-half of the world don't know how the other half lives."

Neighbor (shortly): "Well, that isn't your fault."—*The New York Freemans Journal.*

Gwendolyn: "I hear that Fanny

A newly-landed son of Erin was gaping along a New York street when he chanced to turn into the office of a lawyer, thinking it was a store. He was considerably impressed with the fine furnishings, and approaching the only occupant of the room, a man busy at a desk asked:

"Could you be telling what you sell in this fine lace?"

"Certainly," was the retort, uttered in an impatient tone. "We sell blockheads."

"The Irishman looked around and nodded in understanding.

"Sure you must have a fine trade, I'm thinking," he commented. "You have but one left."

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THE CHRISTIAN SUN

FOUNDED 1844. THE OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

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State Library

THE BRIDGE OF FAITH

PHILLIPS BROOKS

ARE we not daily, all through life's journey, trusting ourselves to bridges whose supporting piers are away down beneath the water, believing in their strength without a doubt, wondering or complaining when by chance one of them trembles or swerves a hair's breadth in a storm? We walk the bridge of life. Can we not trust its safety on the great resting places of God's wisdom now hid from us in the depths of the two eternities?

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

Editorial

GRINDING SEED CORN

The heading of this article may be common-place, but since it is the common things that claim 99 per cent of our attention and time we feel free to use it. We also use this caption because it expresses our thought and symbolizes our theme.

When the corn is brought into the garner in the fall and the husking is over, the selection of seed for another year's crop is usually made. This selection, sometimes, takes place before the corn is gathered; while it is yet in the field.

When the farmer lays aside his seed for another year, he says by that act that he is an optimist and believes in preservation. It is by this act that he believes in doing something for the generations yet unborn. But this selected seed must not be cared for and used as seed if another harvest is to come. That much is sure and certain.

The wise man will care for his planting seed—the foolish man will not. The wise man will not allow his seed corn to be ground or manufactured into meal—the foolish man may make this error.

But are we not daily grinding seed corn—the very fruit upon which next generation's crop depends? We drop the meditation of today for the dollar that may come our way tomorrow. We rush out into the big busy world unprepared to meet its demands. We plan the crop, but if we have ground our seed there can be no crop.

And may we not throw out a suggestion to fathers and mothers who have sons to educate? Send them to school *this* year. On every hand can be found those who speak of the struggle of the sixties, depriving them of their chance. Their claim is justified, because they are the sons of those noble patriots who fought for the lost cause. But our day is different. We have the chance and use it we must. We must not stop and grind the young manhod of our age and let the reconstruction period fail in its greatest fruitage.

And again we must not lose sight of the beauty and loveliness of the church during these trying days. We have certain ideas and ideals that we must perpetuate and keep alive. We cannot foster these without the church. The church must do its work now and more than its regular work. We believe that it is the duty of every denomination to keep in touch with its members who are serving their country as enlisted men. They should not be allowed to suspend their activity and interest in the church until they return, for in most cases they will lose interest.

This is a time when *all* our resources are called into use and service, and while we must use what we have, it must be used well, wisely and economically. We must not grind our seed corn—we must plant and nourish it.

* * *

OUR FINANCIAL STRENGTH

Two billion dollars is a tremendous sum of money. Yet the American people have loaned their Government that much and have barely touched their resources. The money was raised so easily it only seemed to show the tremendous financial strength of the country.

It is not one-tenth of our bank deposits. It is less than one-eighth of our bank loans for one year. It was less than one-half of our national savings for 1916 and only five per cent of our national income for that year according to estimates.

* * *

THRIFT IN BOND BUYING

In address before the New York State Bankers' Association it was stated that England's first war loan of one billion and three-quarters was subscribed to by one hundred thousand subscribers. To her last great Victory Loan of five billion dollars in 1917 there were eight million subscribers. What, it was asked, was it that caused this tremendous increase in national interest, this wonderful financial support from every part of the nation in the prosecution of the war? It was thrift, the habit of saving and investing; a habit formed by a whole people working with one definite end in view.

* * *

ENORMOUS FIGURES

Fairfax Harrison, President of Southern Railway Company, says that out of substantially 18,000,000 passengers handled by the Southern Railway for the fiscal year ended June 30, 1917, not a sigle one was killed. The management takes the utmost satisfaction in this achievement which it has sought to attain, and nearly, but not quite, attained for several years past. It reflects not only greater human care and efficiency in operation, but the improved facilities which have been progressively installed on the Southern in recent years.

The handling of these eighteen millions of passengers required 71,775 trains, composed of the average number of passengers cars seating 72 passengers each; it means 249,780 passenger cars.

If these passenger trains stood end to end on the railroad tracks they would extend for 5,457 miles; more than six times the distance from Atlanta to New York. If one passenger had been carried the total distance that these passengers were carried he would have gone around the world 35,0993 times, and had 15,150 miles then to travel.

NOTES AND PERSONALS

Dr. W. C. Wicker is in New York City attending Columbia University.

Brethren, report your meetings as they are held. Give us the news while it is new.

If your subscription is due, please send it in. We have nearly a thousand on the list who are behind and this burden is no easy one to carry.

What do you think of the man who pulls the props from under a drowning man? And how about the fellow who stops his church paper when it badly needs his support?

Prof. A. L. Hook, the editor of the Sunday school and Christian Endeavor topics for THE CHRISTIAN SUN reports progress in his work at Johns Hopkins this summer. This is his second summer in that institution. His address is 38 West 25th St., Baltimore, Md.

We learn that Rev. W. L. Wells will not serve the Durham church another year. Brother Wells is a young man, a graduate of Elon College, and though we are not familiar with his plans, we feel sure that another field awaits him. If his plans for another year have not matured, here is a chance for some group of churches to get a good man to take a pastorate.

We failed to print our "Honor Roll" in the first issue in June. In addition to the work of the Editor in securing new subscriptions, the following should have indicated credits:

Rev. R. F. Brown, Chapel Hill, N. C. 1
Rev. G. O. Lankford, Berkley, Va. 1
Rev. S. C. Harrell, Windsor, Va. 1

We had a complaint from a man because THE SUN is higher in price than a certain farm paper. Here is our reply: "*Dear Sir*: THE SUN is higher in price than ———— because that paper has a circulation of 210,000—THE CHRISTIAN SUN only 2,200; a *small* difference of 207,800. That paper is cheaper because it gets $7.00 an inch for advertising and gives 50 per cent of its space each week to that work. Its weekly income on advertisements amounts to $2,100.00—equal to six months' of income on THE SUN. THE CHRISTIAN SUN and all other church papers are higher than some secular papers because thousands of church members do just as you have done for the last twenty years—do not support them. These are facts and trust that they serve and satisfy you."

The Seaside Chautauqua and School of Methods is this week in session at Virginia Beach, Virginia.

S. S. AND C. E. CONVENTION—E. N. C. CONFERENCE

The Editor was privileged to attend last week the twenty-third annual Sunday School and Christian Endeavor Convention of the Eastern North Carolina Conference. The place of meeting was at Pleasant Union church, near Lillington, Harnett county, N. C. The first session was held on Tuesday evening with a good attendance. Brother C. H. Stephenson, the president, was, as usual, in fine spirits and injected life into the work at the very outset.

We had to leave Wednesday afternoon, but up to that time the deliberations, reports, music, and all the work was of the finest order and showed that the interest of the Convention had been close to the hearts of all concerned for the whole year.

We dare not begin to mention all the names of those who participated—we do not recall them all. But suffice to say that President Stephenson made a fine address, Chas. D. Johnston, the busy business man of our Orphanage, spoke with interest to all of his work. His address made a fine impression. Brother P. T. Hines, superintendent of our Raleigh Sunday school and Private Secretary to Dr. Clarence Poe, made an address; Brother Geo. McCullers engineered the music with Brother W. L. Thomas as fireman. They ran the musical train, too. Yes, "Father" Clements was there, and Rev. H. Scholz, who kept the records; Lee Johnson and J. E. Franks and others "Forded" their way on the second day. Brother R. L. Williamson was there on his initial visit and pastor Howard was "at home" in assisting Chairman Green in housing the folks. Yes, we met for our first time Rev. G. J. Green and family. Do you ask about Crumpler? Yes, R. P. was there and so was R. F. Brown, and others and others and others. And now we have begun to make personal mention which is always dangerous unless you have all the list.

But just a word for Pleasant Union community. Fine! Fine!! Good people—the Greens, the Longs, Johnsons, and others. A peaceful community where schools and churches have been erected for social, spiritual, and educational uplift and where strangers receive a welcome, the needy a helping hand; where the sick and sad are comforted and where right is rule.

When two or three hundred of our subscribers slide us over a "2" to pay up for a year so we can get away from a depleted bank account; when others have taken their vacation and begin to send a few things our way that have more purchasing value than "best wishes", then it is that we are going to steal away to Brother W. A. Green's pond to try our luck.

As flowers carry dewdrops, trembling on the edges of the petals, and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving; and at the first breath of heavenly favor let down the shower, perfumed with the heart's gratitude.—*Beecher.*

OUR FOREIGN MISSIONS

This is no time to decrease our missionary work abroad; it is the very time when we ought to increase it and increase it many times. Our President has called us to maintain heroicly the institutions of religion; the Federal Council of Churches has had a special session and sent a call to all the churches of the land calling upon them to support the church and its missions as never before. Our foreign mission receipts for May were $550.00 less than those of last May. Brethren this should not be We are coming to the end of our missionary year. September 30 is not far away. Your Foreign Mission Board cannot coin money. We appeal to you to increase your gifts as churches and as individuals now. Your Board has been counting on larger things from you this year.

If there was ever a time in our history when we ought to stand by our work and workers and double our diligence it is now. There will be a tendency on the part of some to curtail on matter of religion first in these war times. We need not only to maintain our present force and work, and it takes more to do that now than it did, but just now we ought to be strengthening it. Our Southern Christian Convention at is last session unanimously passed a resolution urging the churches to hold a special foreign mission day in March or at Easter time to make a special presentation of our foreign needs, have missionary sermons, charts, and present the matter of a day's wages from every member extra and above the aportionment for missions by the conference. Some of the churches have done this and have raised a nice sum extra. It has nothing to do with the apportionment. I appeal to our pastors and laymen to see that this is done now. Is there a church among us that is unwilling to try to raise an extra gift this month, in these stirring times? Now is the time that we must invest ourselves in religion, putting all the time, energy, money, thought, service possible into the kingdom work. Shall we stand back of our missionary work and missionaries? Surely so.

WARREN H. DENISON, *Chm.*
For. Miss. Com. S. C. C.

THE MEMORY OF THE DEAD

It is an exquisite and beautiful thing in our nature, that when the heart is touched and softened by some tranquil happiness or affecionate feeling, the memory of the dead come over it most powerfully and irresistibly. It would seem almost as though our better thoughts and sympathies were charms, in virtue of which the soul is enabled to hold some vague and mysterious inter course with the spirits of those whom we loved in life. Alas! how often and how long may those patient angels hover around us, watching for the spell which is so seldom uttered and so soon forgotten. —*Dickens.*

Subscribe to THE SUN. $2.00 per year in advance.

POINTS FOR YOUNG PREACHERS

It is a lot easier to be popular than useful.

Unless you are superior to your predecessor you are his inferior.

Speak by parables. Christ did. So has every winning preacher since.

Just notice what a hard time a preacher has in hitting people he aims at!

If you are not called to be a pastor you are not called to the ministry at all.

The young man who neglects sermon-writing will run to seed before he is fifty.

Needless noise is a fault of three-fourths of those who speak in the average auditorium.

You will never lift your people if your stand on an intellectual place lower than they occupy.

My son, preach extemporaneously if possible. But steer clear of extemporaneous sermons.

The type of spirituality in your church will be largely determined by the type of your preaching.

Unless you can get new members without stealing them from a neighbor's fold, do not get them.

No amount of time is thrown away that is spent in preparing to read the hymns and Scripture lesson.

When a preacher listens with real pleasure to praise of his predecessor he is an authority on sanctification.

Do not pray for the conversion of a hundred souls. Pray for one. That is the surest way to make it a hundred.

The young fellow who studies books in the morning and house numbers in the afternoon is on the right track.

You can count on the fingers of one hand the sermon-reading preachers who have enjoyed permanent popularity.

The preacher who goes around with a theological chip on his shoulder has had his day. And let all the people say, Amen!

If you put off your pulpit preparation until Friday or Saturday, do not tell anyone. Keep secret the evidence of your egotism and folly.

Some ministers poke fun at those who use illustrations in their sermons. But I have noticed that this is usually done by some dry old stick who could not tell a story attractively to save his life

Do not be everlastingly telling about what you saw "when I was in college." If you have a college education your people will readily discover it, and need not be continually reminded of the fact

It is easier to acquire a good reputation than to lose a bad one.

The rolling stone gathers no moss, they say; but it picks up a lot of experience.

I know a preacher who is like a rooster. He lets his wife do all the work, and he does all the crowing. —*Bishop Joseph F. Berry in The Christian Advocate.*

The all-important thing is not to live apart from God, but as far as possible to be conscious of him. It must needs be that those who look much into his face will become like him.—*Charles H. Brent.*

THE SUNDAY SCHOOL AND GOOD CITIZENSHIP

The two most important institutions in the training of good citizens are the home and Sunday school. In these the children are taught their first lesson of obedience, industry and character.

The Israelites were commanded to teach their children diligently. The Jewish synagogue had a school for religious instructions that met daily. Children five to ten years of age were taught the Bible. Our Lord Jesus made constant use of the teaching method of imparting truth. The early church esablished schools for children and adults, that they might be thoroughly informed in the doctrine of Christ.

The movement that has given us our modern Sunday school began in Gloucester, England, in the year 1781, when Robert Raikes saw the children spending their Sundays on the streets, cursing, gambling and singing lewd songs. He sought to reform and make good citizens of them by gathering them into a Sunday school in which he employed teachers to instruct them in reading, writing and church catechism.

A good citizen is one that loves his fellowman, is devoted to his country's cause; reveres the name of God, the Sovereign Ruler of the world. Such a citizen justifies his name to be called good, by the acts he performs. A good citizen must be obedient. A man who defies the law, who refuses to obey the law of his country and state, cannot rightly be called a good citizen.

One of the curses of the age is disobedience. No regard for the rights of others. A determination to have our own way, regardless of the sorrow and misery that it may entail. And in bringing up the childen of the present generation, parents and teachers, in the home and school, by example and precept, cannot emphasize too strongly the great duty of obedience, as it can be truly called the foundation stone upon which all the rest of character must be built.

How can we expect children to obey the law of God and man when they have never been taught obedience at home or in th school. "Train up a child in the way it should go, and it shall not depart therefrom when it is old." "As a twig is bent so shall the tree be inclined." These are the words of Solomon uttered thousands of years ago, but just as true today as when the wise man first spoke them. Therefore patiently and carefully should children be impressed with the duty devolving upon them, to be obedient to law, if ever we hope to make of them good citizens.

We should be industrious. "And idle brain is the devil's work-shop" and so is an idle hand. You never saw a hobo who was a good citizen, and an idler is but a drone in the hive of humanity. Idleness and crime go hand in hand, while it is also the parent of poverty, disease and ruin.

Let us then teach our children and ourselves never to look scornful at man or woman no matter how menial their occupation may be, just so it is honorable. A boy that blacks a shoe and makes it shine, the best work that he perhaps can do to make a living for himself and a widowed mother, is just as much entitled to your respect as the President in the White House. The little girl who sweeps the floor and sweeps it clean, washes the dishes and wipes them dry, trying to help her poor, tired mother, is as much entitled to your admiration as the queen on her throne.

It is not the kind of work you do that makes you respected, but how you do the work. A little girl said to a preacher, "I've got religion,", and he replied, "I am glad to hear it, but how do you know it?" She said, "When I used to sweep the floor and would come to the mat, I would sweep around it, but now when I come to the mat, I raise it up, and not only sweep around it, but under it, and make everything clean as I go." Oh, for men today to make everything clean as they go! In every communtiy and state there is a demand for clean government, for better enforcement of the law, and for the prevention of crime and the elimination of evil.

Character is the highest asset that man or woman can possess. There never was such a call as there is today for true, noble, intelligent men and women.

If our homes and Sunday schools are training such men and women as these, we will indeed have a citizenship that would make our country more glorious and victory over sin more certain.

J. J. BAKER.

Newport News.

HOLLAND

The first Sunday in July was ideal to the writer as well as a busy day. I copy from my diary, which I have just written up:

"11 A. M. preaching at Holy Neck. Special Offering of $30. made. 3 P. M. preaching at Damascus. Special offering of $21.00 made. 8 p. m. preaching at St. John's M. E. church (colored) at Sunbury, N. C.

"On Monday made 10 calls. Tuesday, married a couple near Sunbury. Left at 2 P. M., arrived home at 4 P. M., having made the 30 miles on cross country roads through mud and water in 2 hours. At 4:30 p. m. received the Committee from the joint Comittee from Holland and Holy Neck churches, whose business it is to call a pastor for next conference year. The call to the writer was unanimous with a "war emergeney" raise in salary. Have accepted the call and hope to do the best year's work of my life.

"July 4, spent the day at the Daughtry Reunion. 76 plates were placed on the improvised table under the spreading elms of a hundred winters. The relatives of the four Daughtry brothers came from far and near. From Petersburg, Norfolk, Suffolk, Holland, Carrsville, and the surrounding community. A great day for this good people. A pleasant one too for the two preachers of Holland. Good things to eat, social fellowship, abounded."

Now Brother Editor ask the other brethren to write. Somehow it does me good to read after the few who do write.

B. F. Black.

Holland.

SUFFOLK LETTER

Religion has so many ways of expressing itself that it is difficult to determine whether the world is growing better or growing worse. There are at least three ways for religion to express itself, and no one of these gives full expression of religious life. It may express itself through *feeling, faith,* or *works,* or all of them combined. In more primitive stages of human society *feeling* plays the largest part in religious life. Almost everything gives place to what the individual or the community *feels.* In more advanced stages of human society faith is the largest thing in religious progress. In fact theologies grow up around the faith conceptions of leaders of religion in this stage of society. Faith, in this case, leaves the *heart,* in a certain sense, and takes up its abode in the *head.* The church becomes an intellectual body; great scholars are developed, and the greatest Christians become great thinkers. The philosophy of religion becomes the great study for the church, heresies are exploded, heretics are condemned, and the thought of the church dominates the world. Following this, *works* come into prominence and a Christian counts but little unless he can show what he has done for the church. We are in this stage at the present time. The church is measured by what it does for the poor, in social service, for charity in many ways, for war-relief, and in education. Religion must be practical to hold the respect of the world or its self-respect. What is true of the church becomes true of the individual. The individual church member is measured by what he *does* or what he *gives.*

This letter proposes no criticism of these modes of the expression of religious life in the individual life or church life. It recognizes the value of all of them, and sees in them stages of evolution and signs of religious progress. The order of development could not be reversed, and no one of the three stages should be undervalued. Each one has played its part in the great line of human advancement. The first stage in all progress contains essentials of all after attainment. The early poets and historians were the greatest. Homer and Herodotus stand first not only in time, but in merit. The pioneers from Columbus to Washington were equal to any who have adorned the pages of our history. "Other men labored and we are entered into their labors." The weak point in our day is in overestimating the particular stage in which we find ourselves.

The next stage in religion will be the combination, in harmonious order, of all three of these elements in religious progress. There is room in religion for *feeling, faith,* and *works*; and the highest type of Christianity will be reached when faith, feeling, and service are all combined in symmetrical proportion in individual character and church activity. The church, and even individual Christians, are too void of feeling and of faith. Religion has become too practical. I mean that it depends too much on what can be *done.* This operates harmfully in two directions: It gives self-importance to those who contribute largely and work faithfully, and it discourages those who are not in a position to give much or qualified to do much. One may furnish strong feeling, one strong faith, and yet another strong service; and the three together represent the true type of a genuine Christian. There is room for all and a necessity for all in the church, and for all these three elements in the individual life of the individual Christian.

The new age of the fuller expression of the gospel is just ahead of us and we may have some little part in the construction of the better church and the better Christians. Let us try to increase *feeling, faith* and *work,* in the church where we worship and in the circle where we move.

W. W. Staley.

NOTICE

All delegates and visitors expecting to attend the Sunday School and and Christian Endeavor Convention at Holy Neck, July 25-27, 1917, please take note of the following: Trains arrive at Holland, Virginia going East at 7:30 a. m., and 2:40 p. m. Going West, 9:40 a. m., and 8:48 p. m. All delegates and visitors coming by rail will please notify J. T. Rawls, Holland, Virginia, at once and state hour of arrival.

B. D. Jones.

That the average man and woman in the United States today is only half living and is not doing half of the work nor getting half of the joy from work and life that the human being is capable of getting is the opinion of Dr. Irving Fisher, of Yale University, the greatest student and authority of economic health conditions in this country today. In a recent study that he has made of rural health and national well being he finds that only something like one per cent of people are really well and free from impairment. He says: "What would we think if 99 per cent of a dairy herd or a flock of sheep were found impaired,"

Chips and Whittles

"MINE EYES HAVE SEEN THE GLORY."

I will lift up mine eyes unto the hills;
From whence shall my help come?
My help cometh from the Lord,
Who made heaven and earth.

He will not suffer thy foot to be moved;
He that keepeth thee will not slumber,
Behold, he that keepeth Israel
Will neither slumber nor sleep
The Lord is thy keeper:
The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
The Lord will keep thee from all evil;
He will keep thy soul.
The Lord will keep thy going out and thy coming in
From this time forth and for evermore.

—*Psalm.*

A SADLY FATAL MISTAKE

This is emphatically a money-loving and a money-making age. The age is developing money makers and little else. It is not developing patriots or statesmanship or philanthropy or any of the nobler traits of character that bless humanity. It need not be pointed out that there are enormous quantities of money given by rich men to benevolence. We reply that there is no more being given in proportion now than in the poorer days of our country. Men get surfeited with needless millions and relieve the *ennui* of gain by giving. We insist that the whole trend of commerce and business today is take money-machines out of men who become real auto Tatons as if they had no souls. *Success* points out how and why so many such human beings succeed in business but fail as men:

He was no greater than his occupation.

He never learned to look on the sunny side.

He stuffed his pocketbook but starved his brain.

He had no use for sentiment that could not be cashed.

He never learned to take drudgery out of his work.

He did not live in his upper stories, but is the basement of his being.

He regarded his business as a means of making a living instead of a life.

He never learned to enjoy himself as he went along common in the common.

He never learned to lubricate his life's machinery with laughter and good cheer.

He lost his early friends by neglect, and had no time to cultivate new ones.

He made life a grind, out of which he got neither pleasure, profit nor instruction.

There was only one side of his nature developed, and that was the money-making side.

He never learned enjoy himself as he went along, but was always postponing his happiness.—*Herald of Holiness.*

HIS CARE

God holds the key of all unknown
And I am glad.
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

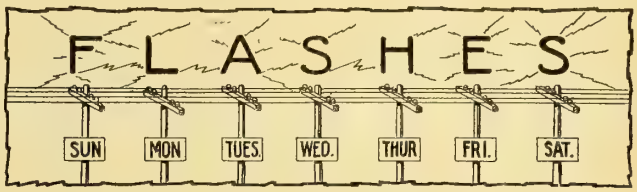
What if tomorrow's cares were here
Without the rest?
I'd rather He unlock the day,
And as the hours swing open say,
"Thy will be best."

The very dimness of my sight
Makes me secure;
For groping in my misty way,
I feel His hand; I hear Him say,
"My help is sure."

I cannot read His future plan,
But this I know:
I have the smiling of His face,
And all the refuge of His grace,
And here below.

Enough; this covers all my want,
And so I rest;
For what I cannot He can see
And in His care I sure shall be
Forever blest.

—*John Parker.*



July 8—Hsuan Fong, the young emperor, who was put on the throne of China by General Chang-Hsun has abdicated. The President has ordered control of all American exports.

July 9—President Wilson has ordered all state troops to be drafted into the army of the United States on August 5.

July 10—Herbert Hoover says unless strong and efficient government action is taken immediately food speculators will grow rich while poor people suffer.

July 11—The Russians captured 2,000 prisoners and thirty guns Tuesday. Germans are continually forced back.

July 12—A rumor has reached Holland that the German government will resign along with Chancellor Bethmann—Hollweg.

July 13—The British battleship, Vanguard, was sunk by an internal explosion with only three survivors.

July 14—Bethmann-Hollweg, the German Chancellor, has resigned, his successor is Dr. Michaelis.

RANDLEMAN

Rev. Neil Rowland held our meeting for me in Randleman N. C., begining the third Sunday in May. This was a good revival in this church. There were thirty-two professions of religion and twelve accessions to the church. The church was greatly built up spiritually. I was not able to be there in this meeting, but Brother Rowland was very kind to go and hold it for me. I have not been able to be there since last fall but the appointments have been filled by various brethren. The brethren report to me that the church is in a very good condition. There are some most excellent people in our Randleman church. Brother Rowland was with us there in our meeting last July and we had a great meeting then. Brother Rowland is a great preacher and a good man of God. I am now being treated by J. W. Long of "the Wesley Long Hospital," Greensboro for peritonitis and enlargement of heart and rheumatism. I have been rather feeble for some five weeks, but hope to be able to at least visit Danville, Happy Home and Randleman by August. I am anxious to get back into the Master's work again.

S. B. KLAPP.

Greensboro.

HIGH POINT

We closed a very successful revival the latter part of June. There were twenty-five or more professions and fifteen united with the church. The secret of the meeting is found in the extensive prayer-meetings held throughout the section of the town near our church. Also the personal work of the church was largely in the hands of the Endeavorers and they saw that it was properly organized and promptly carried out in all the services.

Rev. H. S. Hardcastle gave us a rare collection of plain, practical, and forceful messages during the campaign and the people came in larger numbers than ever to gladly accept his preaching. Bro. Hardcastle is a thoroughly consecrated young man of much promise in the pulpit, and especially in the capacity of a personal worker. May God continue His service through Brother Hardcastle and lead him into larger fields of usefulness.

The High Point work is more promising now than ever and we are sure there is a great work to be done. Owing to a decision to attend school in a distant state, I have resigned the work to take effect the first Sunday in August. I have spent almost two years with this splendid people and with few exceptions their co-operation with their pastor and loyalty to the cause of Christ has been beautiful and admirable. May God continue His richest blessings upon all the work in that part of His moral vineyard.

H. S. SMITH.

SIGNIFICANT WORLD VOICES

By Rev. Charles Stelzle.

The world is echoing with new, strange voices. Sometime it is the cry of one in the wilderness, the fore runner of a new world policy, a new social system, a new religious force. Often it is the voice of thunder that comes from the heart of the masses, speaking with no uncertain sound.

If these world voices could be blended into one grand chorus, their theme would be expressed by a single word—"Expansion."

Men are today seeking national expansion. America is bound to grow because we have all the conditions which make for permanent successes.

We are demanding social and economic expansion. This will mean a larger, fuller liberty. It will mean a more abundant life. In this struggle the people are going to win. No human power can prevent it, and no divine power will. It is part of God's plan that men should grow, and, growing, they will burst the bands that held them.

But the world is today expanding religiously. Rarely has there been a time when men cried out more persistently after the noblest and best things in life. The world is not in the hands of the devil, as some are saying. It is still God's world. He rules. Let us never forget that. It is well for us to be in harmony with His plans. No sane man would think of fighting the laws of nature. He would be a fool who tried to stop the stars in their courses. But for some reason some men believe that they have power to successfully oppose God in the spiritual world, forgetting that spiritual world is God's world, as well as the physical world, and that God's laws prevail in the unseen world, just as they do in the seen.

It is only the small man who sees no power beyond himself, who recognizes nothing that is divine.

CHRIST'S HAPPINESS

Christ's joy would be incomplete if we were not with Him in the Father's house. It would diminish our gladness, our anticipation of supreme bliss if we did not know that our presence with Him would heighten His own happiness. He is not so absorbed in the splendors of His eternal throne, nor in the great tasks which belong to Him as Lord of the heaven and the earth, as to be indifferent to the affection that binds Him to us and and to God. If on the one side of His nature He is eternally one with God, on the other side of His nature He is eternally one with us; and fellowship with us in the perfection of our righteousness and blessedness is as necessary to the heavenly glory of Christ as His fellowship with the Father himself.—*R. W. Dale.*

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Mrs. W. A. Harper, Corresponding Sect'y .. Elon College, N. C.
Mrs. W. V. Leathers, Supt. Y. P. Soc. ..... Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes .. Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll ..... Greensboro, N. C.

THIRD QUARTERLY REPORT OF W. H. & F. M. SOCIETIES OF EASTERN VIRGINIA CHRISTIAN CONFERENCE ENDING JULY, 30, 1917.

Amounts received from

Woman's Societies

Bethlehem	$ 7.95
Berea, Nansemond	$ 9.40
Damascus	4.60
Dendron	5.40
Franklin	17.85
Holland and Holy Neck	12.15
Memorial Temple	15.30
Newport News	5.70
Portsmouth	12.40
Rosemont	9.75
Suffolk	3.50
Third Church, Norfolk	15.61
Waverly	15.21
Wakefield	6.95
Windsor	5.96
Liberty Spring	6.17
	$ 193.89

Young People's Societies

Barretts	$ .45
Franklin	1.85
Portsmouth	3.00
Suffolk	30.95
Waverly	15.40
Memorial Temple	4.70
Union, Surry Co.	2.00
Burton's Grove	5.00
Third Church, Norfolk	3.30
	$66.65

Willing Workers' Societies

Berea	$ 2.81
Franklin	.80
Memorial Temple	1.08
Suffolk	4.14
Waverly	1.50
Windsor	.96
Third Church, Norfolk	.72
	$ 12.01

Woman's Societies

The above amounts are for

Dues	$ 117.27
Foreign Building Fund	13.41
Miss Hamaguchi's support	12.50
Mrs. Watauba's support	27.31
Sunday School in Japan	12.50
Cradle Roll	6.65
Mite Boxes	4.25
	$ 193. 89

Young People's Societies

Dues	$ 26.35
Support of foreign worker	20.00
Support of Nora Watkins	17.25
Support of child at orphanage	1.50
Building Fund (foreign)	1.55
	$ 66.65

Willing Workers' Societies

Dues	8.29
Supoprt of Mary Thompson	3.00
Support of child at orphanage	.72
	$ 12.01

Received Late

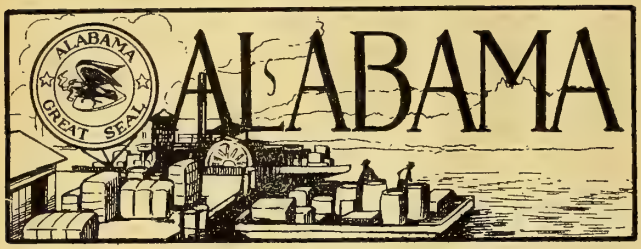
New Lebanon, W. S.	$ 1.15
New Lebanon, Y. P. S.	4.00
Grand Total	$ 277 70

MRS. M. L. BRYANT, *Cor. Sec & Tres.*

EMBRACE THE OPPORTUNITY AND BE MADE WHOLE

Be not like the foolish drunkard who, staggering home one night, saw his candle lit for him. "Two candles!" said he, for his drunkenness made him see double. "I will blow out one," and as he blew it out, in a moment he was in the dark. Many a man sees double through the drunkenness of sin—he thinks that he has one life to sow his wild oats in, and then the last part of life in which to turn to God; so, like the fool, he blows out the only candle that he has, and in the dark he will have to lie down forever. Haste thee, traveller, thou hast but one sun, and when that sets, thou wilt never reach hy home. God help thee to make haste now!—*Charles H. Spurgeon.*

The VANDERBILT HOTEL
THIRTY FOURTH STREET EAST AT PARK AVENUE
NEW YORK CITY
AN HOTEL DESIGNED TO APPEAL TO THE CONSERVATIVE
THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED



MT. ZION

On the first Sunday in each month I have an appointment at Mt. Zion. This is my fifth year with this church and each time I go I am remembered in some substantial way. Family and I appreciate these good things and the kindness of the people. The work moves along nicely and the revival will begin Saturday before the first Sunday in August. We are expecting a great meeting.

FOREST HOME

I have work here on the second Sunday. The work at this place moves along very well. The revival meeting will begin Saturday before the fifth Sunday in July. Rev. J. H. Hughes has promised to assist me and we are expecting a great time.

BETHANY

The good people of Bethany have made their postor a present of a nice $4.00 Bible, which he much needed and appreciates. There is a faithful band of workers here. Our revival begins Saturday before the second Sunday in August with Rev. A. H. Shephard assisting.

DINGLER'S CHAPEL

The third Sunday I meet the membership of Dingler's Chapel. These people are always mindful of their pastor's needs and I appreciate their loyalty. Rev. A. H. Sheppard is to assist us in the revival at this church, the same to begin the third Sunday in July.

ROCKSTAND

The fourth Sunday I am at Rockstand. Brother Hughes is to assist me in a meeting here to begin next appointment. The good people of Rockstand finding that I was preparing to take a Bible course by mail, proceeded to make up the money and aid me. Words are inadequate, but thanks to them and may God bless their lives.

NOON DAY

We are endeavoring to serve Noon Day in connection with Rockstand. I have made only two trips and find the work in good condition, and with the best Sunday school in the Alabama Conference. The revival at this place will probably begin the fourth Sunday in August.

J. D. DOLLAR.

Roanoke, R. F. D. No. 4.

A WORD OF THANKS

We wish to thank the many friends who have expressed their sympathy by words and deeds since our sad and terrible bereavement, also our church papers for their kind words.

It is almost impossible to select names, for all have vied with one another in the kindnesses shown. Dr. Staley was a veritable tower of strength during these trying days; automobiles were placed at our disposal day or night. Meals were sent in, a nurse was provided; in fact, anything and everything that could be done by human friends was done. Hundreds of letters have reached us from friends all over the country, some of whom we did not even know by name. We thank you for it all, but most of all, we thank you for your prayers. There is absolutely no earthly comfort which can touch a sorrow so deep as ours. There is only one Source to which we can look, and every thought of yours which has held us up to our Heavenly Father has, we are sure, helped to sustain our faith when it faltered, and caused us to remember His proimse, "When thou passest through the waters, I will be with thee," and we believe it was true for our children as well as for ourselves.

We beseech you, by the memory of this sudden taking away of three young and vigorous lives, that so long as you shall think of them or of us, that you will bend every energy of body, mind, and soul, to the preparing of these who are left around you for the coming of the Kingdom. The only comfort in a time like this is to know that our dear ones are as dear to the Lord Christ as they were to us, and to know that they did not go to a Stranger, but a well-loved and long-known Friend. Think of the little neglected ones around you. Work for them, pray for them, and help us that we may so "work together with Him," that we shall rear a monument to our children of boys and girls who have learned because of their life and death, to know Him "whom to know is life eternal," a monument that shall reach from earth to heaven in very truth, and be an everlasting remembrance.

MR. AND MRS. FRED BULLOCK AND FAMILY.

Suffolk, Va.

"Heart-keeping is very much like housekeeping," wrote Dr. Cuyler. "There must be a continual sweeping out of dust and clearing out of rubbish, a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces and have an easy time of it."—*Exchange.*

HOUSEHOLD AND KITCHEN FURNITURE FOR SALE

The household and kitchen furniture of the late W. S. Tate property at Elon College, N. C., is offered at private sale beginning Saturday, July 21 and continuing three weeks, until August 11, 1917. Apply to Miss Mamie Tate, Elon College, N. C.

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges Southern Christian Convention

CONDUCTED BY W. A. HARPER, Chairman

MOTTO: Christian Character First and Always in Education

EDUCATION AND THE WAR

Suggestions by the Commissioner of Education, Dr. P. P. Claxton

The United States has entered into the war to the end that its own democracy shall be safeguarded and that government of the people, by the people, and for the people may prevail over all the world. But democracy requires for success universal knowledge, intelligence. and virtue of high degree, and must protect iself from weakness and corruption from within no less than forceful invasion from without. Therefore, it is of the utmost importance that during the continuance of the war and through the years immediately following there shall be no lowering in the efficiency of our systems of education. Schools and other agencies of education must be maintained at whatever necessary cost and against all hurtful interference with their regular work except as may be necessary for the national defense, which is of course our immediate task and must be kept constantly in mind and have right of way everywhere and at all times. From the beginning of our participation in the war we should avoid the mistakes which some other countries have made to their hurt and which they are now trying to correct.

If the war should be long and severe, there will be great need in its later days for many young men and women of scientific knowledge, training, and skill; and it may then be much more difficult than it is now to support our schools, to spare our children and youth from other service and to permit them to attend school. Therefore no school should close its doors now or shorten its term unnecessarily. All young men and women in college should remain and use their time to the very best advantage, except such as may find it necessary to leave for immediate profitable employment in some productive occupation or for the acceptance of some position in some branch of the military service, which position can not be so well filled by anyone else. All children in the elementary schools and as nearly as possible all high-school pupils should remain in school through the entire session.

When the war is over, whether within a few months or after many years, there will be such demands upon this country men and women of scientific knowledge, technical skill, and general culture as have never before come to any country. The world must be rebuilt. This country must play a far more important part than it has in the past in agriculture, manufacturing and commerce, and also in the things of cultural life—art, literature, music, scientific discovery.

Russia and China are awakening to new life and are on the eve of great industrial development. They will ask of us steel engines, and cars for railroads, agricultural implements, and machinery for industrial plants. They will also ask for men to install these and to direct much of their development in every line. England, France, Italy, and the central Empires have thrown into battle a very large per cent of their educated and trained men, including most of the young professors and instructors in their universities, colleges, gymnasien, lycees, and public school. Their colleges and universities are almost empty. The young men who would under normal conditions be receiving the education and training necessary to prepare them for leadership in the future development of these countries are fighting and dying in the trenches. All these countries must needs go through a long period of reconstruction, industrially and in many other respects. Our own trained men and women should be able and ready to render every possible assistance. It should be remembered that the number of students in our universities, colleges, normal schools, and technical schools is very small as compared with the total number of persons of producing age—little more than one-half of 1 per cent. The majority of these students are young men and women who are becoming more mature and fit for service. The older of the 60,000,000 men and women of producing age are growing more unfit and are passing beyond the age of service. It should also be remembered that the more mature the young men who volunteer for srvice in the Army the more valuable their services will be. The age of selective draft is from 21 to 30.

Therefore a right conception of patriotism should induce all students who can not render some immediate service of great value to remain in college, concentrate their energies on their college work, and thus be all th more ready and fit when their services may be needed either for war or for the important work of reconstruction and development in our own and other countries when the war shall have ended.

Fortunately it is possible for all schools to continue for the present at least in their full educational efficiency and with little or no diminution in their attendance, and at the same contribute much to the national defense.

If a man stops his paper because the price is $2.00, and would continue it if it were $1.50, looks very much like that his loyalty to the Church is just worth fifty cents.

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:—

Last year when I took charge of this work and realized the financial condition we were in at that time, to get the institution on a beter financial basis, we undertook to raise through the special offerings the sum of $4,000.00. At the time we launched this campaign it looked almost helpless and some of my friends doubted that we would be able to reach the goal.

As for my part, I have never doubted, but have, from the start, had faith that we would sometime reach the desired amount we started out to reach.

This week I am glad to be able to tell you that we have reached the goal and have run over the amount and still have other pledges to come in.

I am also able to tell you that since I took charge last December we have been able to collect enough or to keep the income up so as to be able to meet every debt we have made.

Our aim now is to try to run on our income and lay aside a fund to add to the Thanksgiving offering this fall and pay half of our bonded indebtbedness on January first, next.

I am truly thankful to all friends, Sunday schools and churches that have helped me in this undertaking and have made it possible for me to reach the goal. It has been encouraging and has made me have greater confidence in the Church.

I am glad to do this work for the Church and to labor that we may train these little children to be useful citizens, who may in time to come, be able to help others in life, but we want the church to stand by us and at all times hold up our hands.

I had the privilege last Sunday of attending services at Mt. Auburn Christian church and talk to those good people and tell them something of the work here. An offering was taken which amounted in cash and pledges to more than sixty dollars. I had the pleasure of spending Saturday night at the home of J. A. & W. W. Kimball, who made my visit so pleasant that I want to go back sometime and take our family and stay a whole week. We visited the Henderson Christian church Sunday night and spoke to the people there and an offering was taken which amounted to $8.35. Our visit there was unexpected to the people and to the writer as we had not intended to get back to Henderson on Sunday afternoon on a machine and we were trying to save a little time.

We had the pleasure of attending the Sunday School and Christian Endeavor Convention near Lillington, and also at Greensboro, last week and tried to get our work before these bodies and I am glad to say that we find our people interested in the cause of the little orphan children. I feel very much encouraged in the work and truly hope our people will become more interested and that we will soon be able to reach more children than we are now reaching.

Next week I have another proposition to make you. Don't forget to read the letter and see what it is. In this work we will never reach a stopping place but must reach higher and higher as we go along and try to reach more helpless children.

CHAS. D. JOHNSTON, *Supt.*

Report for July 18, 1917

Brought forward		$ 3590.37
Children's Offerings		
Hadie Marshall, Walnut Cove, N. C.	$ 0.20	
Alton Wagoner, Suffolk, Va.	.20	
Fannie Jones, Pleasant Grove, Va.	.10	
Monthly Sunday School Offerings		
Mebane Sunday school, N. C.	1.00	
Patterson Grove Sunday schol, N. C.	1.07	
Burlington Sunday school, N. C.	13.79	
Shallow Ford Sunday school, N. C.,	1.25	
Berea Sunday school, Nansemond Co., Va.	10.00	
Bethany Sunday school, Ga., June & July	2.00	
Piney Plains Sunday school, N. C.	4.18	
Montecello Sunday school, N. C.	3.30	
Wentworth Sunday school, N. C.	3.30	
Durham Sunday school, N. C.	5.00	
Graces Chapel Sunday school, N. C.	1.00	
Holland Sunday school, Va.	6.00	
Hobson Sunday school, Va.	1.00	
Suffolk Sunday school, Va.	25.00	
Franklin Sunday school, Va.	10.00	
Ramseur Sunday school, N. C.	2.50	
Washington St., S. S., Portsmouth, Va.	3.00	
Mt. Auburn Sunday school, N. C.	1.75	
Haw River Sunday school, N. C.	1.00	$93.84
Special on Easter Offerings		
Lynn B. Williamson, Graham, N. C.	5.00	
A good sister, Pleasant Hill, Ala. Co., N. C.	1.00	
W. R. Sellars, Burlington, N. C.	2.50	
Mrs. S. C. E. Beamon, Sunbury, N. C.	1.00	
Mrs. Hattie Glass, High Point, N. C.	1.25	
Mr. R. L. Holt, Burlington, N. C.	5.60	
Mr. & Mrs. J. R. McNally, Elon College, N. C.	12.00	
Henderson church (Special) Henderson, N. C.	8.35	
Mt. Auburn Church, N. C., (Special)	48.11	82.21
Special Offerings		
H. T. Floyd, Elon College, N. C.	1.82	
Mrs. R. L. Ingram, Ingram, Va.	3.00	
Convention Pleasant Union Christian church, Lillington, N. C., Conference	12.51	17.33
Total for the week		$ 193.88
Grand Total		$ 3784.25

LETTERS

RFD, Berkeley, Va., July 2, 1917.

Dear Uncle Charley:—We are a class of boys and girls between nine and twelve years of age. We have 20 on roll. Our teacher has been telling and reading to us about the Orphanage and we have learned to love it. We have decided to deprive ourselves of some little unnecessary candy or pleasure, so as to have something with which to fill our little money barrel with that we pass around every Sunday after the usual offering has been taken. During May and June we have taken out of our Orphanage barrel two dollars ($2.00) so here it is, with love and best wishes. —Boys and Girls of Miss Irma Daughtry's Sunday school class of Rosemont Christian Church.

What a splendid class! I know you have a splendid teacher. What if every Sunday school teacher would tell their class about the Orphanage? And every class would sacrifice as you have they would get more joy out of life and we would be able to take some little boys and girls who are pleading with us to give them a home and shelter. We trust many teachers will adopt this bright idea.

"Uncle Charley"

Pleasant Grove, Va., July 6, 1917.

Dear Uncle Charley:—I thought that I would write as I promised you last Sunday. We enjoyed your visit over here. You must come again and tell us about the Orphanage. Enclosed you will find a dime for the Orphanage. I will close with best wishes.

Fannie Jones.

We give you a cordial welcome to our corner. Write to us each month. We enjoy the letters of the little cousins. "Uncle Charley."

Suffolk, Va., July 7, 1917

Dear Uncle Charley:—I did not write last month, so will send my dimes for June and July. With best wishes for you and all the children.

Alton L. Wagoner.

Always glad to hear from you. You help to keep our corner full of sunshine. Write often.

"Uncle Charley."

Walnut Cove, N. C., July 16, 1917.

Dear Uncle Charlie:—Enclosed you will find my dimes for June and July. Hope you and the little orphans are getting on fine.

Your little friend,
Hadie Marshall.

Glad to hear from you Hadie. We are getting on nicely and our little folks are well.

"Uncle Charley."

According to Mr. Sherwood Eddy's striking book, "Students of Asia," at the present time only three per cent. of the children of school age in China are receiving school education, as compared with ninety-eight per cent in Japan.

THE LITTLE "UPSIDE-DOWN BAT."

A bat is a queer little animal. He is no relation to the birds, belonging as he does to the mammals. Mammals are animals like the horse, cow, and sheep. Neither are his wings like those of a bird. Instead of feathery wings, the little "upside-down bat" has what are called flying membranes, or skins. His arms are long, ending in claws like thumbs; his legs are short. Between the arms and legs are stretched the wings.

When he is hanging by his feet, with his head down, the little bat folds his wings like an umbrella. He sleeps in this position all day. When night comes and he wishes to fly, open goes his umbrella, and away flies the little bat.

Bats sleep all winter. They hang by their feet from the beginning of cold weather until the coming of spring. Then their wings, or flying membranes, wrapped snugly around their wee bodies, serve as blankets to keep in the heat and to keep out the cold.

If a bat falls to the ground, he is nearly helpless. All he can do is to push himself along by his feet until he reaches a fence or tree. Then he climbs and climbs by his thumb and claws and feet until he gets a chance to turn himself upside down. Poor little bat can't fly until he is hanging by his feet with his head down. Then he can stretch his wings and feel perfectly at home.

If little Red Riding Hood ever saw a bat, probably the first thing she said was: "Our Friend Bat, what a big, big mouth you have!" The bat has a big mouth because he catches his food when he is flying through the night air. He opens is mouth wide, and in goes his dinner—moths, beetles, flies, and gnats. That is why they have sharp teeth, like needles.

Little "upside-down bat" has wonderful ears; he can hear flies walk and hear the tiniest soft-winged moth flying. His eyesight is poor; but he doesn't need to see well, because not only are his ears remarkable, but little bat has a way of feeling what is happening near When a moth flies his wings cause a movement of the air. You cannot feel that the air is moving, neither can I; but little "upside-down bat" knows from feeling exactly where the air was set in motion, and the next thing he is eating the moth for dinner. A bird couldn't do that; birds must see the insects upon which they hope to dine.

We think that the bat himself makes no noise; but that is our mistake, as the bat has a voice so fine and high-pitched that only a few human beings with sharp ears ever hear what he has to say.—*Churchman.*

Watch the date on your label and renew promptly.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

$2.00 per year in advance

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If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

LONG-LASSITER

At the home of the bride, near Sunbury, Gates County, N. C., the writer said the words to make forever happy. J. Paul Long and Beadie Williams Lassiter. The day was July 3, 1917. The home was beautifully decorated with potted plants. The groom's brother was best man. A sister of the bride's was maid of honor. Another sister presided at the organ. A darling little niece bore the ring in a lily bud. Many handsome and valuable gifts to the bride burdened a table in the library.

Hearts were merry and good cheer filled the home, though the rain poured in torrents outside. The groom in a high esteemed citizen of Hertford, N. C., and a man of large public affairs. The bride is one of Elon's honored students and the accomplished daughter of Allen P. Lassiter and Lucy Lassiter. They will spend ten days in Washington, D. C. They will be at home to their friends at Hertford, N. C. after July 15th. They have the best wishes of a host of friends.

B. F. BLACK.

OBITUARIES

JOHNSON

Carlton Owens Johnson, age two years and five months departed this life April 4, 1917. He was the beloved son of Mr. and Mrs. R. D. Johnson of Courtland, Va. The burial was made at the home of the grandmother, Mrs. S. W. Holland, near Holland, Va.

B. F. BLACK.

July 6, 1917.

FOGLEMAN

Sarah Siler Fogleman, wife of John A. Fogleman, died at the home of her son at Snow Camp, N. C., July 9, 1917, at the age of 80 years, 6 months, and 3 days. She was married to John A. Fogleman in Aug. 1858. To them were born six children, of whom William and Thomas and Mrs. P. D. Teague, survives her. She joined the M. E. Church in early life, but after marriage moved her membership to Pleasant Hill Christian church where she remained a worthy member until death. A good woman has passed away. Funeral and interment at Pleasant Hill, conducted by the writer.

JEREMIAH W. HOLT.

VAUGHAN

After three years of invalidism, Mrs. Sarah Vaughan, relict of the late Lawson Vaughan, departed this life on June 28, 1917, at her home in Franklin, Va., aged 82 years. She leaves three sons, L. W. Vaughan, of Franklin, Va., John and Percy of Florida, and two daughters, Misses Quintilla and Emma Vaughan who who remained in the home and lovingly ministered to the every need of their aged and enfeebled parent was was the object of their untiring love and devotion. Mrs. Vaughan was of an unusually bright and sunny disposition and vigorous in both mind and body until her affliction rendered her helpless. The funeral services were conducted at the home by the writer, assisted by Rev. Norfleet Gardner. The burial was at Union church, by the side of her husband.

C. H. ROWLAND

RESOLUTIONS OF RESPECT
TURNER

Whereas, our Heavenly Father has seen fit to remove from our midst our beloved and highly esteemed deacon, John T. Turner, of our church, to a more glorious life in the kingdom of heaven, be it resolved,

1. That Isle of Wight Christian church has lost one of its best, most loyal members whose devotion will not soon be forgotten.

2. That we bow in humble submission to Him who doeth all things well.

3. That we extend to his bereaved family our most heart-felt sympathy and commend them to the God of all Grace and Mercy.

4. That a copy of these resolutions be placed on our church record, one be sent to the family and one to the Christian Sun for publication.

MRS. R. F. WHITLEY
MRS. W. M. STEPHENS
MRS. M. T. WHITLEY
MRS. ELLA ROBERTS.
Committee.

HARRELL

Sallie Harrell, the wife of the late Jimmie Harrell, departed this life, June 24, 1917, at the age of seventy-two years. She was greatly afflicted in her last days. She was a faithful member of Holy Neck church. She leaves to mourn their loss, two sons, Ed. and Wilks Harrell, and six grandchildren.

The third Sunday in July, the writer will preach the funeral of her and her husband at Holy Neck church. The remains of Sister Harrell were buried at the family burying ground near Holland, Va.

MILTEER

Mrs. Mary Ann Milteer, was born March 14, 1834. Departed this life April 26, 1917, in her eighty-third year. She was the wife of William F. Milteer, who died in the year 1905. She leaves to mourn loss six children: Mrs G. T. Pierce, Lawtey, Fla., F. Preston Milteer, of Whaleyville, Va., Miss Emma Milteer, Mrs. B. R. Doughtie, Mrs. Beulah Ballard, of Holland, Va., and Mr. A. T. Milteer of Quitman, Ga. a large number of grand-children, and unnumbered friends.

A younger son died February 24, 1917. This loss to her, seemed to be a heavy blow. As she was very feeble. She had been a member of Cypress Chapel church for over sixty years. She was confined to her room for a number of years. Though feeble in body, she was ever bright and cheerful in mind and spirit. Loving hands attended to her each and every want. The funeral was conducted from her home in Holland, by her pastor, the writer, assisted by Dr. Lawless, the Baptist minister. The flowers were lovely and attested of the love and friendship of children and neighbors. She was laid to rest in the family plot on the old homestead. A mother in Israel is gone. Let us meet her in heaven.

B. F. BLACK.

July 6, 1917

DR. J. H. BROOKS

DENTIST

Foster Bldg. Burlington, N. C.

SUNDAY SCHOOL LESSON—JULY 22

BY A. L. HOOK

Semarcherib's Invasion of Judah
2 Kings 18: 13-19: 37

Golden Text: God is our refuge and strength, a very present help in trouble. Ps. 6: 1.

When God does get hold of a man He can trust He brings him before the people and shows what strength He has.

Hezekiah was making a splendid ruler. He was organizing the people of the southern kingdom in a body of strength. The northern kingdom did not heed the prophet's words. The wicked kings led them to ruin and downfall. Isaiah had a wonderful influence over the southern kingdom by citing this concrete example of disobedience to Jehovah.

The enemies had had an easy time invading the northern kingdom. They decided to invade the southern. Semacherib king of Assyria planned the invasion. He had been successful in humiliating many nations and had no doubt but what Judah and Jerusalem would be easy to invade and destroy.

A haughty, boastful spirit precedes a downfall. We are expecting a modern realization of the truth in the previous sentence in the not far distant future.

If the Israelites had had as much faith in God as Hezekiah they would have accepted His promises and would have taken possession of the land of Promise without waiting forty days or having to wait forty years. It was a bold act to tell Semacherib that he would not pay tribute to him. The army marching strong. Hezekiah weakened, sent money to buy off the enemy. Then he took the whole matter before God and Him to deliver His people. He prayed earnestly and believingly. The answer came. Isaiah sent Hezekiah word that his prayers had been heard and God would deliver Jerusalem from the hands of the enemy. One morning one hundred eighty-five thousand men of Semacherib's army lay lifeless without bloodshed.

Bryon says:

"For an angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed,
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved and for ever grew still."

C. E. TOPIC—JULY 22

BY A. L. HOOK

Applying he Golden Rule—Matt. 7: 7-1

After Christ's wonderful sermon on the mount, He reproved rash judgment. He gave a very strong hint that if we could not say anything good about our fellow citizen it would be the best plan to say nothing about him. Also that it is not within man's province to pass judgment upon another man. He cautioned the people to be saving, not to be wasteful.

Then we hear Him say "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you, for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7: 7-12.

A rule enunciated that has failed where it has been diligently applied. True it seems hard to carry out sometimes, those times are when the devil has a pull on you.

The members of the society would profit by giving their experience when they applied the Golden Rule.

How may individuals apply the Golden Rule?

When should the Golden Rule be applied?

What would be the result if nation applied the Golden Rule?

ABSOLUTELY FIREPROOF
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The Raleigh
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E. L. WESTON, Manager

WANTED: 3000 persons to pay their Subscriptions to The Christian Sun during 1917
RECEIVED 1273
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SOLD BY ALL LEADING DRUGGISTS

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Try our "Restwel" Mattress
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Prices and Terms Right.
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BURTNER FURNITURE CO.
BURLINGTON, N. C. and GREENSBORO, N C

Renew Your Health
At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring

Trade Mark Registered

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their ***wealthy*** patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the ***poor*** man who has not the money or the ***busy*** man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the ***utmost*** confidence in the Shivar Mineral Spring Water for to it I owe ***my*** Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them ***my friends*** for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for ***your*** benefit, and if ***you*** find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying ***my absolute confidence*** in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy,

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 9-T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name_____

P. O._____

Express Office_____

Please write distinctly.

Buena Vista, Va., Oct, 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M, D.

Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years, She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

THE CHRISTIAN SUN

FOUNDED 1844. THE OFFICIAL ORGAN OF THE SOUTHERN CHR[illegible]N CONVENTION

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State Library

HOME, SWEET HOME!

By JOHN HOWARD PAYNE

'MID pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home;
A charm from the sky seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere.
Home, Home, sweet, sweet Home!
There's no place like Home! there's no place like Home!

An exile from home, splendor dazzles in vain;
Oh, give me my lowly thatched cottage again!
The birds singing gayly, that came at my call,—
Give me them,—and the peace of mind, dearer than all!
Home, Home, sweet, sweet Home!
There's no place like Home! there's no place like Home!

How sweet 'tis to sit 'neath a fond father's smile,
And the care of a mother to soothe and beguile!
Let others delight mid new pleasures to roam,
But give me, oh, give me, the pleasures of home!
Home, Home, sweet, sweet Home!
There's no place like Home! there's no place like Home!

To thee I'll return, overburdened with care;
The heart's dearest solace will smile on me there;
No more from that cottage again will I roam;
Be it ever so humble, there's no place like home.
Home, Home, sweet, sweet Home!
There's no place like Home! there's no place like Home!

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

Editorial

Sin is sin. Don't smuggle it up by any other name.

* * *

The words *love* and *live* are more akin than in their looks.

* * *

Some men are wonderful in argument, but poor in the exercise of their faith.

* * *

Drink deep at the fountain of God. His source of love and joy is never short.

* * *

Love may begin in a hard heart, but the heart must become soft if love remains.

* * *

The life without prayer is a life without joy. It may have *pleasure*, but not *joy*.

* * *

"A chain is no stronger than its weakest link." See how this applies to your life.

* * *

How long will it take you to make a report of your stewardship when it is called for?

* * *

"Home, Sweet Home" will have a new meaning to some of our young men one of these days.

* * *

Christ did not leave the grave through a back door. He came *out* to show us that the way is open.

* * *

Don't write it "collection"—write it "offering", unless you know that it is really a collection instead of an offering.

* * *

The tree that roots deep grows healthy branches. The man who digs deep in the treasures of knowledge likewise grows.

* * *

How often do you pray? Make a mark on the calendar each time and see how much conversing you are doing with the Lord.

Don't let the boiler burst giving all your time to one particular part of the machinery. Don't lose sight of the church in your patriotism.

* * *

The minister who preaches a funeral must remember that his mission is not to eulogize—that is only a part of his task in preaching the gospel.

* * *

Children are keen critics, and so don't fool yourself into thinking that they will not know it if you fail to prepare your Sunday school lesson.

* * *

It is all right to endeavor to bring politics under the control of a religious influence, but many a good man has lost his influence in the attempt.

* * *

A minister should have some regard for the taste of the age in which he lives, and conform thereto in his preaching so long as such tastes are not faulty.

* * *

If your hearers fail to give attention or be interested, make some investigations before you criticize them. The cause may not be so far away as you think.

* * *

"The Lord giveth and the Lord taketh away; blessed be the name of the Lord" does not have the same meaning on every tombstone on which it is written.

* * *

Members of some churches never get any preaching after they become Christians. Let those of us who preach remember that Christian hearts come for comfort and encouragement and not always to hear the sinner rebuked.

* * *

A good sister sends us word that she considers it a good suggestion for those who have money to spend in pleasure seeking to spend it on some boy or girl who is not able to pay his or her way in school. The suggestion is timely and such giving will have its reward and bring a pleasure that money cannot buy in any other way.

* * *

JUDGES AS PREACHERS

There is a certain spirit that prevails in the judgeship of this country. This spirit we appreciate and do not hesitate to commend. It is the spirit of correction by advice as well as the exercise of the law. It is a very common thing for a judge to give a prisoner a little "lecture" on morals. Rarely do you read the proceedings of a court but that you do not see where some judge has delivered the message akin to the gospel of right and righteousness. The other day a solicitor told us that the judge with whom he associated did a great deal of good by taking advantage of the opportunity and giving a little wholesome advice. Purely and technically judges are to pass sentences upon the convicted, but this habit of lesson-giving is in place and commendable. May the practice continue!

CORA WILSON STEWART, PHILANTHROPIST

There is a philanthropy that is not measured in dollars—it is a philanthropy of deeds. And such is the character whose name we above mention. Who is Cora Wilson Stewart? Is she one of those who "picket" the White House and spread woman suffrage banners before Congress trying to force our law makers to yield to certain acts? No, by far! She does not "picket" the White House, but the hovel of the poor and ignorant. She is a woman of faith and works; of acts and deeds. She is the woman who has lighted learning's lamp in many quarters and caused floods of light to come in and light up the intellect of many a poor fellow who never knew the alphabet and the joy of reading and writing.

The "Moonlight schools"! You have heard of them, and Cora Wilson Stewart is their founder. In a recent number of *The Christian Herald,* Miss Stewart states the mission of these "moonlight schools." "The 'moonlight school' did not spring out of a theory," says Miss Stewart, "but grew out of a human need. It was established through the appeal of the illiterate themselves. When it started, it was assured of the patronage of three: the mother, whose daughter had gone 'out west'; the middle-aged man, who 'would give twenty years of his life if he could read and write'; and the boy who 'forgot his ballads before anybody came along to set 'em down.' These spoke for the world of illiterate mothers and men and song-inspired lads, when they told of the shame and burden of illiteracy, and expressed a burning desire to read and write."

Miss Stewart lives at Frankfort, Kentucky, and in ten years has made the flowers bloom in mental soil that had never been planted by a seed of book knowledge before. The "moonlight school" gathers the grown up men and women who know little or nothing of books and seeks to impart to them further knowledge. It seeks the man who does not know his letters and they are taught to him. He in turn makes words by his new "discovery." Soon he is writing his name, reading his papers, his Bible and becomes a "new" citizen.

Cora Wilson Stewart founded the "moonlight school." She founded an organization and promoted a movement that has made the "impossible possible" and broken the fetters of many a soul. If we were permitted to design the wording for her tomb stone it would be this:

CORA WILSON STEWART
who, by her great soul
kindled learning's lamp by an unselfish motive
FOR FIVE AND ONE-HALF MILLION ILLITERATES

* * *

EDITORIAL LETTER

The thoughts of this note are gathered far out from the clatter of the typewriter and the call of the telephone; out away from the humdrum of an office and the call for "more copy" by the printer. Out where I can count trees and birds instead of letters and postage stamps. And while I am out here roving around for a little rest and recreation after the day's work, I am reflecting over what I have done today. Tomorrow hundreds will read what I have written, and I am wondering what life it may cheer and brighten. Tomorrow the same daily grind is mine; I must hasten over these hills to gain physical strength for the task.

But I have enjoyed my work today. I enjoyed it yesterday; I know that tomorrow will bring me forth refreshed for another day's work for the Church, and that too, I shall enjoy. Who has had any sweeter letter than I have read today? It was not from my mother, but from some other man's mother. It was just a good letter written with a pencil and had no punctuation marks, but I knew when to stop the sentence, for the thought was complete. It was written on plain cheap paper, too, but it was a letter and more than a letter; it was a message of cheer and good wishes. It told me all about how much comfort and cheer—sunshine and hope— that THE CHRISTIAN SUN each week brings to her heart. I see those motherly lines now as they read: "When the quiet of the Sabbath afternoon finds husband and I in our little cottage by the road and the shadows of the day begin lengthen, it is a pleasure to get the dear old CHRISTIAN SUN and hear many voices of the Church speak to us. In this good paper of ours we find prayer, preaching, words of comfort. With it we bring before our door—right in the shade of the old oak of sixty winters—a real church service. God bless THE SUN, its Editor and all who help to make its pages shine." The others and others of a like nature come pouring into my office every day. I have never been so busy that I could not appreciate them. I know no tie so binding in my life's work as the tie of friendly relationship that I find around me in THE SUN Family. I have been a member of this Family for many years; I joined when only a lad. Fourteen months have quickly passed since this big hearty and wholesome family made me a useful son. I have been too busy during this time to seek out a measurable compensation for my work, and today—this very afternoon while shadows are falling and the sun hides beneath a curtain of gold—I see no increased bank account for the ten hours hard work done today. But if a man is worthy of his hire I believe that it will come to him, and with an unshaken faith and trust in the Church, I trust it all to Him Who guides, and to the hands and hearts of those whom I serve.

And now the cricket chirps and the songsters of the night begin. They have rested while I have worked. I must rest while they work. So I turn my footsteps back to the editorial sanctum where the mail of the day places me in touch with the world; where I read of the cannon's roar and the onward march of progress, of the destruction of life and the sob of many a mother, where the progress of the Kingdom finds its story told in more than a dozen exchanges to make the evening hours short and the call of bed time all too soon.

C. B. R.

THE CHALLENGE OF THE WAR TO FOREIGN MISSIONS

A Message to Mission Boards

The church at home and abroad is confronted by a challenge and an opportunity never exceeded. Some are counselling hesitation and even the curtailment of effort and offerings, upon the plea that the state should now command all the resources of men and of money.

Representing the mission organizations and forces of North America, the Committee of Reference and Counsel, through its officers, hereby appeals to the Christian missionary organizations and constituencies of America as well as to every individual disciple of Jesus Christ.

We recognize that the spirit of patriotism, calling for supreme sacrifice in the interest of righteousness and of country, must not be discouraged and that the cry of distressed humanity cannot be ignored. While some Missionary Boards are not contemplating special and untried undertakings or planning the erection of buildings not immediately necessary, we cannot escape from the conviction that this period of war, with all its exacting demands, may be the supreme hour for undertaking new and daring enterprises for Christ and the church.

We would call attention anew to the significant fact that the large missionary enterprises had their origin in times of the greatest national and international upheavals. The missionary societies of Great Britain were launched while Europe was rent asunder by the Napoleonic Wars and the first missionaries sent abroad from the United States began their work during the War of 1812. At the time of the American Civil War new foreign missionary organizations sprang into being and the old Boards experienced signal expansion. In the history of the church, widespread disorder and physical suffering and need have incited to greater devotion and sacrifice.

We are also face to face with the startling fact that the work of more than 2000 Teuton missionaries has become disrupted and is in danger of dissolution whereby some 700,000 followers of Christ in pagan lands may be left as sheep without a shepherd. This throws an immediate and enormous responsibility upon the Christians of England and North America to conserve the devotion and sacrifice which German missionaries have given to building up Christian communities and institutions. England is heroically assuming a large share of the burden; we of America must not hold back.

The Asiatic and African races are undergoing sweeping transformations in their thinking, their relations to the nations of the West, and in their religious conceptions. They have been fighting the white man's war shoulder to shoulder with Europeans and upon a plane of equality. Dependent people who are now sharing in this conflict cannot return to former positions of contented subjection.

China and Japan have held the balance of power in Eastern Asia constituting a new and significant relation to the Western nations. Already the Far East is seething with a new national and international life for which she is seeking a substantial religious foundation.

These conditions demand, while the situation is plastic, the concentration of the unifying forces of Christendom. Today the great majority of these people are more accessible, and even more eager for Christian instruction, than they have ever been before in all the history of modern missions. These conditions cannot be expected indefinitely to continue.

The foreign missionaries, with all their prestige, their institutions already established, and with their message of comfort, hope and regeneration, hold a position unique in history and pregnant with assurances of universal international good order and brotherhood and permanent peace for the world. Foreign missionaries can now render a genuine patriotic and national service, both to the country from which they come and the country in which they serve. Thoughtful people have come to realize, what men eminent in statecraft are beginning to affirm, that foreign missions have been an effective force for breaking down barriers between East and West. It is clear that foreign missionaries are true soldiers of the better order which is to bind the world together after the war. They are quite as important to America as her army or navy. By serving the world most effectively they also greatly serve the state.

We therefore call upon all who love their country, who long and pray for universal brotherhood and for an abiding peace among nations, who hope to see the principles taught by Jesus Christ become the principles underlying all human society and ruling the national life of the world, to regard no effort too exhausting and no sacrifice too great for the fullest vitalization of all missionary agencies and for the completest possible mobilization of the forces of the Christian church for redemption of the world.

To this end we implore sincere prayer and united intercession coupled with unstinted sacrificial giving.

On behalf of the Committee of Reference and Council.

(Signed)

JAMES L. BARTON, *Chm.*
WILLIAM I. CHAMBERLIN, *Vice-Chm.*
GEO. HEBER JONES, *Secretary.*

GOD'S LOVE REJECTED

You can make Christ worthless to you if you like. You can make God's love of no use to you in regard to the highest purposes which it contemplates and the deepest desires which it cherishes. "Whosoever believeth." What is th use of the fountain pulsing up through eternity in the deep heart of God? What is the use of the stream running broad and deep and life-giving—a pure river of water of life close by your feet? If you lock your lips, and will not put your pitcher in, you will die of thirst whilst the water is rippling past your dying body.—*Alexander Maclaren.*

THE PREACHER, "THE BAKER, THE CANDLESTICK MAKER"

The Lutheran, published at Lebanon, Pa., has compiled a table giving the comparative incomes of ministers and also those of a number of other workers. The figures are for clergymen outside of the larger cities.

Ministers

Denomination	Average Salary
Southern Baptist	$ 384
Disciples	526
United Brethren	547
Methodist Episcopal Church, South	681
Northern Baptist	683
Methodist Episcopal Church, North	741
Lutheran	744
Presbyterian, South	857
Congregational	880
Reformed Church	923
Presbyterian, North	977
Universalists	987
Protestant Episcopal	1,221

Trades

	Average Yearly Income
Workers in bakeries	$ 804
Railroad car-shop workers	907
Photo-engravers	1,087
Soapmakers	1,107
Fancy Boxmakers	1,145
Furnituremakers	1,194
Machine shop workers	1,257
Paint and varnish makers	1,441
Wall paper workers	1,508
Paper and pulp makers	1,813
Carpet and rug makers	1,825
Pencil makers	1,869
Moving picture men	1,913

One class is protected from overwork by an eight-hour law, but who ever heard of a minister's being protected by an eight- or ten- or twelve- hour law? The Lutheran makes the calculation that, on the basis of an eight-hour day, the minister, to do what he has to do, would require a year of 534 days instead of the normal one of 365. Of course, there are trifling ministers who fritter away their time, but trifling men are found in every calling. We are speaking of the conscientous minister who is conscious of the sense of tremendous responsibility resting upon his heart, and who is always ready, day or night, for service in the name of Christ.—*Baltimore Southern Methodist.*

AN EXCELLENT BOOK

Not for a long time have I read a book as direct, discriminating and stimulating as "The New Layman for the New Time," by William Allen Harper, LL. D., President of Elon College. Dr. Harper has written much, but this book excels all his other writings. He has a living joyful Christian experience, and out of its bubbling fountain has flowed this book, calculated to make other men long for a similar experience—long for a life of service. Then too the author has taken pains to acquaint himself with facts, to see some of the great Christian enterprises of the country in action, so that he speaks not as a theorist. His chapter headings are: The Layman in History, The Layman and the Minister, The Layman and the Church, The Layman and Evangelism, The Layman and Social Service. A thousand dollars spent in giving copies of the book to influential laymen would be a wise expenditure for some benevolent person in our brotherhood.

Try a few samples: "Men like Col. E. W. Halford, of the Laymen's Missionary Movement, unhesitatingly declare that the spirit of ecclesiasticism and sacerdotalism must be broken, or the church cannot go forward. The men of the Church vote for a social service program. The ecclesiastics disallow it. The ecclesiatics are heading off today the fulfillment of our Lord's prayer for His people—that they all may be one."

"Let it be said once for all that the layman of this age does not believe in class distinction nor respect them. He is a member of a spiritual democracy. The consciousness of his sovereignty is ever present with him."

"We are now beginning to see that the social order and the individual life must be regenerated together and that it is impossible for the highest type of individual Christian to thrive in an un-Christian social order."

"The laymen will not be much exercised over the doctrines of the Church. Occasionally now only such topics as 'Doctrinal Training, The Need of the Age' are discussed. Such teachings are listened to with impatience, if at all, and are never commended by the laymen."

"We cannot delegate our responsibility for the salvation of our brother to any one else. We cannot hire the minister to do it for us nor the professional evangelist. We must do it ourselves, or it will not be done."

"There is no doubt in the world that the churches today are as much frequented by men as in former times, and if they are not, the method of lament so dolefully indulged in by the calamity howlers will not fill the sanctuary. Men will not resort to a decadent institution, even if it does urge its divinity."

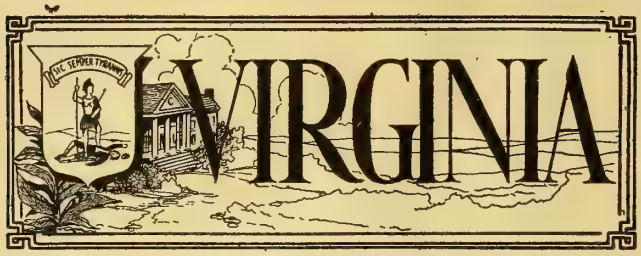
"Let the churches cease to vituperate the lodges, let them resolve never to caluminate them again, and let them institute a program of service befitting their principle of brotherhood and all will be well. Men will have to go to church, when the church sends them out to work."

The samples are selected at random, and fairly represent the challenging character of the book. A "spring tonic" does not possess half the stimulating qualities Dr. Harper has combined in these pages. They are good for ministers, they are good for laymen. I earnestly wish the book a large sale and wide reading.

M. T. MORRILL.

Dayton, Ohio

We need your renewal badly.



HELP SOMEBODY TODAY

Rev. J. Peters is Comissioner of Prohibition for Virginia. On a recent Sunday he spoke at the Temple and related a bit of history that may be of interest. I hope it may be an inspiration to some other pastor and church. He said that the Temple was the first church of any denomination in Virginia to give as much or more for missions abroad as it gave for its own pastor. His mother then lived in the city of Norfolk and knew the pastor and the church, though she was not a member of the Christian Church. She was greatly interested in the mission spirit it was showing. Dr. Peters was a young man then just entering the ministry in the Methodist Episcopal church and his mother was so impressed with the mission spirit at the Temple that she urged him to set before his life and churches the aim of at least as much for foreign missions as for the pastor's salary, as the Temple had done. Each year of his ministry saw that accomplished and with much feeling he gave the credit for the idea and inspiration to the Temple in which he was speaking.

Is your church an inspiration to other churches in missionary spirit and giving? Brother Pastor, Are you an inspiration to other ministers in this great work of the Kingdom? Brother Layman, are you helping to put your church in that class of churches that is saying "As much for others as for ourselves?" Are any missionaries going out from your churches, if not, why not? Is there any missionary on the field that has gone out from your Sunday school, Brother Superintendent? What did you talk about at your last Sunday school Convention? Did you have a real consideration of the big things of the kingdom, of furnishing men to the work of evangelization; did you have an earnest season of prayer that God would call out your finest sons and daughters into the far flung battle lines of the world? Did you plan that your Convention might send one of its best to the field white for the harvest? What did you really talk about anyway?

WARREN H. DENISON.

Norfolk.

The Virginia Valley Conference meets August 16. Bethlehem church is the place. Rev. W. T. Walters, D. D., Winchester, Virginia, is president. Rev. A. W. Andes, Harrisonburg, Virginia, is secretary and pastor of the church where the Conference is to meet.

A LETTER

The Federal Council of Churches, Washington, D. C.

Dear Sirs:—

I am a minister of the Christian (not Disciples) Church with no particular distinction except the charge of a city pastorate of four hundred constituency, and it may be of little consequence that I should speak concerning a matter weighing heavily on my heart. I hope, however, you will pardon me, if I take the liberty to suggest a work which might be undertaken by our Council.

The enclosed clipping is from The Expositor, published by F. M. Barton, of Cleveland, Ohio, a magazine with which I am sure you are thoroughly familiar. To read it sets forth my appeal. Our government is making the same mistake England has. Why should we? We are forcing men to work on the Sabbath with the penaltyof re-rating or "docking." I believe we are, thereby, injecting into our national life the very poison which brings defeat, if not by our enemy so formidable in the east, certainly national and individual life and character. Engaging in secular pursuits and thinking secular thoughts seven days to the week is spiritual suicide. The rulers of our country from the President down to the rural constable should regard the sanctity of our Lord's day. This is needful that we may give an account of our stewardship with joy. It is the strongest pillar of our Liberty which we nobly defend. It is the strongest bulwark in the defense of the righteousness we would establish in the world, and history has proven that to disobey the command brings destruction.

Of course, it is a needless waste of your and my time also to argue the point to you, but I am wondering if our Federal Council cannot have some force in pointing out to our rulers the great defeat awaiting us in our violations of our Lord's Day.

Hoping I have not seemed entirely out of place in presenting this message to you, and trusting you will pardon any intrusion I may have made upon your time, I beg to assure you, I am,

Yours obediently and respectfully,

H. E. ROUNTREE.

Portsmouth.

NOTES OF INTEREST

Germany is just four times larger than North Carolina and has challenged the world.

North Carolina spends an average of $5.27 each a year on the education of her white children—$2.02 on the colored child.

For the states of Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Kentucky, and Tennessee, this year's corn crop is estimated at 601,262,000 bushels, as compared with 495,236,000 bushels last year, showing an increase of 106,026,000 bushels, or 21 per cent.

Chips and Whittles

PRIMITIVE PERSONAL RESPONSIBILITY

Those first Christians were men and women who understood thoroughly their *personal responsibility* and the power of personal effort. Find, if you can, the appointment of a single "committee" in the Book of Acts. Seven men were indeed, designated to the work of dispensing charities to the poor; but that was done in order to release the others for personal labor in preaching the Word of Life. Very little is said about church organizations. Nothing was allowed to keep man from man; the individual believer from the individual sinner. Peter goes right after Cornelius; Phillip talks directly to the Eunuch; Aquilla and his wife have Apollos as their "Bible class;" and Dorcas is a "sewing society" in herself. Amid all the endless prattle about "work" and 'lay labor," is there not danger that each Christian will forget that he or she is the bearer of one *lamp?* And if that lamp be well filled, and its light be thrown on one sinner's path, more good will be accomplished than by a whole torchlight procession got up for parade. A crowd is often in the way when an individual is to be rescued. Christ led a deaf man out of the crowd when he wished to deal with him alone. Those early Christians did wonders for God and for a dying world. They accomplished it by the simple method, *"every man to his work."* Personal holiness made each one a *partner* with the invincible Jesus.—*T. L. Cuyler.*

THE PREACHERS SENT TO JAIL

It would ordinarily seem too bad to send a lot of inoffensive preachers to jail, as was done recently in North Dakota. But things are not always as they seem. Sometimes they are worse than they appear, and sometimes better. In his case, we are glad to state, they were better than would seem at first. There is a place in North Dakota called Devil's Lake. Not a very angelic name surely, but the place is not as bad as its name indicates. When the saloons were voted out of the place the jails ceased to be the abode of prisoners. Recently there was a state Sunday school convention held there and the places of entertainment became so limited it was necessary to convert the jail into a hotel, and then they sent the preachers there for entertainment. It was an un-usual experience, to be sure, but one relished by those gentlemen of the cloth. Prohibition has done some wonderful things for the country, "but this is the first time we have heard of it resulting in preachers being sent to jail." "It is not an uncommon things," says the "Amethyst," "for prohibition to render jails useless."—*Free Methodist.*

Watch your label and renew your subscription promptly.

RELIGIOUS DISSIPATION

It is well to remember that religious dissipation is about as deadly a kind of dissipation as one can indulge in. To stimulate religious emotion merely for the sake of stimulating it, with no thought or purpose that it should result in action and service in the interests of religion, in the world, is a fatal exercise rather than a helpful one. We hear much these days of an affliction commonly known as hardening of the arteries, in which the blood vessels lose a measure of their elasticity and nature tries to make up for the loss by the growth of an excessive amount of fibruous tissue. Perhaps the spiritual process may not be anologous, but there certainly is such a complaint as hardening of the spiritual arteries. It is brought about by over indulgence in religious emotion that prompts to nothing and leads to nothing beyond itself it is a deadly, and sometimes a fatal, disease. There is a remedy for it that seldom fails to be effective. If a man will persistently try to translate his religious emotions into work, he will never have spiritual arterial selerosis.—*The Christian Guardian.*

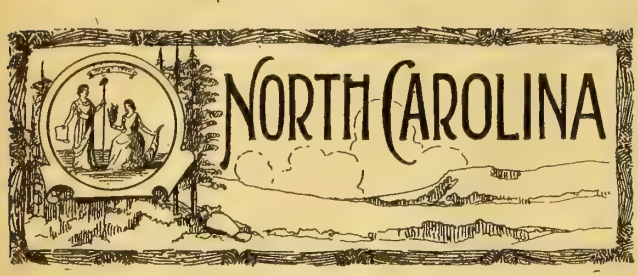
THE REALTY OF WAR

While it is doubtless impossible for us in this country to realize fully the awfulness of the war, now and then a truer glimpse is afforded by some one who has seen conditions at first hand. Last week Major Emory Pottle, of the American Ambulance service, recently returned from Verdun, spoke in this city and brought home to his auditors the frightful realities of the war and the spirit in which they are being met. Major Pottle began by telling of the Frenchman who had both of his arms torn off, and who, when being placed in the ambulance, had said, "I offered my life for France and all that she took was my arm."—*Exchange.*

THE TOP-HEAVY HIGHER CRITIC

A top-heavy "higher critic" is a man "wise in his own conceit," who lays hold of the Bible, stretches its vital, pulsing sentences, paragraphs, chapters, books upon his library table, dismembers, dissects, parses, analyzes, construes, misconstrues, perverts, disputes, reconstructs them; measures, weighs, smells, tastes them; applies every test he knows to confirm his prejudgments —but he does not know what the inspired writers say! He does not understand the Book. The written Word is arraigned before Herod, when to all his questioning "He answered him nothing." The Bible on the rack of the inquisitor who was to compel it to talk his Shibboleth gibberish, answers him nothing. It lets him do all the talking.—*Evangelical.*

We understand that Rev. S. B. Klapp is in Danville, Va., sick and unable to return home.



POINTED PARAGRAPHS
By P. T. Hines

On every hand there is constant change. Things which were taken as a matter of course in our boyhood no longer fill a place in modern life. The junk yards of the land are filled with machines that were once considered models of efficiency. Today a genius will revolutionize some form of industry and tomorrow his methods will have become antiquated.

Ten years ago, as a farm boy, I had never seen an automobile; but last year farmers bought more machines than any other class of men. My father reaped his grain with a hand cradle and bound it by hand; but a machine now reaps the grain from this same land altogether by mechanical means. Where a farmer once spent a day going about the neighborhood inviting other farmers to his wheat threshing, he now does the inviting in twenty minutes by telephone.

Mechanical genius is robbing country life of its drudgery and it is no longer a burdensome task to till the soil. More intelligent marketing is being practiced with a consequent increase in financial returns; farmers are learning that diversification means independence—that farming is a business as surely as any other profession and that the returns are in direct ratio to the application of scientific knowledge.

For what reason does the country boy or girl accept an inferior position in some city when they could be a leader in their native community? The answer is that better tilled farms have not meant larger and more abundant life. It is because more wealth has not meant more leisure and social recreation. It is because better houses have not made better homes!

In pioneers days, while neighbors were much scattered, they were drawn closely together in spirit. Their common perils and hardships made of them a brotherhood. If one man had a hard task to perform, it was the task of the neighborhood. The life and times made of the rural community one large family and though the social occasions were primitive, they were frequent. Life, instead of being dull, was filled with romance and adventure.

Christ came that we might have life and life more abundantly, and we must perceive that love and happiness, not wealth, are the objects of living. There must be injected into the life of farm boys and girls the spirit of play. Some place must be established where the people can meet together frequently for education, recreation, and the improvement of community life. What place is more fitting than the church? Upon what organization does this duty rest more heavily than the Sunday school?

Raleigh.

A FORWARD STEP

Note: The following report read before, and adopted by, the recent session of the Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Conference should prove interesting to CHRISTIAN SUN readers, and especially to the churches in that Conference.—EDITOR.

"Go ye therefore and teach all nations" is Christ's command to the Sunday schools as well as to any other enterprise of the church. The missionaries and the missionary supporters of tomorrow must be found in the Sunday schools of today. Children trained to support the missionary enterprise will not depart from it when they are old.

Every Sunday school should be a missionary society. Its aim should be to support a missionary in the foreign field. For each individual Sunday school to have such a worthy aim would seem rather high, and the aim would not be too high for the combined Sunday schools of the North Carolina and and Virginia Christian Conference.

Therefore, your superintendent of the missionary department recommends:

First, That the Sunday schools of the North Carolina and Virginia Christian Conference take the forward step in the support of a missionary in the foreign field.

Second, That this Convention appoint a committee to assess each school its proportional part of the total amount required to support said missionary.

Third, That each school pay its proportional part of the amount assessed in quarterly installments, and that the same be forwarded to the Treasurer, Mr. L. D. Rippey, Altamahaw, N. C., of this convention who in turn will forward it to Dr. M. T. Morrill, Mission Secretary, and shall be known as the Foreign Missionary Fund of the Sunday School and C. E. Convention of the North Carolina and Virginia Christian Conference.

Fourth, That the method by which this fund be raised be left with the pastors and superintendents of the local churches and Sunday schools represented in this Convention.

Fifth, That the missionary who shall go as a representative from this Convention visit each school within the bounds of the Convention before going to the foreign field.

Sixth, That this Convention have a sufficient number of photographs made of the chosen missionary and

presented to each school that contributes for the support of the missionary.

Seventh, That this movement be undertaken immediately, and that it be permanent.

(Signed) W. L. WELLS, *Supt. Missionary Dept.*

GREENSBORO

Two members were received into church fellowship a few Sundays ago. Our congregations are holding up well notwithstanding the warm weather, sickness and the fact that some of our people are out of the city on their vacation.

Our prayer meeting interest continues good. The average attendance is the best that I have seen. The Christian Endeavor is doing good work. We have added two new committees recently, the good literature and the pastor's aid. The city Christian Endeavor Union met with our society in its last meeting. An interesting program was rendered consisting of reports, special music, an address by Dr. Myers of the First Presbyterian church, and recitations by Miss Annie Laurie Wicker of Elon College. The first Christian church society was awarded the banner for the best report. This makes three times in succession, totaling nine months that we have held the banner. The social hour was much enjoyed. The recitations by Miss Wicker added much to the pleasure of the occasion. We have a class of nine Christian Endeavorers who have completed the C. E. Expert course, taken the examination and will receive certificates in a few days. We sent four delegates to the C. E. Convention which met some weeks ago in High Point.

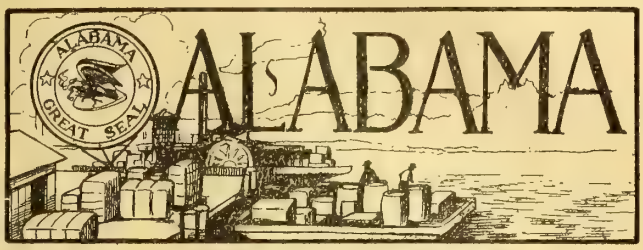
The Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Christian Conference met last week with Palm Street Christian church. Rev. H. Jennings Fleming was elected president and Rev. Howard Hardcastle, secretary.

The Ladies Aid and Missionary Society completed a beautiful souvenir quilt a few weeks ago which netted them about $50.00. It was not sold when completed, but given to the pastor and wife with words of appreciation and love. It is very much appreciated not only for its intrinsic worth, but also for the good will and love which prompted it.

The church and Sunday school are contemplating some improvements, such as painting the church building, the erection of Sunday school room, and a pastor's study. They hope to take up these and some other contemplated improvements at no distant day.

P. H. FLEMING.

"You are disappointed. Do you remember, if you lose heart about your work, that none of it is lost; that the good of every good deed remains, and breeds, and works on forever; and all that fails and is lost, is but the outside shell of the thing; which, perhaps, might have been better done, but better, or worse, has nothing to do with the real spiritual good which you have done to men's hearts, for which God will surely repay you in His own way, and time."—*Charles Kingsley.*



FROM BROTHER G. D. HUNT

I am trying to hold up the work at six churches this year, and under the pressure I feel that I am giving way. I shall, therefore, try to arrange for a vacation next year. If I can hold the work until Conference meets I shall be very grateful to God.

I have been preaching for 30 years and have never had a vacation or an easy job. But I realize now that I *must* take the vacation, but am not expecting the easy place.

My work seems to be doing fairly well, considering the war times and unsettled state of affairs. This has been a hard year on country church work in this part of the country, but I am hoping for some great meetings during the revival season. Our union revival will begin next Sunday at Wadley, Alabama. All the churches of the town will unite in this effort and we trust much good may be done.

Rev. H. W. Elder will help me some at New Hope, week following fourth Sunday. As yet I have no help arranged for at Pleasant Grove, week following fifth Sunday.

Revs. J. C. Knight and John Taylor will conduct a meeting at Corinth church during week following fifth Sunday. I will at the same time be in a meeting at Pleasant Grove church. First Sunday in August and week following, Rev. J. H. Hughes will be with me at Beulah church.

The second week in August I am expecting Rev. B. J. Earp to assist me at Antioch. Third week in same month I am expecting to be with Rev. H. W. Elder at Ambrose, Ga. Thus you see what idle time a preacher has who feels the responsibility of his Masters service.

It seems that our spiritual life needs the quickening powers of Holy Spirit now as never before. I sometimes feel that the church has drifted into cold formality rather than into warm spirituality.

I am hoping that our hearts may be warmed by the influence of the Holy Spirit during the revival season.

G. D. HUNT.

Wadley.

"The maelstrom attracts more notice than the quiet fountain, a comet draws more attention than the steady star but it is better to be the fountain than the maelstrom and star than comet, following out the sphere and orbit of quiet usefulness in which God places us."—*Dr. John Hall*

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President .....Franklin, Va.
Mrs. A. T. Banks, Vice-President .....Henderson, N. C.
Mrs. W. H. Carroll, Secretary .....Burlinton, N. C.
Mrs. W. T. Walters, Treasurer .....Winchester, Va.
Mrs. W. A. Harper, Corresponding Sect'y ..Elon College, N. C.
Mrs. W. V. Leathers, Supt. Y. P. Soc. .....Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes ..Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll .....Greensboro, N. C.

REPORT FOR THIRD QUARTER NORTH CAROLINA AND VIRGINIA CONFERENCE WOMAN'S BOAD

Pleasant Grove—Regular dues, $7.50; Willing Workers, $1.00; Total, $8.50.

Elon College—Regular dues, $7.30; Willing Workers, $7.40; special $17.48; Total, $32.18.

Greensboro—Regular dues, $5.70; Special, $15.00; Total, $20.70.

Ingram, Va.—Regular dues, $3.00; Total, $3.00.

Grand total, $64.38.

MRS. L. M. CLYMER, *Treas.*

Greensboro, N.C.

FORGETFULNESS OF SELF

Not when we are determined, come what may, to have a pleasant and a happy life; not then, as the reward of that insistence, does God bestow the music of the heart. He gives it when there is forgetfulness of self, and the struggle to be true to what is highest, though the morning break without a glimpse of blue and the path be through the valley of the shadow. The one sure way to miss the gift of happiness is to rise early and sit up late for it. To be bent at every cost on a good time is the sure harbinger of dreary days. It is when we have the courage to forget all that and to lift up our hearts to do the will of God that, like a swallow flashing from the eaves, happiness glances out with glad surprise.—*G. H. Morrison.*

A CHILD'S MORNING PRAYER

I thank Thee Lord, for having kept,
My soul and body while I slept.
I pray Thee Lord that through this day
In all I do and think and say—
I may be kept from harm and sin
And made both pure and good within.

—*Author Unknown.*

HOUSEHOLD FURNITURE FOR SALE

The household and kitchen furniture of the late W. S. Tate property at Elon College, N. C., is offered at private sale beginning Saturday, July 21 and continuing three weeks, until August 11, 1917. Apply to Miss Mamie Tate, Elon College, N. C.

NOTES AND PERSONALS

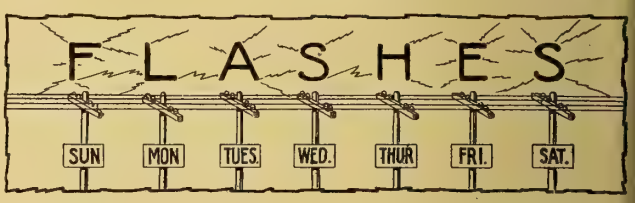
As we go to press this (Monday) morning the Sunday School and Christian Endeavor matter has not reached us.

The Editor of THE CHRISTIAN SUN is in the list of those drafted for military service. The number 305 will always look suspicious to him hereafter.

Prof. E. Oscar Randolph of the Elon College faculty has been honored by Defiance College in the conferring upon him of the Lit. D. degree. Defiance has honored herself in honoring Prof. Randolph.

Rev. L. I. Cox, Mission Secretary of the North Carolina and Virginia Conference will fill the following appointments next Sunday: Greensboro 11 A. M., Pleasant Ridge 3:00 P. M., and Palm Street at 7:30 P. M.

Rev. W. B. Fuller has been called into the Y. M. C. A. service and leaves this week for training. He is to sail for France in a few months. Rev. D. F. Parsons of the Eastern Virginia Conference has also accepted work in the army Y. M. C. A.



July 15—Thirty-two army cantonments will bear the names of that many military heroes. The press of Paris hails the downfall of Chancellor Bethmann-Hollweg with varying emotions.

July 16—The German press accuses the ex-chancellor of playing double with America, says war would have been averted had the submarine policy been better managed.

July 17—Sixteen suffragists take sixty days in jail for blocking traffic in front of White House. (Later. After spending two days in prison, pardon by President Wilson.)

July 18—Downpour of rain caused the rioting in Petrograd to stop.

July 19—The new German Chancellor declares that the U-Boat campaign is a lawful measure and the only way to end the war.

July 20—The men who are to swell the United States army were drawn by selective draft in Washington today.

July 21—A bill to control the food supply of the nation passed the Senate today 81 to 6. A bill for the expenditure of $640,000,000 in building 22,000 airplanes and securing men to operate them also passed.

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges, Southern Christian Convention

CONDUCTED BY W. A. HARPER, Chairman

MOTTO: Christian Character First and Always in Education

THE WAR MESSAGE OF THE AMERICAN COLLEGES AND UNIVERSITIES

In the supreme crisis that confronts the Nation the colleges and universities of America have the single-minded thought and desire to summon to the country's service every resource at their command, to offer to the Nation their full strength without reservation, and to consecrate their every power to the high task of securing for all mankind those ideas and ideals that gave them birth and out of which have grown their most precious principles is respectfully suggested.
traditions.

In order that such service may be most intelligently developed and applied, the following declaration of

Statement of Principles

We therefore believe, first, that all young men below the age of liability to the selective draft and those not recommended for special service, who can avail themselves of the opportunities offered by our colleges, should be urged so to do in order that they may be able to render the most effective service, both during the full period of the war and in the trying times which will follow its close.

We believe, second, that all colleges and universities should so modify their calendars and curricula as will most fully subserve the present needs of the Nation and utilize most profitably the time of the students and the insitutional plant, force, and equipment. With this end in view, we suggest that, as an emergency measure, the colleges consider the advisability of dividing the college year into four quarters of approximately 12 weeks each, and that, where necessary, courses be repeated at least once a year so that the college course may be best adapted to the needs of food production.

We believe, third, that in view of the supreme importance of applied science in the present war, students pursuing technical courses, such as medicine, agriculture, and engineering, are rendering, or are to render, through the continuance of their training, services more valuable and efficient than if they were to enroll in military or naval service at once.

We believe, fourth, that the Government should provide or encourage military training for all young men in college by retired officers of the Army and National Guard or by other persons competent to give military instruction, and that the colleges should include as a part of their course of study, teaching in military science, in accordance with the provisions of the national defense act of June, 1916.

We believe, fifth, that the Bureau of Education of the Department of the Interior and the States Relations Service of the Department of Agriculture, with the cooperation of the committee on science, engineering, and education of the advisory commission of the Council of National Defense, should be the medium of communication between the Federal departments and the higher educational institutions of the country.

Resolutions Recommended for Adoption

1. **Resolved,** That we request the advisory commission to recommend to the Council of National Defense that it approve the plan of developing and issuing at once through the Bureau of Education of the Department of the Interior and the States Relations Service of the Department of Agriculture, with the advice of the education section of the committee on science, engineering, and education of the advisory commission of the Council of National Defense, a statement of a comprehensive policy of cooperation between the Government and the universities, colleges, and other schools which will make for the most effective use of these institutions throughout the duration of the war. The statement should be accompanied by suggestions to be as explicit as possible in regard to—

1. The plans of the Government in all its departments for the prosecution of the war, so far as they concern the colleges and universities.

2. The best methods developed by the educational institutions of the allied countries to meet war conditions.

3. The ways in which the educational institutions of the country can best organize to fulfill the needs of the Government.

II. **Resolved,** That we request the advisory commission to recommend to the Council of National Defense that it approve a plan whereby the Bureau of Education of the Department of the Interior shall, after consultation with Federal departments and educational officers throughout the country, keep the educational institutions informed of the needs for technical, military, and general training which the schools and colleges may wisely undertake to fulfill and that the States Relations Service of the Department of Agriculture take similar action as regards agricultural needs. Both these actions to be taken in consultation with the education section of the committee on science, engineering, and education.

III. **Resolved,** That we request the advisory commission to recommend to the Council of National Defense that it request the Bureau of Education of the Department of Agriculture to bring together from time to time, as may seem expedient, groups of educational officers with the committee on education of the advisory commission for the consideration of the best methods of maintaing, adjusting, and strengthening the educational system of the country in order to meet the emergencies of the war and to plan for the period following the war.

IV. **Resolved,** That nothing in these resolutions shall be construed as advising any change in the legal or administrative relations existing between the Department of Agriculture and the agricultural colleges.

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Our financial report this week is very encouraging and it makes us happy to have our friends and Sunday schools to stand by us so loyally.

The Suffolk Sunday school mailed us a check for $100.00 as a special offering and Mr. Jas. N. Williamson, Jr., Burlington, N. C., mailed us a check for $50.00 to help us in the work. This runs our Special offerings up to $4,270.76.

We were working so hard on this undertaking that we run passed the goal we had set. There are quite a number of Sunday schools to hear from yet.

The Mt. Auburn church mailed us a check for $11.00 amount colleceted on special pledges when we were there. This makes a total of $24.61 as general collection and $34.50 as special collection from that church as collected and pledged the Sunday that we were there

We also received a check from the Sunday school and Christian Endeavor Convention at Pleasant Union Christian Church for $5.85 as balance on collection from the Convention. This makes a total of $18.36 as the offering from this Convention.

The night we visited the Henderson church we had the very great pleasure of spending the night with our old friend, Mr. J. W. Lashley, and enjoyed our visit very much. Mr. Lashley was the superintendent of my Sunday school for a number of years and it was a pleasure to spend a few hours with him and his kind family and talk about the days gone by.

We have quite a number of empty glass fruit jars in quarts and half gallons and if any of our good sisters would like to fill some for us we would be glad to ship you any number you may wish. Just write us a card and state the number you want.

We are very grateful to Mrs. J. E. Hall, Great Bridge, Va., for one pair of nice white shoes for one of the girls.

We are glad to say that our offerings have been enough since last November to pay all bills made since that time and we have not increased our indebtedness at all. We want to keep the income up to the point where we can continue to do this and at the same time lay aside a fund to add to our Thanksgiving offering this fall and pay half of our Bonded debt of $6000.00 the first of January 1918.

I told you last week we had something to tell you in this letter that would be interesing o you. Here it is:

We must raise for the Thanksgiving offering this fall the sum of $4000.00. Can we do it? Let your answer be YES.

Begin now to make your plans for the largest offering in the history of this institution for a Thanksgiving offering. Let us see how much we can do and not how little. Let everybody get busy and keep busy till we pass the goal.

CHAS. D. JOHNSTON, *Supt*

Report for July 25, 1917

Amount brought forward		$ 3,784.25
Margie Booker's Association		
Margie Booker		1.00
Monthly Sunday School Offerings		
Palm Street S. S., Greensboro, N. C.	$ 2.00	
High Point S. S., High Point, N. C.	1.00	
Mt. Bethel Sunday school, N. C.	1.00	
Burton's Grove S. S., Va., May, June & July	3.00	
Wadley Sunday school, Ala.	1.19	
Old Zion Sunday school, Va.	1.00	
Sanford Sunday school, N. C., Two months	6.30	
Wake Chapel Sunday school, N. C.	5.00	
Bethlehem Sunday school, N. C.	1.00	
Linville Sunday school, Va.	1.00	
Good Hope Sunday school, N. C.	1.00	
Antioch Sunday school, Va.	1.00	
Damascus S. S., Orange Co., N. C.	1.00	
Timber Ridge Sunday school, Va.	1.50	
Hine's Chapel Sunday school, N. C.	1.00	
Berea Sunday school, N. C.	1.80	
Rose Hill Sunday school, Columbus, Ga.	5.00	
Auburn Sunday school, Auburn, N. C.	4.00	
Longs Chapel Sunday school, N. C.	1.12	39.91
"Aunt Quilley's Band"		
Aunt Quilley		1.00
Special Easter Offerings		
Balance on collection S. S. and C. E. Convention Pleasant Union Church, N. C.		$ 5.85
J. B. Roberson, Graham, N. C.	5.00	
Special collection, Mt. Auburn Church, N. C.	11.00	
A Friend, High Point, N. C.	.25	
Suffolk Church, Suffolk, Va.	100.00	
Jas. N. Williamson, Burlington, N. C.	5.00	177.10
Miscellaneous Offerings		
Cash sale of pigs	$ 8.00	
Cash sale of pigs	10.00	
L. I. Fields, on support of children	10.00	
H. J. Pritchett, cash	1.00	29.00
Total for the week		$ 248.01
Grand Total		$ 4,032.26

LETTERS

Dear Uncle Charley:—Here comes Aunt Quilley again for her place in the band. I have not walked a step in fourteen months, but I love the orphans and want to help them a little. I have nineteen children. They are my sons-in-law, sons of my own daughters-in-law

and my own daughters. I will send you a penny for each of them. I have forty-eight grand children, so I am sending a penny for each of them. I am sending five cents for each of my four great grand children, and twenty nine cents for me and my husband.

Come on all you that have joined the "Aunt Quilley Band" and bring your offerings so that we may make a good showing. It will make Uncle Charley feel glad to see our band helping him in his work. I am so glad we have him at the head of this institution for I feel that he is the right man at the right place. Let us pray for his success and help him with our means which may be meager.

May God bless Uncle Charley and all of the band and all of the orphans is my prayer. Please find enclosed check for one dollar.

"AUNT QUILLEY."

Colon, N. C., July 16, 1917.

Dear Supt:—Am sending a one dollar ($1.00) check for the orphanage. Hope all my members are doing well.

Yours very truly,
Margie E. Booker.

THE WAYSIDE INN

I halted at a pleasant inn,
As I my way was wending;
A golden apple was the sign,
From knotty bough depending.

Mine host—it was an apple tree—
He smilingly received me,
And spread his choicest, sweetest fruit
To strengthen and relieve me.

Full many a feathered guest
Came through his branches springing;
They hopped and flew from spray to spray
Their notes of gladness singing.

Beneath his shade I laid me down,
And slumber sweet possessed me;
The soft wind blowing through the leaves
With whispers low caressed me.

And when I rose and would have paid
My host so open-hearted,
He only shook his lofty head,
I blessed him and departed.

—*Selected.*

LOVIE'S OFFERING

Nine little maids sat in a row; but ten pairs of short legs and tiny slippered feet protruded from the long bench in the far corner of the big Sunday school room; for, in addition to the members of the infant class, there was Goldilocks, Lovie Lee's doll, which she took with her wherever she went. The little girl's chubby arms held the flaxen-haired, staring eyed baby in the close embrace of tender mother love.

The morning lesson was over; and Mr. Ned, the big superintendent, whom every little girl and every little boy in the whole Sunday school loved, was addressing the assembled teachers and pupils. Sometimes Lovie understood very little of what the big men said from the high rostrum; but she always listened quite closely when Mr. Ned spoke, for he overlooked the grown folks and addressed himself straight to the little children.

Suddenly there were tears trickling down Lovie's ruddy cheeks onto her lace frock. O, Mr. Ned was telling such a touching story about a little girl who hadn't any doll at all nor any mamma or papa to get her one. Lovie tightened her embrace and kissed Goldilocks many times, while the big man was speaking. O, they were such tender kisses, for they were the kisses of farewell. Never was doll loved as Goldilocks; but there were Peg and Dimples and Paulina still left at home, and the poor little orphan girl hadn't any doll in the world.

It was a supreme sacrifice; but tenderly sympathetic Lovie bounced lightly from the long bench and hastened across the wide room to where the speaker stood. "Please, Mr. Ned," she said in such a clear resolute voice that everybody in the room heard, "I want you to take Goldilocks to the po' lil' girl that hasn't any dolly."

" A little child shall lead them,' " Mr. Ned quoted gently as he accepted the offering.

Following the wee maid's example, the grown folks came forward with their offerings. Thus the little orphan not only got a doll through Lovie's generosity, but was amply provided for in other things.—*Medicus Ransom.*

The VANDERBILT HOTEL
THIRTY FOURTH STREET EAST AT PARK AVENUE
NEW YORK CITY
AN HOTEL DESIGNED TO APPEAL
TO THE CONSERVATIVE
THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

$2.00 per year in advance

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The change of your label is your receipt for money. Written receipts sent upon request.

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If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

BOYD-VUNCANNON

A beautiful wedding of interest to a great number of people in the state was solemnized July the tenth at seven-thirty p. m. when Miss Callie May Vuncannon became the wife of Mr. R. C. Boyd. Yielding to the preference of the young couple to dispense with the formality of having attendants, the wedding was a quiet one. A large number of friends, some from Greensboro and other near-by places, witnessed the ceremony, immediately after which Mr. and Mrs. Boyd left for Atlanta and Chattanooga. At the later place they expect to attend the session of the Southern Christian Endeavor Convention.

Mrs. Boyd is the attractive and popular daughter of Mr. and Mrs. C. A. Vuncannon, of 823 West Green St. High Point. She is a worthy Christian young lady of admirable qualities and has a large number of friends. Mr. Boyd was reared in the eastern part of the state, but for four or five years has had his place of residence in High Point. Mr Boyd is one of the State's most promising religious workers, is now president of the State Christian Endeavor Union and is one of the most loyal worker's in that organization.

Within a few days they expect to be back in High Point where they will make their home. They are both members of the Christian church and we appreciate their many efforts in behalf of the success of the cause there. May God richly bless them!

H. SHELTON SMITH.

OBITUARIES

TRUITT

Departed this life July 7, 1917, at his home in Greensboro, N. C., John Washington Truitt in his 76th year. His wife and four children survive him. Two children preceded him to the spirit land. In early life he confessed Christ and united with the church. He was actively associated with the First Christian church of Greensboro from its beginning. He was its senior and honored deacon. During his sickness he was patient and trustful and when the end came he fell asleep in the hope of a blissful immortality. The funeral service from the church was largely attended. His body was laid to rest in Green Hill cemetery. In his death the church has lost a faithful member, the home a devoted husband and father, and the community a good citizen.

P. H. FLEMING.

STRADER

J. C. Strader, was born August 30, 1844, and died July 7, 1917, aged 72 years, 9 months, and 8 days. He was a great sufferer for several months before his death, but was very patient through it all, and died happy. Brother Strader had been a faithful member of Mt. Bethel Christian church for many years. Funeral and interment at Flat Rock M. P. church, conducted by his pastor, the writer.

L. I. COX.

MATKINS

Joseph Tinnen Matkins, was born October 25, 1851, aged 65 years, 8 months, and 10 days. He was united in marriage to Ella Faucette December 15, 1881; they having lived happily together for more than 35 years. One little boy was born to this happy union, but God took it in infancy. Brother Matkins consecrated his life to the service of God more than twenty-five years ago, and has been true and faithful ever since. He was a steward in the M. E. church at Lowe's for several years, but for more than two years he has been an honored deacon in the Christian church of Reidsville. For many years, Bro. Matkins lived in the triumph of a living faith, and though no one was present when the end came, save Jesus and the angels, we have no doubt as to him being a welcome guest at the portals of the Eternal City, and is now enjoying the sweet association of Heaven. He leaves a devoted companion, one brother, a number of relatives and a large circle of friends to mourn their loss. A good man has been taken from us. The funeral services were conducted from the First Christian church, July 10, by the pastor, Rev. L. I. Cox, assisted by the pastors of the other local churches. Interment was made at Lowe's church cemetery.

L. I. COX

WHAT A PITY!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to it normal health. 50 cents a box. From druggists or by mail from

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DISEASES OF STOMACH AND INTESTINES

Diagnosis and Treatment of Pellagra

A BIT OF FUN

A small but very black negro was standing very erect at once side of the door of a house where a negro had just died. The services were about to begin, when the negro clergyman appeared at the door and said to the little fellow: "The services are about to begin. Aren't you coming inside?" "I would if I could," said the small boy, "but you see, I'se de crape."

Lucky Choice

"I'll tell you, old man, Angy is a bright girl. She's brains enough for two."

"Then she's the very girl for you, my boy."

Nervous

He—You don't know how nervous I was when I proposed to you.

She—And you don't know how nervous I was until you did so.—*Chicago Herald.*

Telegram

"Agnes died this evening at three o'clock. Will bring corpse in on morning train. Funeral at eleven o'clock. Have two gallons of ice cream and a crate of ale at Wall Street church."—(*Signed*): *John.*

The Bumble-Bee

One day I saw a bumble-bee on a rose,
And as I stood admiring, he stung me on the nose.
My nose in pain it swelled so large it looked like a potato,
So daddy said; but mother thought 'twas more like a tomato.
And now, dear children, this advice I hope you'll take from me,
That when you see a bumble-bee, just let that bumble be.

Dangerous

"He says I am the only girl he has ever loved."

"I'd beware of him."

"Why?"

"I think it dangerous to tie up for life with a man who takes the first thing that comes along."—*Detroit Free Press.*

GIVE GOD THE BEST

This is a touching story a missionary tells of a Hindoo mother who had two children, one of them blind. The mother said her god was angry, and must be appeased or something worse would come to pass.

One day the missionary returned and the little bed had but one child in it. The mother had thrown the other into the Ganges.

"And you cast away the one with the good eyes?"

"Oh, yes," she said, "my god must have the best."

Alas! alas! the poor mother had a true doctrine, but she had put it to bad use. Let us try to give God the best. Too long already have we put Him off with the drippings from life's overful cup.—*Record.*

A CITIZEN OF HEAVEN

A Christian does not turn his back upon the fine things of this world, because he has no natural capacity to enjoy them, no taste for them, but because the Holy Spirit has shown him greater and better things. He wants flowers that will never fade; he wants something that a man can take wih him to another world. He is like a man who has had notice to quit his house, and having secured a new one, he is not anxious to repair, much less to embellish and beautify the old one; his thoughts are upon the removal. If you hear him converse, it is upon the house to which he is going. Thither he sends his goods, and thus he declares plainly what he is seeking. —*From "My Mother's Scrap Book".*

RESTORE THAT BEAUTY

So many people have simply lost their beauty of face and hands because of some skin trouble which could have been so easily avoided by using Tetterine. This is a fragrant salve sold in 50 cent boxes. It is the best known remedy for skin disease. Sold by druggists or by mail from Shuptrine Company, Savannah, Ga

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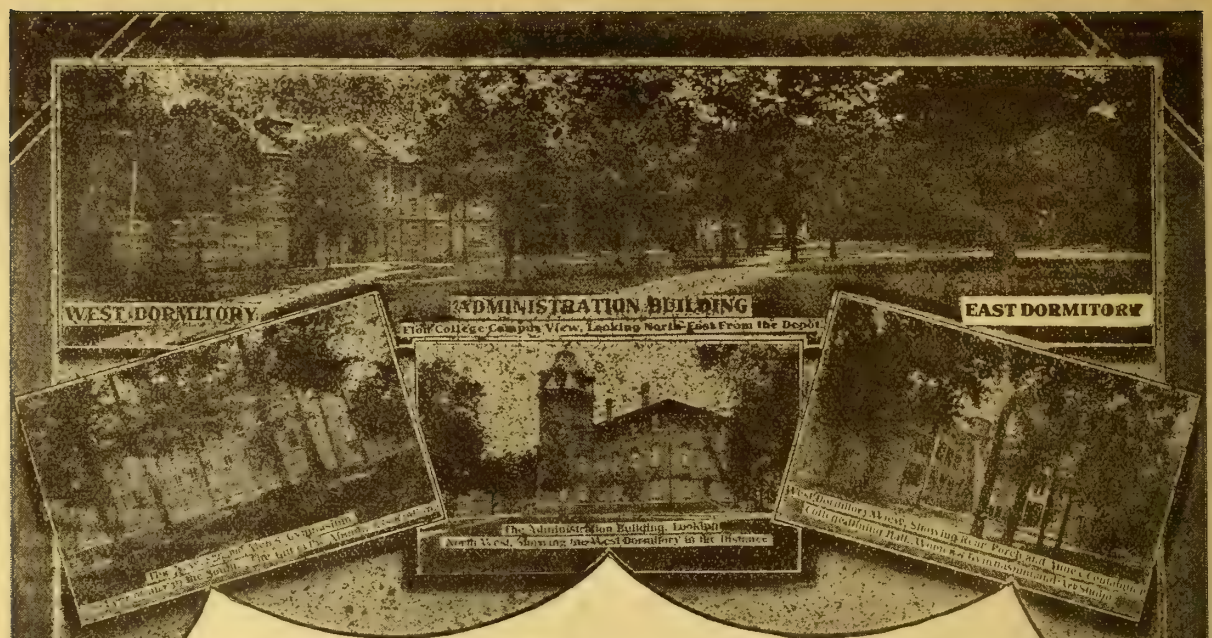

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For Both Men and Women

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For a quarter century Elon College has rendered the best families of the South a paragon service in providing young men and young women with the best mental, moral and physical training under positive Christian influences, tho entirely free from sectarianism.

Karl Lehman, of Boston, testifies that "of all the Colleges I have visited as International Field Secretary of Christian Endeavor during six years, the spirit of Elon College appeals to me as *most genuinelu Christian.*" Elon College is situated in the delightful hill country, a section unsurpassed for beauty, with a climate far-famed for its healthfulness. There is no medical fee, for there is no necessity for it. Its campus, comprising twenty-five acres of native oak and hickory, shrubbery, winding walks and driveways, is one of the most beautiful in the South and, with its two unsurpassed gymnasia, provides abundant opportunity for recreation and relaxation.

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The Faculty consists of twenty-one specialists; men and women selected not only for their superior teaching ability, but also for their exemplary character and manners.

The student body numbers nearly four hundred and comes from thirteen states.

The lowest Rates in the South, only $131 to $191 per College session of ten months. Fall Term always opens the first Wednesday in September. For full descriptive catalogue and view-book, address

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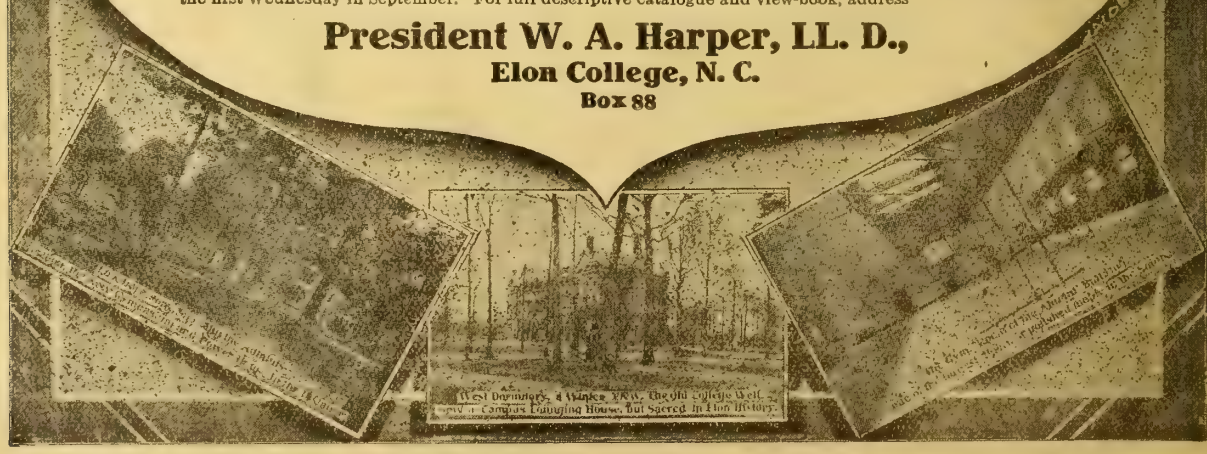


THE CHRISTIAN SUN

FOUNDED 1844. THE OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

Vol. LXIX Elon College, N. C., Wednesday, August 1, 1917 No. 30

State Library

DIVINE POSSIBILITIES

By H. C. G. MOULE

I DARE say that—*it is possible,* for those who really are willing to reckon on the power of the Lord for keeping and victory, to lead a life in which His promises are taken as they stand and are found True.

It is possible to cast all our care upon Him daily and to enjoy deep peace in doing it.

It is possible to have the thoughts and imaginations of our hearts purified, in the deepest meaning of the word, through faith.

It is possible to see the will of God in everything, and to receive it, not with sighing, but with singing.

It is possible, by taking complete refuge in divine power, to become strong through and through; and, where previously our greatest weakness lay, to find that the things which formerly upset all our resolves to be patient or pure or humble, furnish to-day an opportunity—through Him who loved us, and works in us an agreement with His will and a blessed sense of His presence and His power—to make sin powerless.

These things are *divine possibilities,* and because they are His work, the true experience of them will always cause us to bow lower at His feet and learn to thirst and long for more. We cannot possibly be satisfied with anything less than—each day, each hour, each moment, in Christ, through the power of the Holy Spirit—*To Walk With God.*

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

Editorial

RAINSTORM CHURCHES

Is your church—your local church—a rainstorm kind? Does it get enthusiastic at times and "just pour down" and again do very little for a long time? There are churches that remind us of this condition. They are the hare in the hare and tortoise race. You know which one won out in that game.

* * *

THE MINISTRY AS A PROFESSION

There are those who consider the ministry as a profession. This is not along our line of thinking and in our convictions. The true ministry cannot be commercialized, and the man who enters the sacred desk of his own choice, does so at the expense of Christianity and his own welfare.

* * *

AFTER THE MEETING—WHAT?

This is revival season. Much effort is put forth durnig this season to get the unsaved saved; the sinner to become a Christian. This has its place, but after a man has accepted Christ he needs some attention and encouragement then. Here is what we mean to say: Do some *personal* work after the revival.

* * *

CHURCH MEMBERS AND WIND MILLS

Some church members remind us of a wind mill. If the breeze goes to suit them they work all right and if the wind fails to blow their way they stand still. It takes religion to follow the other man's plans and help him when your plans are not recognized. Selfishness is a monster. Stop some day long enough to take inventory of yourself and see how much you have.

* * *

CHURCH PATRIOTISM

We hear so much about patriotism these days. There are different kinds of patriotism—church patriotism for instance. And this we urge now. In times of war the church and her enterprises should be the last to suffer. Be patriotic enough to pay your pastor the same; the same for missions, education, and by all means be loyal to your church paper. Church papers have a hard time anyway. Be patriotic to the Church.

* * *

MENTAL HOOKWORM

We hear a great deal about hookworm these days. There is such a disease no doubt. It causes the patient to look pale and be inactive. There is another kind of hookworm—mental hookworm. There are many persons afflicted with this disease, too. There are avenues of education on every hand but so few appropriate all that they have access to. Then those who have gone forward with educational progress soon stop and never grow anymore. There are teachers who have not read a book on teaching in a year. There are pastors who have not read a book in six months. There are college graduates who have not read two books since their gradation. Mental stagnation, mental hookworm, if you please!

* * *

AN EDUCATED MINISTRY

We feel and see the need of a better educated ministry All too long have we been too slack in our requirements. There are too many of our young men entering the ministry without any preparation. What is the consequence? They flourish for a while and soon drop behind. There are a number of ordained minisers in our directory now who do not even report to their Conference. There are more than fifteen such cases in the Southern Christian Convention. They do not even take their Church paper. And these men have the same privileges in the ministry as the man who has paid the price for his preparation. How long shall we continue this loose practice to the hurt and harm to the Church. A denomination never arises beyond its leadership and we cannot develop leaders so long as we do not put up the test of leadership before giving a man the commission to lead.

* * *

One evil is not to be cured by another.

* * *

Encouragement to do right is always in place.

* * *

Love has never filled a jail or placed a man in the penitentiary.

* * *

Christianity is too broad and too deep to be hemmed in or hedged about by creeds.

* * *

There is a great difference between a flag on your collar and carrying a gun on your shoulder.

SUN STROKES

Men too often blame God for the result of their own laziness.—*The Methodist Protestant.*

The man who endeavors to exhaust his theme generally has to dig through an exhausted audience.—*The United Presbyterian.*

No piece of machinery can work well till it works in harmony with the plan of the man who designed it.—*The Herald of Gospel Liberty.*

The Lord Christ not only bears our griefs and carries our sorrows, but he lifts and carries us along with our burdens.—*Sunday School Times.*

NOTED AND QUOTED

One man has figured it out and found that if a man should lay aside $6.94 for each *minute* from the time that Christ was born until the end of 1917 that he would have exactly the amount of the recent Liberty Loan.

A careful study of suicides shows that men prefer *active* methods and women *passive* methods. More men hang themselves than women. More men stab themselves than women. More women drown themselves than men. More women poison themselves than men.

There is an Island in the Pacific Ocean about the midway between Australia and South America that contains only 169 inhabitants. The island covers an area of two square miles and is called Pitcairn. It is a common thing for a whole year to pass without getting any mail. Once during a period of 26 years only two ships touched the island.

A PRAYER

Not more of light I ask, O God,
But eyes to see what is;
No sweeter songs, but power to hear
The present melodies.

Not greater strength, but how to use
The power that I possess;
Not more of love, but skill to turn
A frown to a caress.

Not more of joy, but power to feel
Its kindling presence near;
To give to others all I have
Of courage and of cheer.

Give me all fears to dominate,
All holy joys to know;
To be the friend I wish to be,
To speak the truth I know.
—*Florence Holbrook, in American Friend.*

EDUCATIONAL BEGINNINGS

Charles Griffin came from the West Indies in1705 and became North Carolina's first professional teacher.

The first educational attempts made in Georgia were among the Indians, conducted by the Moravians. 1738 was the year.

1742 the educational work began in Alabama. The first school house set up was on the Tenas river, and John Pierce, a native of New England, was its promoter.

1639 marked the first permanent steps in the education in Virginia. This was done in the founding of William and Mary College. A few private schools began earlier.

The Queen of Sweden sent out her little colony to the American wilderness in 1640. The reaching of this colony to the present "Diamond State" sowed the first seeds of education.

GENERAL MENTION

The various denominations in Japan have an organization through which they promote the work of the Kingdom.

Mr. Francis B. Sayre, President Wilson's son-in-law, has receied an appointment as Y. M. C. A. secretary in France.

President Wilson, Vice-President Marshall, Secretary of State Lansing, and several other members of the cabinet are members of the Presbyterian church.

Russia has a regiment of women. They carry two banners: On one the words "Death is better than shame", and on the other "Women, do not give your hands to traitors".

Judge Rooney, of Chicago, spends nearly all of his time hearing divorce cases. He states that three-fourths of all cases are due to conditions in which one or both parties have ceased attending church.

Coupon—No. 2222

THIS COUPON sent to The Christian Sun office with a renewal of $2.00 entitles the subscriber to one year's subscription to *The Weekly Kansas City Star.*

(Give number, if you do not care to cut your paper)

Attention, Please!

There seems to be some misunderstanding about the new price of THE CHRISTIAN SUN. Many continue to send us $1.50 on their back account and claim a year's subscription because they subscribed before the price advanced.

Come let us reason together: There was a notice every week in THE SUN for nearly two months to the effect that the price would advance to $2.00 on June 1, 1917. We stated again and again that this applied to both *old and new subscribers.* This is exactly what every other paper that advanced did by their constituency.

And again. The subscription price of THE CHRISTIAN SUN is *cash in advance.* If your subscription was behind June 1 it was no fault of ours. If the Editor has been kind enough to keep sending you the paper and your subscription behind, it is very unfair to ask him to accept $1.50 for a year's subscription now when those who pay promptly are paying $2.00.

And further. Have you stopped to think what it would mean for a bookkeeper to finally work out and settle up with every subscriber to June 1, 1917 at the old rate? It would be a constant source of trouble and expense that we could not carry.

And finally. The decision of placing THE SUN to $2.00 was a decision that grew out of the choice of giving an eight page paper for $1.50 or a sixteen paper paper for $2.00. There should be a whole-hearted response to this decision. Let this notice settle any question that you desire to ask about your account.

Here is an exact copy of the final notice which was in THE SUN in May about the change in price:

FINAL NOTICE

The subscription price of THE CHRISTIAN SUN goes to $2.00 at noon June first. All money received before that hour will be credited at the rate of $1.50 the year unless otherwise advised. After that hour at the rate of $2.00 the year. This applies to *all.* You *cannot* pay up your back account after June first under the old rate.

TODAY IS MINE
By Louis E. Orcutt

The past is gone, the future still to come.
Today is here.
From early sun till midnight's bell, clear rung
This day is mine.

The past is dead, its effort, plans, results
Are written down.
The future calls. The siren lures me on!
Today is mine.
In this today, this day now all my own,
I start anew,
No law of chance, no mem'ry blinds me down.
The day is mine.

If all the shattered buildings of my dreams
Lie at my feet,
The ruins give me footing—farther reach
Today is mine.
If the high tide of full reward proclaims
My sure success,
The world forgets. New laurels must be won.
Today is mine.

The past is gone. The future still be
God watches o'er.
Oh, may I not forget that through his grace
Today is mine!

FACT IN FRAGMENTS

Love never stays at home.

Small talk often starts big trouble.

A sour face is a mask from the devil's factory.

People who give advice are seldom stingy about it.

The man who is always right is always a nuisance.

The longer you look at giants the bigger they grow.

The man with a lofty aim is sometimes a very poor shot.

The way to keep religious enthusiasm is to give it away.

I know a man who scorns to blow his own trumpet, but somehow his trumpet gets blown.

Some people never pray for a thing until they find out that they cannot get it in any other way.

If long-range sympathy would cure the ills of humanity, we would have a happy world to-morrow.

The young man who sits down and waits for fortune to come would better prepare for a long session.

You cannot remember the preacher's text, did you say? Perhaps the sermon was about something else.

The fact that a man puts a mortgage on his house is not always a sign that he is going to buy an automobile.

Do you want to know who are the meanest people in your town? They are the proselyters—people who argue Christians into doubts about the doctrines of their own church, coax them to join the proselyters' Church, and then sing the doxology over the poor sinners' coming home.—*Bishop Berry, in New York Christian Advocate.*

SUFFOLK LETTER

(Received too late for last week)

Rain! rain! rain!! There is such a thing as too much water for growing crops, and July seems to have given us that condition this year. There is such a thing as too much religious outpourings; religion to the exclusion of other things which are not strictly religious, but in harmony with religion. A farmer should not read a religious book, not even the Bible, when his field needs plowing, or his crop needs harvesting. There are some things purely religious and some things purely secular; and the one, in its place, may be just as worthy and just as useful as the other. Of course the motive and the purpose determine the value of any service. It is better to do secular work in a religious way than to do religious service in a secular way. Then there are some things which require nice discrimination to determine which is the more religious. The janitor opens the door of the church, builds the fire, ventilates the house, and sets everything in order for the service; the minister preaches the sermon, and it is difficult to say who is most useful in that service. In fact it takes the janitor, the singers, the congregation, and the preacher, all working together, to preach the gospel. Now, building fires is, in itself, secular work, but in a church it becomes religious. There are other things which are, in themselves, purely secular, as plowing the field, mining coal or cutting wood. But these may be done in a Christian spirit. One may pray or praise while doing the work. Thus manual labor may be done so as to harmonize with religion, or in a religious way. It is as important for a father to work for his family as to pray for them—in fact it might be impossible for him to pray for his family, if he did not work for them. "Six days shalt thou labor—but the seventh is the Sabbath—in it thou shalt not do any work." The "thou shalt" and "thou shalt not" are equally binding upon those who serve God; and *more*—they are equally binding on those who have not even taken upon themselves the vows of religion.

Some people excuse themselves from the moral and religious obligations on the ground that they do not belong to the church. But the ten commandments, and all other legal obligations are binding upon all people. They were laws for the whole nation. The bad man is under the same obligation to keep the laws of the state as the best citizen; the fact that one is not a Christian does not exempt him from his obligation to God and human society. Men are not exempt from keeping the Sabbath because they are not members of the church or hav never identified themselves with the religion of Jesus Christ.

Every person born in civilized society is a member of society whether he wants to be or not. His natural membership in society puts him under natural obligation to share in the responsibilities of society. He does not have to elect to behave himself in accordance with the laws of society; he is already elected to that high position and is under that high obligation. Of course when one enters the church and assumes church obligations that increases his religious obligations. But these new obligations are the voluntary duties that belong to church membership. In this new relation the difference between the church member and the non-church member is not sufficiently marked. The church member does his part in this respect as well as the non-church member does his part along legal lines of moral obligation. In fact the opportunity for condemnation on both sides is quite equal and would better not be indulged in by either party. Here is a field large enough for the exercise of mutual charity, and an honest effort on the part of insiders and outsiders to improve the life of the church and the world. If the world and the church had more respect for each other it might bring more people into the kingdom, and add to the Christian progress of the world.

Rev. H. W. Elder, of Richland, Ga., will preach at the Suffolk Christian church on Sunday night on his way from the Chautauqua Virginia Beach, where he preached in the morning.

W. W. Staley.

Henceforth the majesty of God revere;
Fear him, and you have nothing else to fear.

—*Fordyce.*

The contemplation of beauty, in nature, in art, in literature, in human character diffuses through our being a soothing and subtle joy, by which the heart's anxious and aching cares are softly smiled away.—*Edwin P. Whipple.*

"Riches have wings and men ought to set them flying on errands and ministries of good."

Life is most beautiful and noble, not when its environment is most splendid, but when it is nourished by the highest thought and the purest loves.—*Bishop Spalding.*

Livingstone, who spent most of his life in a hostile wilderness, among villianous slave traders and cruel heathen, nevertheless said, "A kind word or deed is never lost." There is no excuse in civilized surroundings for the complainer, who insists that every one is ungrateful.—*Selected.*

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President .....Franklin, Va.
Mrs. A. T. Banks, Vice-President .....Henderson, N. C.
Mrs. W. H. Carroll, Secretary .....Burlinton, N. C.
Mrs. W. T. Walters, Treasurer .....Winchester, Va.
Mrs. W. A. Harper, Corresponding Sect'y ..Elon College, N. C.
Mrs. W. V. Leathers, Supt. Y. P. Soc. .....Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes ..Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll .....Greensboro, N. C.

TREASURER'S REPORT OF W. H. & F. M. BOARD OF VIRGINIA VALLEY CENTRAL CONFERENCE

Receipts:

Dry Run Willing Workers	$ 13.75
Dollar Brigade:	
Miss Mary Pickering	$ 1.00
Mrs. W. J. Fleming	1.00
Mrs. W. C. Hook	1.00
Miss Eula Hook	1.00
Mrs. A. W. Andes	1.00
Total	$ 18.75

MRS. B. F. FRANK, *Treas.*

Harrisonburg, July 23, 1917.

WOMAN'S WORK AT VIRGINIA BEACH

All those who were not privileged to hear Mrs. Alice V. Morrill, of Dayton, O., during the recent session of the Chautauqua were the losers thereby. This was a treat indeed to those of us who were able to be present. For a long time Mrs. Morrill has endeared herself to our hearts because of her interest and message as President of the Woman's Foreign Board, and we have looked forward to the time when we might have her in our midst and become better acquainted with her. She had five periods during the Chautauqua, and each succeeding one seemed the best. We can only wish that all our sisterhood could have been there. They were inspirational, suggestive, and helpful to a high degree. She began with the missionary idea running through the Old and New Testaments, followed this with the great world need, and then how we are to prepare ourselves for our part of the work, closing with our own particular task as a church.

Besides her Chautauqua work, Mrs. Morrill also met with the Woman's Board of the Southern Christian Convention, and by her interest, suggestions and presence added much in the work of the Board. We are trusting that her visits may be frequent among us, where a hearty welcome always stands open. MRS. R.

BOARD PROCEEDINGS

The Woman's Board of the Southern Christian Convention met in the Baptist church at Virginia Beach, July 17, 1917, at four o'clock p.m., Mrs. Chas. H. Rowland, president, presiding.

The following members were present: Mrs. Chas. H. Rowland, Mrs. W. T. Walters, Mrs. W. A. Harper, Mrs. W. F. Cook, Mrs. W. V. Leathers, Mrs. W. H. Carroll.

The devotional service was conducted by Mrs. Alice V. Morrill, Dayton, O., president of the Woman's Foreign Board of the American Christian Convention.

Mrs. Abbie B. Denison, of Norfolk, Va., was also present.

The members of the Board felt themselves fortunate in having these two earnest, consecrated women in the meeting to lend advice and inspiration.

The minutes of the previous meeting were read and approved.

Mrs. Rowland reported a number of new names to be added to the list of life members.

The president reported the only business transacted since the last meeting of the Board was the payment of $463.78 on the Dogenzaka lot in Tokio, Japan.

A request for blanks and receipt book for the use of the treasurer was made by Mrs. W. T. Walters.

Mrs. W. A. Harper, corresponding secretary, reported having sent report blanks and copies of the Constitution wherever requested, and asked for literature giving information about the work

Mrs. M. F. Cook, superintendent of literature, reported having distributed literature wherever it was desired.

Mrs. W. V. Leathers, Superintendent of Young People's Work, reported the work of her department as being in a prosperous condition, especially that of Burlington, N. C., and the Eastern Virginia Societies. The Young People's Society of Burlington pays the salary of a teacher in Mrs. Fry's school in Japan, and the Young People's Societies of Eastern Virginia are planning to put a missionary in the Porto Rican field at a salary of $40.00 per month.

A resolution was passed by the Board to the effect that the young people of the various conferences be asked to raise $200.00 for the Santa Isabel church fund: Eastern Virginia Conference, $100.00; W. N. C. Conference, $33.33; N. C. and Va. Conference, $33.33; E. N. C. Conference, $18.00; Va. Valley Central Conference, $15.00. This amount to be raised during the ensuing year.

The report showed that the amount fixed by the Board at the previous meeting had been raised with an excess. The following gives the amounts by conferences for the year:

Georgia and Alabama	$ 6.00
Eastern North Carolina	190.44
Eastern Virginia	1,469.01
North Carolina and Virginia	303.11
Western North Carolina	301.04
Virginia Valley Central	56.17
Total	$ 2,325.77

On motion by Mrs. Denison, it was decided to let the nature of the Woman's Home Mission day in October be determined by the program committee of the local society.

It was moved and caried that the presidents of the

Conference Boards become responsible for the Woman's Mission page of THE SUN one week in each month, Mrs. Rowland assingning the time.

It was unanimously decided to make an effort to increase the general fund $1000.00 more than previously for the next year—making the amount $3,500.00:—

Eastern Virginia Conference	$600.00
Eastern North Carolina Conference	75.00
North Carolina and Virginia	150.00
Western North Carolina	100.00
Virginia Valley Central	25.00
Georgia and Alabama	25.00
Alabama	25.00

Adjourned to meet during the next session of the Southern Christian Convention.

MRS. C. H. ROWLAND, *Pres.*,
MRS. W. H. CARROLL, *Sec'y.*

ISN'T IT MONOTONOUS?

By M. T. Morrill, Foreign Mission Secretary

Much of our lifetime seems monotonous, since day after day we apply ourselves to similar tasks, and our intercourse in business is with the same people. We notice in these people the same virtues, the same vices, the graces, and the same failings from week to week, and year after year. And yet, somehow this meeting of people and co-mingling with them in the affairs of life does not grow monotonous, because there are ever new items creeping in to relieve the monotony.

Sometimes this preachment about missions seems to grow monotonous. Perhaps it is even more so to those who listen than it is to those who are giving the instruction, who are urging forward the work.

There are lots of good people in the church, and presumably you will find them in all churches, however small or however large. You have known them for years. You can bear testimony to the fact that they have been kind and gracious to people in time of need and illness, and that they are what we ordinarily term a good-hearted people. Their purposes seems to be sincere. You have heard these people talk and pray in prayer-meeting, week after week, and they have evidently spoken out of deep experince and with deep feeling and purpose. It did not occur to you who were listening that the personal testimony you hear was anything except sincere.

However, very strange things may happen in close conjunction. Suppose after that fervent prayer-meeting talk, or the even more fervent prayer, the basket had been passed for a benevolent offering, or let us say more specifiically, a missionary offering, what would have been the result? Do you suppose that these fervent people would have been callous and indifferent to the mission cause? They might have been taken unawares and unprepared to contribute toward an offering, but do you really suppose that the proposition to take a benevolent offering would have cast a "wet blanket" over the meeting? It is this probable apathy in view of the tremendous appeals and needs that gets monotonous.

Do you recall how you were tying a bundle and how, when you had it almost tied, the string broke and the bundle came undone? You have been working for the cause of missions and you thought you had people interested, and suddenly they were like the bundle with the broken string. Again and again this has happened until it seems to be monotonous, and yet it is like much of the rest of life.

It really seems almost unaccountable that so many good Christian people are careless, or worse, about the cause of missions. One is almost tempted to doubt the genuineness of the Christianity of those people who dare not care a "buffalo" whether the Armenian Christians survive or die, or whether the heathen ever hear of Christ or not.

We have read again and again the example of Christ. We have several very definite and distinct commands of Christ concerning the evangelization of the world. We have the convincing teaching of the apostles, especially of the apostles following Christ, all of which reveal our duty perfectly. And we might add to that the evidence of history for 1900 years. And in addition to this we can look at our own personal experience and out of it draw motives why we should be exceedingly anxious to spread the gospel. The man who has a real experience of the salvation which Christ promised and which he has given, ought to wish others to know that same experience. The man whose heart has become a bubbling fountain through belief in Christ, ought to let the streams of water from that fountain flow to the farthermost limit. The man whose joy has been made full be Christ, ought to wish others to be joy-full. The man who has hope "as an anchor of the soul" securing him to "that within the veil," ought to help everybody else to get anchored. The man for whom Christ has done so much, ought to do as much as possible to make known the goodness and love of the Christ. What we experience and what we know of Christianity is enough to set us all aflame with missionary zeal—and this is not monotonous. This is the grand thought and motive which our Lord and Saviour commanded to turn to account in spreading the Kingdom of Jesus Christ.

Dayton, Ohio.

We must love God in order to find him in his works. There is a sentiment that men call love to God, which the plain old Bible calls "enmity." We cannot stay here to define things, but simply to put you on your guard against a very common error. If a man loves God, he loves men and keeps God's commands. That is the test. He must love men as he loves himself, and God he must love with his whole heart and soul and mind in order to come up to the standard. O, you say, that is a Christian! Well, in that you are right, and just that sort of man is he one who enjoys the world to the full. The only man who gets the most and the best enjoyment out of this world is the one we know as a Christian, one who has learned to love God heartily and wholly.—*Rollin A. Sawyer.*

TURNING ON THE CURRENT

By M. T. Morrill, Foreign Mission Secretary

The Acts of the Apostles and Christian history down to the time of Constantine are witnesses to the evangelistical zeal of the followers of Christ. Had that zeal continued to possess the church down through the centuries, the story of Christianity might have been vastly different. And it was, during the dark ages, while there were conspicuous apostles engaged in evangelizing different countries of Europe, it seems that the main current of Christianity had been switched off, and that that was one of the reasons for what we call the "dark ages." But studying carefully we shall find from the days of Christ onward, that there has been a stream of true apostolic labor to spread the gospel.

In modern times, and especially in our day, missionary work has begun to assume its rightful place in the thought and labors of the church. It seems that the power of Christianity to evangelize will be switched back again onto the main current, until in the not distant future, we are likely to see the great missionary sweep of Christianity and a witnessing church once more powerful ond triumphant. To this end we are keeping the missionary obligation before the church, fulfilling a duty which is doubtless commanded by our Saviour and by God himself.

In the first place, it is exceedingly desirable that the whole church should become a witnessing church. That men and women individually, and the church collectively, should do what has been done in other ages, namely, witness to the work of Christian grace in their own experience and witness in such a manner that those who hear will be influenced to become Christians and church members, and the churches may thereby be multiplied.

In the second place, we must do this to make the church and the gospel triumphant. If there be any lack of zeal, or any lack of evangelistic work, if there should be a general cessation of missionary effort on the great mission fields of the world, immediately the growth of the church will be checked and the triumphant gospel will be humiliated and defeated. It is eminently desirable that both the church and the Good News which it goes to proclaim should continue their triumphant course which has been especially marked in the modern missionary crusade, and which was just as marked in the centuries immediatly following the founding of the church.

In the third place, it seems absolutely necessary to keep the missionary obligation before the church to save the church itself from a selfish and provincial existence. Great Christian leaders in our own land for several years past have been haunted with the fear that the church might become so selfish and so prosperous and so sated with money and possessions, that its missionary zeal would wither and that Christianity would be greatly hindered. In the providence of God it seems as if the tremendous struggle which is going on in Europe, and which has enlisted the help of the people in America, is meant to become agency to save the church from a selfish existence. At the present moment there is a spirit of giving abroad in the land such as we have no witnessed for years. If, now, the missionary obligation can be pressed home, and the church can be enlisted as seems possible, certainly the church will be tremendously strengthened in all lands.

Since it is the Lord's will that all men should be evangelized, the church is under necessity of using all legitimate means to quicken its whole membership to missionary obligation.

The means of keeping this issue before the church are for the most part common and simple. We have the Bible and especially the teachings of Christ, which must be made the basis of ceaseless public teaching in the pulpit and out of it. In addition to the Scriptures, we have literature of all descriptions dealing with the subject of missions. There is abundant information to be had by everybody. The circulation of missionary literature, if we could know its whole bulk, would surprise people. During the year, and especially during the summer season, there are conventions and public meetings and missionary lectures of all kinds where those who are filled with the missionary purpose are able by personal appeal and touch to awaken the interests of hundreds and thousands. During the fall and winter season, the mission study class is very valuable, and perhaps the most potent means of giving a quantity of detailed information about the progress of Christianity in all lands.

Because of the epochal struggle taking place on European soil, but involving all people the face of the earth in one way or another, this is without question the most pressing hour for missionary propoganda since William Carey inaugurated the modern movement for missions. This urgency should be impressed upon everybody. Again and again it should be put before the people of our churches, until they shall awaken to the great opportunity and the great pressing need which confronts all Christians today.

Dayton, Ohio.

HOW TO MAKE A GOOD DAY

Take two parts of unselfishness and one part of patience, and work together. Add plenty of industry, lighten with good spirits, and sweeten with kindness. Put in smiles as thick as plums in plum pudding, and bake by the warmth which streams from a loving heart. If this fails to make a good day, the fault is not with the recipe, but with the cook.—*Belfant Witness.*

The world is thirsting, not for theories, but for great good works of faith—for practical solutions of the spiritual difficulties of society—for the harmony of light and life—and wherever these appear it will now accept them gladly as the manifest signature of God —*J. H. Thorn.*

WORSHIP AND MEDITATION

THE VALLEY OF VISION

Isaiah speaks of the "valley of vision." The phrase is very suggestive and presents an unusual idea. It is to the mountain top and other high eminences that men think they must go in order to see. The valley hinders vision and narrow the horizon. Distances are cut off by the surrounding hills. So men climb to the heights to see.

But sometimes we forget that mountain top vision too is limited quite as much so as the valley vision. While great distances may be swept by the eye, things appear in outline only, indistinct and blurred. Detail and individuality are lacking.

In the valley we see things close at hand. The forest is not now a confused group of trees, but each stands out distinctly and is known by its family name. The river is no longer a mere silvery stream drawn carelessly across the land, but a living bubbling, eddying artery carrying life and verdure wherever its winding course lies. Beautiful flowers smile up from the most unexpectd places; they never could have been seen from the mountain top. The birds in their gayety of color are seen flitting to and fro, while they fill the air with their melody. And we become conscious of a thousand things we never could have known had we never come down from the lofty eminence.

We are learning this more and more. The telescope must share honor with the microscope. There is more to be seen in the valley than on the mountain.

All of this is equally true in the spiritual realm. Mountain top experiences, of course, are needed too; but let us thank God for the "vision in the valley." Ah, what visions of truth have come to such as have walked there. Many a man has said that no price could buy from him what his soul saw and experienced when walking through the valley of sickness and bereavement and disappointment and trial. New glory has come into his life, and God is more real.—*Evangelical Messenger.*

A FRIEND

By Harry Crawford

I have a friend—a flesh and blood mortal—not a god or an angel, but an ordinary human being like the great struggling mass of humanity about him. He has no talents above the ordinary man. He has no comeliness of person to distinguish him from his fellows. He has a nobleness of character, but I have known other men who were equally noble. He has bought my love with no material gift for he has no gold. No, heroic act causes him to stand forth in my memory.

Yet this plain unassuming man is my friend. I did not choose him to be such, neither did he me, yet in some wonderfully mystical way our lives are bound together, melted into one as two wires may be united when heavily charged with electricity and touch together. Fate, or shall I not rather say the ruling hand of a wise God, brought us together and sent through our inmost souls that spark of divine electricity—love—which has welded our once separate souls into one—one with greater strength than two—yes than ten ununited units in the great army of men.

In his presence I am inspired to greater efforts and nobler deeds; a thrill goes through my every nerve and I am a king, unlimitd in power and possibility.

Space may separate our bodies but no space can divide our souls. At the first sign of dawn I think of him whom I love; in the glare of the noonday's sun I pray for him at his toil; the shadow of the evening, in fancy, I walk with him and make plans for future days; and when at night I pause for a review of the day I thank the Christ who brought the new love to men for this one who has taught me love and helped me to find my soul.

When God made man he made his soul a vibrating string in a great instrument whose neverending music descends to the listening ear of its Creator—a perfect harmony—jarred only by the discordant notes of strings plucked asunder by those whose own souls have ceased to vibrate in sympathy to the trembling souls about them. He gave each soul an ear able to hear the sweet notes of but a few souls, thus giving that soul a taste of heaven's music and heaven's joy.

Happy is that man who has drawn himself far enough away from the clatter of a world gone mad after gain to hear his own soul playing in perfect harmony with kindred souls near him. God stands ready to send through such a soul his great welding current of love, and if he has so welded your life to another you are a step nearer to heaven and a bit more like God.

This friend of mine, whom I love as my own soul, has taken me away from the din of the crowd to another sphere where our two united souls are alone with their Creator and where we daily grow more like the One whose life is tuned to harmonize with all men, but oh, how few have stopped to hear the harmonizing note which seems ever to say, "Come, come to Me."—*United Presbyterian.*

It seems to me there is no maxim for a nobler life like this: Count always your highest moments, your truest moments. Believe that in the time when you were the greatest and most spiritual man, then you were your truest self.—*Phillips Brooks.*

Die when we may, I want it said of me, by those who knew me best, that I always plucked a thistle and planted a flower when I thought a flower would grow.—*Lincoln.*

NOTES AND PERSONALS

Rev. W. L. Wells, Durham, N. C., was a caller at THE SUN office last week.

Turn to page three—last thing on the last column. Why not clip that coupon and mail it today?

Don't fail to read the announcement the we are mailing to our subscribers this week. Look for it.

Rev. J. F. Morgan is assisting Rev. J. Lee Johnson in a meeting at Piney Plains this week

How many have 8-1-7 on your label? That means that your subscription was out with last week's issue.

Rev. J. W. Holt preached at Belew Creek last Sunday. Rev. R. F. Brown is holding a meeting with that church this week.

We are in receipt of a copy of "The Christian Movement in Japan", sent by Rev. C. P. Garman. We shall speak of its contents later.

Rev. L. I. Cox reports a splendid revival at Apple's Chapel last week. About thirty five professions, with twenty-two accessions to the church.

Dr. and Mrs. J. O. Atkinson were in Dover, Del., last Sunday. Dr. Atkinson went to preach and have a part in the annual memorial service to the memory of Dr. A. W. Lightbourne, whose decease was July 29, 1916.

The income from THE SUN has been very poor for some time. Many are behind with their subscriptions. We have over $1,500 due us. We need your renewal *now*, and you will favor us by remitting. Look at your label and see how you stand.

We trust that the Church will appreciate our effort to keep the paper at its usual size. Many papers have gone on a "war-footing" and reduced their size. It would be a shame upon the Church for THE CHRISTIAN SUN to be reduced, and if the people will hold up our hands and co-operate with us, it will remain as it is.

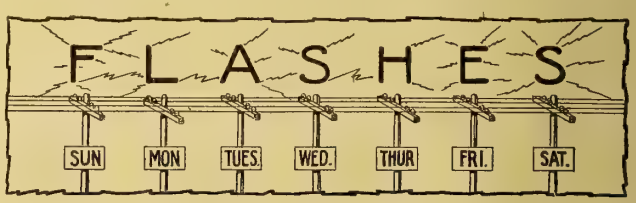
At a meeting of the Young People's General Convention last week at Virginia Beach, Va., Rev. G. O. Lankford was chosen to write the Sunday School lesson for THE SUN, and Bro. R. C. Boyd to furnish the Christian Endeavor topic. Bro. Lankford has initial comment in this issue, but we have not heard from Bro. Boyd. Prof. A. L. Hook has been faithful in the performance of his duty in this capacity for THE SUN and we feel that his mantle has been placed on worthy heads.

Gov. C. H. Brough, of Arkansas, will open the Sixth Annual Sociological Congress at Blue Ridge, N. C. on Monday evening, July 30th. This will be an extraordinary assembly in several respects. It is the first time in over 50 years that the leaders of the South are called together during a great war to plan for the conservation of human life. National leaders will be present to assist the Congress in every way possible in working out plans for the prevention of disease and crime.

Rev. J. W. Holt writes as follows: "Our meeting at Bethlehem resulted in three accessions to the church. Beginning July 15th, it continued five days. The weather was very unfavorable from excessive rains. At Union we continued four days with five accessions to the church. Heavy rains continued during the meeting from the fourth Sunday. Rev. J. W. Harrell was with me during both of these meetings and did the preaching. I am at Belews Creek for the fifth Snday as Bro. Fuller, the pastor, is not able to be here."

A Farmers' Institute, under the direction of the State Department of Agriculture, will be held at Elon College Monday, August 13th. Some of the State Department's best-informed men will discuss the issues of the Institute work and, in addition to their discourses a Woman's Institute will be held under the direction of Mrs. Jane S. McKimmon, State agent. Miss Martha Holt, county demonstrator, will be assisted by Miss Grace E. Shæffer in a canning demonstration.

The public is invited, and it is hoped that everyone in the surrounding community will endeavor to make the day a success in every way.



July 22—A daylight raid on England by twenty German æroplanes took a toll of eleven lives.

July 23—The master-list of the drawing will be ready Tuesday. Men will be required to stand examination upon receipt of list.

July 24—The President ends the shipping board row by casting out both Gœthals and Denman.

July 25—Collapse of Russian war machine dims hope of an early peace among the warring nations.

July 26—Race riots in Youngstown, O., cause great disturbance.

July 27—Secret agents of the Government are searching out registrants who give fraudulent address for the war-draft.

July 28—German æroplanes have raided Paris. Announcement comes that another Russian army is advancing.

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

ATTENTION! ATTENTION! ATTENTION!

The U. S. Commissioner of Education is of the opinion that College students who are making good records should be exempted by the exemption boards.

ELONITES AT COLUMBIA UNIVERSITY

The effects of the war are seen in the enrollment of the various summer schools of the country, as in other things. Last summer the enrollment at Columbia was more than 8000. This year it is less by 2000.

Elon has the unique distinction of having the largest delegation of male students, of any college of the State enrolled in the summer school at Columbia. Among those in attendance are: Dr. W. C. Wicker, of the Department of Education at Elon; Prof. F. F. Myrick, of the Department of English, Elon; Prof. H. M. Loy, Superintendent of Crouse State High School, Crouse, and Prof. I. J. Kellum, of the Tarboro City Schools.

Elonites will rejoice in the fact that Elon graduates are admitted to the Graduate Department of Columbia University without examination and with privilege of receiving M. A. degree for one year's study. This is a deserved recognition.

In the organization of the North Carolina Club, Mr. Kellum was elected treasurer.

STUDENTS! ALUMNI! PARENTS!

A rumor has come to our notice that possibly the University will suspend sessions next fall or winter, because of the claims of military service on large numbers of the student body.

This rumor is baseless. The University will open at the usual time and continue its regular work.

To announce this is enough to dispose of the rumor.

But a fallacious notion seems to lurk behind the rumor, and a further word is needed to repudiate it.

That fallacy is that University work is not so important, and that its continuance becomes less imperative during war time.

This is a dangerous notion and should be disowned. The very contrast is the truth.

One of the greatest and saddest calamities already obvious as a lamentable result of the War, for European nations, is that the intellectual flower of their population is being destroyed. A great swath of destruction has been cut through the ranks of educated young men who were to form the intellectual leaders of the coming generation. Thy are gone. The world has lost them. And those nations in the coming years will be so much the weaker and less progressive, less able to master the futures problems.

It is for us to take warning from this lamentable example. We cannot afford to incur the same risk. We must keep the ranks of our educated men well filled.

We do not know how deeply the fate of war will ultimately spread death in our army. But we do know that the cessation of one years full quota of educated men at our Universities would be simply one whole year lost in the onward march of progress during the next generation.

We cannot afford to contemplate this. *The ranks of the Universities must be kept filled.* Science must receive its full annual share of nourishment, and must continue to contribute its full annual share of results. Professors and students alike must not cease to assist in keeping alive the body politic; for science is the breath of life to the community. This war itself is a scientific war; and before it ends we shall need, as the other nations have already found, to continue unremittingly at the task of research and preparation.

That task, though not so sensationally obvious, is as indispensable and as honorable as the tasks of agriculture and manufactures.

Let us therefore fully understand that the ranks of the Universities must be kept filled. And let us carry this message to others. Let each student who has decided to devote himself to military service make every effort that his vacant place in the army of science and learning shall be filled during the coming year by at least one other enlistment in college or professional school. There are enough and to spare, among the young ambitious men of this country, to do this and more, without in the least detracting from the imperative needs of military service.

Let us make sure, then, that when the Universities of America open in the Fall, the ranks of science will not be depleted.—*Northwestern University Bulletin.*

A farmer told us of a novel plan for circulating magazines the other day. "Our local groceryman," he said, "has a rack in his store for holding magazines, and he went to the expense of stocking it with a number of good magazines to begin with. Then he told his patrons that they might each get a magazizne to read by bringing another magazine to put in the rack in the place of the borrowed one, or a patron might borrow two by placing two others in the rack, and so on. The plan works well, and we are able to read a great many magazines without any one person subscribing for a large number."—*The Progressive Farmer.*

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Rainy weather has been the go for the past eight days. We lacked just two days work being ready for it when it came. We had rushed with all our might to get our wheat up and the land broke and put in silage corn and had finished breaking and harrowing and was ready to finish planting when the rain cut us off. The rain is making our corn look fine and if we can have rain for a few weeks more we will make a nice crop.

Making kraut has been the order of the day for the past few days as we have lots of cabbage.

We had a fine prospect for the tomatoes and had planted more than three thousand hills and expected to make enough to can all we would need, but the blight has struck our patch and the vines are dying by the hundred. Full of green fruit and it almost makes us sick to see the loss we will have in this one thing. We trust that those who have better luck than we and are not visited by the blight will remember us when canning.

Our financial report this week is the smallest it has been for any one week since I have had charge of this work. Our expenses will run $100.00 more than the income this week and that is what makes us blue sometimes. But we have no room to grumble as the people are kind to us.

Our children are in splendid health and as hearty as can be. We have a number of urgent applications on file pleading with us for admittance. Shall we sacrifice more and give them a home or not?

CHAS. D. JOHNSTON, *Supt.*

Report for August 1, 1917.

Amount brought forward		$ 4,032.01
Children's Offerings.		
Willie A. Staylor	$ 0.10	
Millis Wellons Staylor	.10	.20
Monthly Sunday School Offerings.		
First Christian S. S., Norfolk, Va.	$ 2.78	
Ebenezer Sunday school, N. C.	1.81	
Morrisville Sunday school, N. C.	2.00	
New Hope Sunday school, Va.	1.00	
Antioch Sunday school, Va.	2.00	
Beulah Sunday school, Va.	1.50	
Union Surry Sunday school, Va.	1.00	12.09
Special Offerings		
L. I. Fields, on support of children	$ 10.00	
Mr. J. M. Hayes, Burlington, N. C.	.50	
House rent	3.00	13.50
Total for the week		$ 25.79
Grand Total		$ 4,058.02

LETTERS

Edenton, N. C., July 19, 1917.

Dear Uncle Charley:—Here is my dime for July. I hope all the little children are well. I am well and having a good time. Hope the little children are having a good time, too.

From your little friend.
Willie A. Staylor.

You are a fine little boy, prompt as you can be. Real glad to have your letter this week.

"UNCLE CHARLEY."

Edenton, N. C., July 19, 1917.

Dear Uncle Cahrley:—I will send you my dime for July. I hope the little boys and girls are having a good time

From your little friend
Millis Wellons Staylor.

You are right on time with your dime for July. Nothing like being on time.

"UNCLE CHARLEY."

A FATHER OWES HIS CHILDREN A CHRISTIAN EDUCATION

Practically all fathers recognize that they owe their children an education, but there are still multitudes of professing Christian men who do not seem to realize that they owe their children a Christian education. It is passing strange that fathers and mothers will bring up their children with the greatest care in the nurture and admonition of the Lord until they are sixteen or seventeen years of age and then send them off to school or college without the slightest inquiry into the religious influences of that school or college. As a result many of the boys and girls from our Christian homes are being sent to schools and colleges where their minds are poisoned for life. I have seen one splendid young fellow after another go from Christian homes to such colleges and have seen them return utterly indifferent to religion. When you think of sending your child to college, your first question ought to be: "What will be the moral and spiritual influence of that college on my child?" Fathers, you owe your children a Christian education.—*Christian Observer.*

Instead of a gem or even a flower, cast the gift of a lovely thought into the heart of a friend.—*George MacDonald.*

PUG

It was a hot day, and most of the beasts of the jungle were taking naps in their dens, where the earth was cool and the shadows deep.

A pair of splendid elephants stood for a moment on the bank of a river, their small eyes blinking sleepily, their enomous ears flapping like slow-moving leather fans. Then they plunged their trunks into the water, which they proceeded to squirt over their hot backs and over a tiny creature of their own kind who toddled between his parents.

The baby squealed as the first jet of water struck him, but his mother would not let him off until he had been thoroughly washed. Then she waded into the river, followed by her huge mate and the baby. All three lay down, wallowing about in th refreshing mud until only their heads were above the surface of the stream. It was cool and nice.

Suddenly there arose a tumult on the opposite bank of the river. Men appeared, and guns were fired. The three bathers struggled to their feet and turnd toward the forest, the father trumpeting wildly. But they were met by a number of tamed elephants, each with a human rider. Frantic with fear, the dripping monsters crashed through the jungled and escaped.

The baby tried hard to follow his parents, squealing and tripping over fallen trees as he scrambled after them; but he was soon separated from them and found himself in a sort of pen, where he was tied fast to a stake. The small elephant, who was hardly a year old, thought his end had come. But strange creatures on two feet brought him milk and delicious tender leaves; and before long he got over all fear of them. As he grew older he forgot about the jungle and became quite contented.

One day, about a year after his capture, he was dismayed to find that his milk-white little tusks, only two inches long had dropped out. But another pair came and grew fast. Soon after he had "cut his teeth," like any other well-behaved baby, he was brought to America and sold to a menagerie, where he became a great favorite with all his keepers on account of his good temper and funny ways. They named him Pug and petted him every time they had a chance. If you go to a menagerie this summer, you may see Pug.—*Sunshine.*

HOW MARBLES ARE MADE

All boys like marbles; but who knows how they are made or where they come from? "Marbles," says the Chicago Herald, "are made in great quantities in Saxony, for export to India, China and the United States. A hard, calcareous stone is used. This is broken into a mill, in which is a flat slab of stone with numerous concentric furrows on its face. A block of oak of the same diameter as the stone, a part of which rests on the small stones, is made to revolve on the slab, while water flows upon it. The whole process requires but a quarter of an hour, and one mill can turn out twenty thousand marbles a week. The mills Oberstein, on the Nahe, in Germany, manufacture marbles and agates especially for the Amrican market."

So marbles are made going through the mill and getting the rough corners rubbed off, the edges smoothed down, and the mass ground into globular form. And boys are made into men in much the same way, by being run through life's school, which is their "mill"', until their rough corners and edges disappear and they become rounded and smoothed and fit for use in the world.

Poverty, adversity, hard times, and hard fare—all have their uses in this world to round men and smooth them and polish them and fit them for usefulness here and for glory hereafter.—*Exchange.*

KILLING SIN

A man who was not a Christian felt sure that he could manage his case himself. He thought he could take himself in hand and gradually free himself from all bad habits and practices and finally bring himself to that state of goodness that he could stand before God approved. To be one's own savior is an attractive delusion of the devil. Many have tried it, but they have died in sin before the job was completed. They had died before sin did. It reminds me of my experience with coco or nutgrass. I was in my garden thrusting my garden fork under each stalk of the grass, prying it up and carefully lifting out the stalk and root with one or more of the never-dying nuts attached. A friend came up and looked on for a few minutes and then said: "I would not do it that way." How would you do it, please?" I asked. "Why, I would have my hoe right sharp, and every time a stalk came up I'd cut it off below the surface of the ground, and after a while it would die." "Yes," replied I, "but the trouble about that is you would die first"—*Presbyterian Advance.*

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AN HOTEL DESIGNED TO APPEAL TO THE CONSERVATIVE
THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

$2.00 per year in advance

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If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

OBITUARIES

NEVILLE

Mrs. Sarah Neville was 87 years old when she was called to rest July 3, 19197. From early childhood she has been a member of the Christian church and was loyal and true to all of its workings. She was a devoted wife and a loving mother. May the Holy One comfort the bereaved.

R. F. BROWN.

FARRELL

Cicero Farrell departed this life June 30, and was laid to rest in the Hank's Chapel cemetery, July 1. He has been a member of Hank's Chapel for several years. He leaves a wife and several children and a host of friends to mourn their loss. May the blessings of God console them.

R. F. BROWN.

CHARLES W. McPHERSON, M. D.

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Burlington, N. C.

Too Much Water

George was hampered by a mother whose idea of godliness was cleanliness. Notwithstanding the frequent baths to which he was condemned. George thrivde exceedingly. One day a neighbor remarked on his rapid growth.

"Yes," said George, "that's ma's fault. She waters me too much!"—*Tit-Bits.*

CANCER SUCCESSFULLY TREATED AT KELLAM HOSPITAL

The record of the Kellam Hospital is without paralle in history, having successfully treated without the use of Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

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DISEASES OF STOMACH AND INTESTINES

Diagnosis and Treatment of Pellagra

Two Bits

"You seem pretty proud since you gave the 25 cents to the patriotic fund."

"Yassus," replied Mr. Erastus Pinkley. "Talk about doin' yoh bit! I jes' done pay two bits."—*Washington Star.*

Pina Qua Non

The school teacher was talking to her pupils on patience. She explained her topic carefully, and as an aid to understanding she gave each pupil a card bearing the picture of a boy fishing. "Even pleasure," she said, "requires the exercise of patience. See the boy fishing; he must sit down and wait. He must be patient. And now can any little boy tell me what we need most when we go fishing?"

The answer was quickly shouted with one voice: "Bait?"—*Exchange.*

DR. J. H. BROOKS

DENTIST

Foster Bldg. Burlington, N. C.

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A Distinguished Bostonian writes: "Of all the collgees I have visited in six years as International Field Secretary of Christian Endeavor, the spirit of Elon College seems to be the most genuinely Christian."—Karl Lehman.

Marshall A. Hudson, Founder of the Baraca-Philathea Movement testifies: "I found in Elon College what I never found quite so prominently before, a spiritual attitude and a desire to learn of spiritual things. I congratulate Elon upon her splendid spiritual atmosphere."

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President W. A. HARPER, Elon College, North Carolina.

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SUNDAY SCHOOL LESSON—AUG. 5th

By G. O. LANKFORD

Manasseh's Sin and Repentance

2 Chr. 33: 1-20.

Golden Text: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isa. 55: 7.

There is a marked contrast between Hezekiah and his son, Manasseh, who succeeded his father as King. While Hezekiah was recognized as one of the three best kings. Manasseh was known as one of the three worst kings. The very name of this wicked son of a good father is significant of the life he lived and of the evil practices of his reign—*Manasseh—"One who forgets."* This is a reminder of the fact that a wicked man is a forgetful man. Manasseh forgot God and the right.

The reign of this forgetful, wicked king was characterized by many evils, three of which will be mentioned here.

1. He imitated the heathen about him. He might not have endeavored to acquaint himself with all the heathen religions in his reach, but he evidently resusciatated paganism and caused it to prevail in Judah as never before.

2. He dishonored his father. "He built again the high places his father, Hezekiah, had thrown down." (v. 3.) He undid the good work his father had wrought. One sinner can destroy much good influence.

3. He defied God. After having reestablished idolatry in a general way he proceeded to desecrate the house of God by erecting altars to his idols in the inner and outer courts. He also rejected God's holy prophets and slew His righteous servants.

But Manasseh repented. He had done "that which was evil in the sight of the Lord." His forgetfulness of God had caused his downfall and his people went down with him. Happily now, however, he humbles himself before the God of his fathers and learned that the Lord was God. He repented of his own sins and set himself to the task of reforming his people. As soon as he was saved, he wanted others saved.

Lesson Thoughts:

God will save even the aged who repent and trust.

It is not so important to be exalted to office as it is to exalt one's self in office.

Manasseh reigned long. What a pity that he did not reign well! To live well is of more consideration than to live long.

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ENOCH HAL AND THE WAR

Dear Mr. Editor:—I didn't see you at the Chautauqua last week to tell you why I have not written anything in so long a time. The reason is that I have been too busy trying to conquer "General Green" and his forces.

I hear so much about war these days until I think at times that I can hear the guns roaring and the band playing. I can't tell you in a short space just what I think of this war. It is great struggle and there are many sides to it. I know one thing—I have seen a few men who condemn it and think that no one is right except themselves. I look at it this way: I fully believe that our government did all that it could do to keep out of the war and that those who made the decision know more than I do. I am willing to do whatever I can to help out and save my country. This is what my father did. I notice that those who oppose anything the most are usually those who are either one-sided in their views or have not read enough to offer an opinion. You know that many times we get set in our ways and don't want to see any other way. This is human.

The war is causing us to do things that we should have been doing fifty years ago. We have wasted enough in this country to win the war. Blessings many times come in disguise and this may be one of them.

Some of those who do not favor the war, have a war at home every day. I had rather see a man shooting at the Germans than to hear him quarreling with his wife. Peace begins at home. Some men have quarrels in their home, in their church, and in their community, and then cry "Peace! Peace!!" I don't want to hear any of these hypocrites talk.

ENOCH HAL.

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Renew Your Health At Nature's Fountain

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THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their ***wealthy*** patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the ***poor*** man who has not the money or the ***busy*** man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the ***utmost*** confidence in the Shivar Mineral Spring Water for to it I owe ***my*** Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them ***my friends*** for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for ***your*** benefit, and if ***you*** find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying ***my absolute confidence*** in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 9-T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

P. O.....

Express Office.....

Please write distinctly.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

THE CHRISTIAN SUN

FOUNDED 1844. THE OFFICIAL ORGAN OF THE SOUTHERN CHRI[illegible]ONVENTION

Vol. LXIX Elon College, N. C., Wednesday, August 8, 1917 No. 31

State Library

REV. N. G. NEWMAN, D. D.,
Defiance, Ohio,

who, on September first, becomes College Pastor at Elon, to succeed Rev. J. O. Atkinson, D. D., who will on that date enter upon his duties as Mission Secretary

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

Editorial

Pity for that life that never gives.

* * *

Even a dog knows a man who is kind and gentle.

* * *

Have you given a cup of water in His name?

* * *

Ice and hot water do not stay in the same reservoir.

* * *

Religion and sin cannot dwell together in the same heart.

* * *

Search for your neighbor's troubles to help him and not to criticise.

* * *

Would you enjoy your meals any better if you knew that there were not so many who go hungering?

* * *

We usually meet the things during the day that correspond to our mood.

* * *

Yesterday is dead. Tomorrow is not yet born. *Now* is the hour in which you live. Fill it with something worth while.

* * *

It cannot be much more than a courtesy when we say "pastor" when referring to a man who sees his flock only once a month. The pastor is, in the correct sense a shepherd. How long shall some of our churches that can do better be satisfied with once-a-month *preaching* and call it *pastoring?*

* * *

We get this sane and sensible remark from the *Atlantic Monthly:* "Men are proud of being just and fair where it is an economic necessity; they are brutally callous where it is a religious grace. The employer who does not drive the gray haired mechanic from his lathe and throw him on the mercy of the community, will tear a faithful but gray-haired preacher from his pulpit and drop him upon the lean cold bosom of charity."

THE CHURCH AND MISSIONS

Every informed man of our Church knows to his sorrow of the small work that we have done for missions. Only in recent years have we really given this all important subject our serious consideration, and we fear that this has been done by a few who have had a real missionary vision. But slowly and surely we are emerging from this state of lethargy and reaching out for greater things. And as we reach *out* we shall reach *in,* for the light that displaces most darkness at home shines out into the night the greaest distance.

Thanks for that man or insttitution that does not brood over the past, but looks ahead to greater things. And this is what our people in the South are doing.

At last the matter of missions in the Southern Christian Convention has taken form in placing a man at the head of the work. THE SUN'S ex-editor, Dr. J. O. Atkinson, is the man chosen to fill this position of trust and great responsibility. This is the initial step in this work for the Convention and for Dr. Atkinson. It does not lie within the power of the Convention's authority to make of this work a success, neither does the successful part of it hinge on the man chosen for the work. The success of this work for the Kingdom, undertaken by the Church, depends upon *you,* and *you,* and *you.* It depends upon us. As individuals and local churches we hold in hands and hearts that which will bring the work to rich fruition or an ultimate failure. We must not—we cannot anticipate the latter.

Let us hear our Mission Secretary when he goes out and then heed his call. Not only this, but on bended knees let us ask God to bless him, and through his labors bring a new day for missions in the Church and the gospel to thousands who long to hear the glad news.

There comes to every man hours for decisions. It is in these moments that he needs God.

O LOVE THAT WILT NOT LET ME GO

O Love that wilt not let me go
I rest my weary soul in Thee,
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer fuller be.

O joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the roinbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to hide from Thee:
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

—George Matheson.

SPARKS FROM THE BUSINESS DESK

A two dollar bill in a letter will do.

$ 2 $

The majority of our church members are not readers of church papers.

$ 2 $

A man cannot read any creditable paper and not become a better citizen.

$ 2 $

There are so many behind with their subscriptions that it makes it hard on us.

$ 2 $

Watch your label. The change of it is your receipt—or request us and a receipt will be sent.

$ 2 $

Had you thought about getting THE SUN into the hands of all your converts, Brother pastor?

$ 2 $

1-1-7 on your label means that your subscription expired January first. You are behind. *Renew.*

$ 2 $

2-1-7 on your label means that your time was out February first. Getting behind! Send us $2.00, please.

$ 2 $

An exchange on our desk carries twenty marriage notes in one column. Telegrams are read—pamphlets are not.

$ 2 $

4-1-7 on your label means that you gave the Editor an "April fooling" by not renewing. Surprises are in order.

$ 2 $

3-1-7 on your label means that on March first your time was out and that the Editor has been paying for your paper since then.

$ 2 $

If the circulation of church literature could be doubled the efficiency of the church membership would be enormously increased.

$ 2 $

5-1-7 on your label means that on May first that the last issue of THE SUN that you have paid for went to you. Two—dollars—*please.*

$ 2 $

A man cannot read a farm paper and not be a better farmer. A man cannot read his church paper and not be a better church member.

$ 2 $

8-1-7 on your label means that this is your second issue on a credit. Going to make it three? No, send the label changing material.

$ 2 $

6-1-7 on your label means that your time was up June first. You are not far behind. Catch up. It will help us catch up—with our bills.

If a close census were taken it would be found that probably nine-tenths of the support given to the various causes comes from readers of church papers.

$ 2 $

If next week's SUN should come out an eight page issue we wonder who would complain, those who owe us or those whose subscriptions are paid up?

$ 2 $

7-1-7 on your label means that you are only *one* month behind. That is good! Congratulations! Procrastination is the thief of time—send it now.

$ 2 $

Our ministers, teachers, missionaries and progressive church workers come from homes where the church paper is read. What does this encourage you to do?

$ 2 $

Since changing the price to $2.00 we get a great many letters that contain a two dollar bill or two ones. Either will do. Don't wait for a check or money order.

$ 2 $

And, and, and, we must say it: a few have the figure 6 as the last numeral instead of 7. Sell some cotton, a few peanuts, or send the ham right along to the Editor.

$ 2 $

A man wrote us the other day that he had been taking THE SUN for many years, but he believed that he would stop and "rest" awhile. Brother, does it make you tired to read it?

$ 2 $

Our experience in trying to place a church paper into homes has taught us this among many other things: We enroll nine persons out of every ten if they are subscribers to other papers. We enroll one person out of every ten where there are no papers going to the home. Those who take other papers renew in the same ratio. Nine persons out of every ten whom we induce to take the paper stop it when the time is out if that is the only paper that they take. These are facts. No wonder that we are endeavoring to give our people a wider reading.

Coupon—No. 3333

THIS COUPON sent to THE CHRISTIAN SUN office with a renewal of $2.00 entitles the subscriber to one year's subscription to *The Weekly Kansas City Star.*

(Give number, if you do not care to cut your paper)

IMPORTANT OFFICIAL ANNOUNCEMENT

A joint meeting of the Home and Foreign Mission Boards and of the Executive Committee on Field Work was held in the Auditorium, Virginia Beach, on July 18, 1917, to consider plans for the work of the Field Secretary, Rev. Dr. J. O. Atkinson, who had already been elected to that office, and who will enter upon his duties on the first of September of this year.

In that meeting the following were present: From the Home Board—J. E. West, J. O. Atkinson, H. W. Elder. K. B. Johnson, and Mrs. C. H. Rowland. From the Foreign Committee—W. H. Denison, W. D. Harward, J. V. Knight. From the Executive Committee on Field Work—W. W. Staley, J. E. West, W. H. Denison.

The following persons being present, were invited to sit with the committees in joint session: W. A. Harper, C. H. Rowland, H. E. Rountree, O. S. Thomas, and W. J. Holland. After prayer, the meeting was duly organized, and there was a full and free discussion of the situation. Dr. J. O. Atkinson, the Field-Secretary elect, presented some important matters which he had been requesed to work out as plans of operation in his work. After a careful examination and discussion of all his suggestions the joint committee adopted by unanimous vote the following:

1. That continuous effort be made to inculcate the missionary spirit in all our churches and Sunday schools. This to be done by direct personal and plat form appeal, missionary rally days, letters and pamphlets

2. That the Field Secretary use constant and vigilant effort to increase the offerings through the regular channels This to be sought through getting the churches not now doing so to carry to Conference their full apportionment as a minimum offering. This achievement to be sought by introducing in all churches, where feasible and possible, the Every Member Canvass and the Duplex envelope system of offerings.

3. That the Field Secretary aid in organizing Woman's Missionary Societies wherever possible, in churches not now having them.

4. Where it is possible to do so, get an individual church, or group of churches, to support a missionary, or missionaries, in the Home or Foreign Field.

5. That within the next five years we raise, by voluntary offerings of the churches, and by individual gifts, the total of fifty thousand dollars (ten thousand dollars a year), one-half for home and one-half for foreign missions.

Dr. Atkinson's plan of work contained firstly, Vision and secondly, Efficiency; and the constructive program outlined above is built on this foundation. This is the largest undertaking of the Southern Christian Convention for missions, and ought to inspire the churches with great effort and great hope.

It should be kept in mind that this is not the work of these committees on their own motion, but the Portsmouth Convention in 1914 directed that such a work in 1916 renewed the direction, and the committee has now put into operation what the whole church has been demanding for more than five years. The committees hope therefore that ALL the pastors and churches will give large welcome to OUR Field Secretary, when he enters upon his work in September. Dr. Atkinson is thoroughly equipped for the work, intensely interested in missions, enthusiastic in whatever he undertakes; a man of vision himself, efficient, in the advocacy of his cause, and with a willing people and the help of God the undertaking may come to full fruition.

This notice will introduce Rev. Dr. J. O. Atkinson as the Field Secretary for Missions in the Southern Christian Convention.

W. W. Staley, Chairman
Ex. Com. on Field Work.

Suffolk, Va., August 1, 1917.

SOUTH WESTERLO, NEW YORK

Our church here is moving on quietly, but we trust good is being accomplished. Some time ago we began the study of one of our mission books, The Land of the Golden Man, in our Sunday school. A review of one chapter was given between the opening exercises and the study of the lesson. This proved a very interesting feature. We are soon to begin the study of South American Neighbors in the same manner.

Our young people's "Do Your Best" class is doing good work.

A new State road is under construction that passes through our village and hence it has given us rather bad roads for awhile. Notwithstanding this and an epidemic of German measles our congregations have kept up very well.

On July 22 the Executive Committee granted the pastor a leave of absence to attend the Conference of Christian Workers at Northfield, Mass., August 5-19. This opportunity is very much appreciated and we trust may be helpful to more effective work.

R. H. Peel.

MORMON EDITION OF THE BIBLE

BY LARIMORE C. DENISE,

Assistant Superintendent National Reform Association

Beware what edition of the Bible you buy. You may obtain Mormon literature without knowing it.

A new edition of the Bible has been issued in 1917, containing a section inserted between the Old and New Testaments consisting of 118 pages of Mormon teaching. There is no mark on the outside of this Bible to distinguish it from the ordinary King James Version. The cover reads, "Holy Bible, Cyclopedic Concordance, Ready Reference, Oxford S. S. Teacher's Edition." The only indication of the evil hand of the Mormon church is on the title page of the Mormon section which states that it is "Copyrighted, 1917, by Joseph F. Smith, Trustee in Trust for the Church of Jesus Christ of Latter

Day Saints." It is "designed for the use of missionaries and other students of the Scriptures."

The Deseret Evening News, the official organ of the Mormon Church prints an editorial entitled "Important Help to Bible Study" in its issue of June 23, 1917, which reads as follows:

"A significant proof of the growing interest taken in the teachings of the Church of Jesus Christ of Latter-Day Saints and of the increasing public demand for its literature, is seen in the fact that not long since the publishers of both the Cambridge and he Oxford Bible applied to the presiding authorities for a revised and authenticated copy of the 'Ready References,' which was desired for incorporation with the respective Bibles. It consisted of quotations from the Bible, classified under appropriate headings in support of the fundamental doctrines of the Church, these scriptural passages being supplemented by explanatory notes and citations from historical and theological writings of recognized importance."

Like many other mormon assertions, this editorial contains some truth mixed with some misleading statements. One would suppose from the editorial quoted that the Oxford people eagerly sought for the insertion of this piece of Mormon literature because of the merits of the work. It would seem not. The officers of the Oxford Press assure us that it was the Mormons who sought its publication. The truth is that the Cambridge University Press some years ago began to issue a Bible with Mormon teachings incorporated in it and that for two years the Oxford University Press has published a Bible in which is inserted a section devoted to Mormon doctrines.

THE SEASIDE CHAUTAUQUA

The Seaside Chautauqua and School of Methods for 1917, is not history; it is a force. It has met and adjourned, but it has not closed. It now goes out in vital energy to express itself in better teaching, stronger preaching, holier living, and more strenuous striving after loftier ideals. The session of 1917, will continue until the opening of the session of 1918, and even beyond that, unless the session of 1918 far exceeds the session of 1917, in the good it does. There were many outstanding features of the session, among which I mention

1. *Thoroughness.* Nothing was done in a limited, unfinished, haphazard way. From the man who presided, down to the last one in the line of service, thoroughness was a marked characteristic. Neither time, nor opportunity, were either misused or unused. To open on time, move on time, close on time, and keep busy all the time, was the animating spirit of the whole time we spent together, and back of that was the thoroughly and definitely planned program, which revealed the one leading, dominant feature of thoroughness.

2. *Fellowship.* By fellowship is not meant mere proximity of persons, but an enrichment of life by the contributions made by each to the other. Putting something into each others lives is the only real fellowship. Many people may live in close personal contact—dwell under the same roof, eat at the same table, work in the same shop, attend the same public gathering, and yet be as far apart as the poles. Between some people who live in closest personal proximity there is scarcely a single point of contact, but such condition did not obtain in the life of the Seaside Chautauqua, for the spirit of fellowship and good will actuated each and every one who attended. It was not gush, not mere social greetings, not empty welcomes, not formal introductions, not flash and flutter, but soul in touch with soul, life in contact with life, and that too on the highest plane and in purest spirit within the possibility of human experience.

3. *Christian.* There was no squeemish effort to disguise the character of the Chautauqua. It was Christion in character, and that character was known and felt throughout all the days of the session. The dominant notes of the days were Christian Worship and Christian Service, with a very definite emphasis upon the Christian. The songs, the prayers, the sermons, the lectures and the *everything* sent forth no uncertain sound, but strongly announced that a Christian assembly was in session on the shore of the sea, where gaity, worldliness and fashion held sway.

4. *Denominational.* It was not denominational in any sectarian sense, nor was the denominational character made offensively prominent, neither was it an indefinable, gaseous collection of nothingness, floating around in a world of uncertainty without origin, name, purpose, or destination. The president did not hesitate to make known the Church that stood back of the Chautauqua, and which was represented by it. He did not in any apologistic tone introduce the speakers from the Christian Church as though they were little and inferior. "The Forward Movement" which just now takes precedent over all other things with us, was given five of the best perios of the session, occuring as they did at an hour in the session, which of itself made them so. And this denominational character was further maintained by the work being done quite largely by our own men. One teacher, the director of music, two chautauqua lectures, and one noon day address, were those outside our membership. It was indeed a family gathering, and its thoroughness, its fellowship, its Christian spirit, and its denominational character, puts it in the forefront of the great enterprises of the Christian Church.

J. F. BURNETT.

Dayton, Ohio.

You will find it harder to uproot faults than to choke them by gaining virtues. In every person who comes near you look for what is good and strong; honor that; rejoice in it; and, as you can, try to imitate it; and your faults will drop off, like dead leaves, when their time comes.—*Ruskin.*

EFFICIENCY WORK IN E. VA. CONFERENCE

After a lapse of five months or from March 12, Damascus church, Gates county, North Carolina, has asked for Efficiency Team "A" week beginning Monday, September 3. Team "A" has been notified to be ready for this week's work.

Our annual Conference thought, and the men composing the two Teams also thought and still think, a great deal of good could be accomplished by the week's program these Efficiency men furnish, and just why *the pastors of the churches composing the Eastern Virginia Conference have seemingly taken so little interest in the work, I for one am at a loss to understand.*

Liberty Spring and Mt. Carmel were the first churches to ask for this work nearly a year ago, or on September 4. Portsmouth September 18. Memorial Temple October 9, Third Church same date, Holland October 16, Bethlehem same week, Lambert's Point November 6, Berea, Norfolk, November 13, Newport News March 12. Out of all the churches composing our Conference, these are the only ones so far to take any interest in the work. Brethren, we have some of our strongest men composing these Teams, they are ready to serve you and it is to be hoped from now on every church in the Conference will ask for "Efficiency week." It is "without money and without price." I trust, as Chairman of this work, to hear from every pastor in our denomination during the next few months.

I. A. LUKE, Chairman.

Holland.

FROM BROTHER BUTLER

Our revival meeting will commence at Oak Grove church, Gates Co., N. C., on the fourth Sunday in August. We are expecting to have with us, to do the preaching, Rev. J. M. Roberts, Windsor, Va., who was their former pastor. Our people are working and praying for a gracious revival meeting at that place.

Union

The protracted and we trust a real revival meeting will commence at Union, near Franklin, Va., on the second Sunday in September. Rev. J. P. Barrett, D. D., Editor of the *Herald of Gospel Liberty,* will be with us there, nothing preventing, and do the preaching. Dr. Barrett is well known to all of our people and also greatly beloved. Therefore, our people are greatly delighted to know he can be with them and are expecting a great meeting at old Union church.

Antioch

Our meeting, the Lord willing, will commence at Antioch on the third Sunday in September. Our people are working and praying that they may have a gracious revival of true religion and an out pouring of the Holy Spirit upon them. We believe in being prepared and are getting ready for the battle. May the great Captain of our salvation give us a glorious victory at Antioch. It is the home church of Rev. J. P. Barrett, D. D. He is a man of God and a great power in the work of saving souls. Our people are rejoicing to learn that, nothing preventing, Dr. Barrett will be with us and do the preaching. Antioch is the mother of churches and she is working hard for her children, that she may be able to send many more as she has already sent many out into the different fields to build up the Father's Kingdom. We love and are proud of our old mother church.

H. H. BUTLER.

Suffolk.

HEBRON

The meeting at Hebron which began the third Saturday in July was one which will be long remembered by the church and those in the community. The pastor did the preaching through till Tuesday then Dr. P. H. Fleming of Greensboro who had arrived in the meantime did the rest of the preaching with the exception of one service. Two services were held in the afternoon starting at one o'clock and at three. The attendance was good and the spirit and interest was shown by those who came was excellent. The Spirit of God worked mightily in the meeting and thirteen additions were made to the church upon profession and some five more professed Christ to know who did not join the church. This was the first revival the church had had in two years and it proved a great blessing to the members for they reconsecrated their lives anew to Christ. May the good started by the meeting continue to grow and help make the community better.

JENNINGS FLEMING, Pastor.

THAT CAMPAIGN FOR MILLIONS AMONG VIRGINIA ENDEAVORERS

The goal for Virginia's share of the "Million new dollars for missions" was set at $1500. Each denomination in the state Christian Endeavor work has its "bit" to do, and the campaign promises to be an interesting one, and should be for two reasons—Firstly, It will give the young people something to do. Secondly, The churches we represent will be the happy beneficiaries. Not one penny of this money will be used for Christian Endeavor work, but will go to our denominational work, and well it should for every Christian Endeavorer has pledged loyalty first to Jesus Christ and second to his denomination. But the thing I wish to speak of here is the part the Christian Endeavorers of the Christian churches in Virginia are to have and

the part we are to play in this great campaign for millions.

In our denominational Conference during the State Christian Endeavor Convention in Norfolk, our people took for their share in this campaign the raising of $200 to be equally divided between home and foreign missions, and designated the Home Mission Board of the Alabama Conference to be the recipient of the home mission part for the support of their work in the North Alabama mission, and our work in Porto Rico to receive the amount for foreign missions. This Conference elected a committee composed of Miss Emily Cobb, Franklin, Va., Mrs. B. F. Frank, of Harrisonburg, Va., and the writer to raise the money. Mrs. Frank did not see fit to serve on the committee and her successor has not been named, but the work of raising the money has already begun, and the societies are responding in a very generous way.

At present the committee has in hand in cash and pledges $122.00 of the amount, and three of our strongest societies have not yet made pledges. A complete list of contributors will be given through the *Herald* and SUN at a later date. The Societies in the First church, Norfolk, Portsmouth, and Newport News have led the way by making their pledges $25.00 each. There is no reason why the amount should not be doubled. The folks have the money and a liberal heart. A great blessing is in store for them. All they need is an opportunity to give and this is one among the best. The Christian Endeavorers of the Southern Christian Convention ought to have a missionary on the field, and we will too. I am already convinced that our young people will respond to this call when we place it before them. Give us three hundred dollars for the mission work from these two conferences this year and next year we shall endeavor to place the matter before the whole Church in the South and undertake the support of a missionary on the field. We learn to do things by doing them. Let every one interested in Christian Endeavor in the Virginia Conferences come to the aid of this campaign committee. Send us your pledge at once. Those of you who "tithe," remember us with a gift from your hands. It will be appreciated and every dollar will go back to the mission work of the Christian Church. Send your pledge to Miss Emily Cobb, Franklin, Va., or to me.

J. V. KNIGHT.

Newport News.

PROGRAM OF THE SIXTY-NINTH SESSION OF THE VIRGINIA VALLEY CENTRAL CHRISTIAN CONFERENCE TO BE HELD WITH THE CHURCH AT BETHLEHEM, ROCKINGHAM COUNTY, VA. AUGUST 16-18, 1917.

Thursday—Morning Session

10:00 Call to order.
Preparatory Service—Rev. A. W. Andes.
10:30 Enrollment.
10:45 Report of Program Committee.
10:50 Report of Executive Committee.
10:55 President's Address—Conference Goals.
11:45 Miscellaneous Business.
12:00 Adjournment for Dinner.

Thursday—Afternoon Session

1:30 Call to order.
Devotional Exercises—R. Roy Hosaflook.
1:45 Annual Address—Dr. W. A. Harper, President of Elon College.
2:30 The Christian Orphanage—C. D. Johnston, Superintendent, Elon College, N. C.
3:15 Report of Committee on Religious Literature.
4:00 Adjournment.

Thursday—Night Session

8:00 Preaching and Communion—Rev. J. O. Atkinson, D. D., Elon College, N. C.

Friday—Morning Session

9:30 Consecration Service—Rev. W. T. Walters, D. D.
10:00 Hour with the Woman's Home and Foreign Mission Board.
11:00 Report of Committee on Foreign Missions.
11:30 Address on Foreign Missions—Dr. J. O. Atkinson.
12:00 Adjournment for Dinner.

Friday—Afternoon Session

1:30 Devotional Exercises—J. D. Hillyard.
1:45 Hour with the Conference Missionary Association.
2:45 Report of Committee on Education.
3:15 Address on Education—Dr. W. A. Harper.
4:00 Adjournment.

Friday—Night Session

8:00 Report of Committee on Christian Endeavor.
Address on Christian Endeavor—Dr. W. A. Harper.

Saturday—Morning Session

9:30 Devotional Half Hour—Rev. Orman T. Headley.
10:00 Report of Treasurer.
10:10 Report of Committee on Home Missions.
11:15 Address on Missions—Dr. J. O. Atkinson.
12:00 Adjournment for Dinner.

Saturday—Afternoon Session

1:30 Devotional Exercises—Mrs. Mary E. Grove.
1:45 Report of Committee on Sunday-schools.
2:15 Report of Committee on Moral Reform.
2:45 Report of Committee on Apportionments.
2:55 Miscellaneous Business.
4:00 Adjournment.
All day preaching services on Sunday.

NEWS OF THE PAST WEEK

July 29—Dr. Michaelis says that Great Britain does not want peace. Russian troops are again on Russian soil.

July 30—Well-fed geese bring $11.00 to $12.00 in Germany.

July 31—The allies gain on a twenty-mile front in Flanders. Marriages made since July 20 not an excuse from war draft.

August 1—Work on Southern training camps progress rapidly.

August 2—President orders all steel exports to be cut off from Japan unless they are put into war usage.

August 3—Postmasters are not to ask exemption for the mail carriers and clerks.

August 4—Registered men who resist the selective draft face military court-martial for desertion and possibility of execution.

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President .....Franklin, Va.
Mrs. A. T. Banks, Vice-President .....Henderson, N. C.
Mrs. W. H. Carroll, Secretary .....Burlinton, N. C.
Mrs. W. T. Walters, Treasurer .....Winchester, Va.
Mrs. W. A. Harper, Corresponding Sect'y ..Elon College, N. C.
Mrs. W. V. Leathers, Supt. Y. P. Soc. .....Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes ..Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll .....Greensboro, N. C.

QUARTERLY REPORT OF WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES OF THE EASTERN NORTH CAROLINA CONFERENCE FOR QUARTER ENDING JULY 31, 1917

Amount of dues	$22.95
For Elon Orphanage	7.20
Dogenzaka Building Fund	13.75
Literature Fund	.35
	$44.25

The above amounts were received from missionary societies of the following churches:

Mt. Auburn Woman's Society	$19.45
Mt. Auburn Willing Workers	5.90
Mt. Auburn Cradle Roll	.95
Henderson	8.00
Wake Chapel	9.95
	$44.25

MRS. A. F. SMITH, Sec. and Treas.

THE SCIENCE OF PRAYER

Prayer is as jealous a guardian of her secrets and powers as Nature is of hers. And she will never consent to reveal these to any save those who have shown themselves justly entitled to be intrusted with them. Prayer is the divinest and most omnipotent of all God's gifts to man, and we may rest assured that such a power cannot be promiscuously or carelessly dispensed. One cannot conceive of the havoc which would result were this possible. Here also, as everywhere else, we must earn our right to power. Nothing less than systematic and concerted effort, entered into upon a large scale, will suffice to place us in possession of anything like the knowledge and mastery which are necessary.

The first step along this line will have to be taken with those who instruct and train our religious leaders. The theological seminaries and the training-schools for workers will be forced to adopt a new policy with regard to this important subject. For, while great pains are taken to train young workers along all other lines, their prayer life and prayer knowledge and prayer power are allowed to take care of themselves.

The writer remembers how, when he was in the seminary, this was one of his great problems, and how he went with it to one professor after another. Each was willing to give kindly counsel, but it did not come in any one's particular department, so they could not be expected to speak with accustomed authority upon it. There was no one to whom it was the one absorbing, supreme subject, to the mastery of which he had devoted his life.

Here arises a crying need. Just as departments have recently sprung up in English Bible and psychology and religious education, so also the time is not far distant when these very new departments, together with other developments, are going to compel the establishmnt of a special department on prayer. The subject is great enough, the necessity is pressing enough, and the science of prayer has now lifted it up into the rank of a distinct discipline and deserves this recognition. There is no department which would be in position to offer greater returns.—*Biblical Recorder.*

AN OPEN LETTER

To the Brotherhood of the Christian Church,
And To Whom It May Concern:

You have known of my resignation to the Portsmouth church for some time and have wondered about my plans. I beg to advise one and all that I have accepted an appointment as Chaplain Lt. J. G. in the United States Naval Reserve Corps.

This will take me away from all duties and fellowship of my Church for a period of time. I wish, however, to assure you that it does not mean that I am to leave the pastorate permanently. I hope to be a service and a success in this work, and when I am relieved from it I expect to enter the pastorate again with a larger experience, a wider vision, and a bigger success for the kingdom.

The Portsmouth church is in good condition with plenty of hard work for some good pastor. I hope we shall be able to secure one very soon. In the interim a supply will be arranged.

With every good wish and expecting to write you at times, I am

Yours cordially,

H. E. ROUNTREE.

Portsmouth, Va., July 31, 1917.

TO SMELL LIKE A MAN

A specialist on the cigarette evil tells in the *Sunday School Times* of a banquet given in honor of Judge Pinkney, of the Chicago Juvenile Court, during which the evil resulting from the use of cigarettes by boys was under discussion. One present said: "Boys smoke because men smoke. A short time ago I said to a boy, 'Why do you smoke?' The little fellow replied. 'Because I want to smell like a man.' "—*Biblical Recorder.*

To most society dames the silken-gowned "400" of earth seem far more desirable than the white-robed 144,000 of the skies.—*L. R. Akers, in Pittsburgh Christian Advocate.*

WORSHIP AND MEDITATION

WALKING WITH GOD

What is it to walk with God? Is it just to think of Him as we rise up in the morning, to ask for His blessing on the day that lies before us, and to thank Him before retiring at night for all the mercies bestowed? Is it to go as often as possible to services and meetings and hear more about Him and His ways? It is far more than this. Walking with God means to be much in His company. If we are habitually walking with anyone there will be constant interchange of thought, and an intimacy so close that whatever affects one will affect the other. It is a great privilege to walk thus with God, while never forgetting the reverence and godly fear due to His holy name.

But our walk with God is so often interrupted because we sin, and grieve the Spirit of God. If we only cultivated this habit more, the end of each day would tell a very different story. For then we should know His will for us in the details of daily life; where He would have us be; what He would have us do; what He would have us say; and be ever ready to run at His bidding. We should hide nothing from Him, but confide all to His loving care. Blessed, indeed, would be our lives if they were ever thus dedicated to God.

"To walk with God, O fellowship divine,
Man's highest state on earth, Lord, be it mine."

Is this the desire of your heart? If it has not been so hitherto, it may and should be so now. And we may remember for our encouragement that "He will fulfil the desire of them that fear Him."

We are not surprised to find it said of Enoch in Hebrews that "before his translation he had this testimony, that he pleased God." If we walk with God, we, too, shall please Him. To this end let us enquire what proportion of our daily lives is spent in His company? How far can it be said of us that we please God? We often consult our own pleasure and then think of God's will. There was One and only One of whom it could be said, "I do always those things that please Him." He consulted not His own pleasure, for we read, "Even Christ pleased not Himself." He was the One in whom the Father delighted of whom He could say, "This is My beloved Son, in whom I am well pleased."

What would our epitaph be if it were written? Enoch's was very short: "He pleased God." No better witness could be borne to any man. And we ought not to want or be satisfied with anything less. If our acts of service were put down, to what extent would it be possible for the Spirit of God to write the words, "He pleased God" across them? This is the simple yet searching test.

We know only too well how our own will is ofttimes only too prominent. If we cannot get our way we chafe under it. But how blessed it is to let God have His way with us, even in the face of great disappointments: to walk with Him and be content at once to accept His will, which must be best, although we cannot understand it perhaps just at the time. And even when some great trial, which we cannot account for, has placed itself right across our pathway, it is good to be able to look up and say from the depths of our heart, "Not my will, but Thine, be done." Thus would "the peace of God, which passeth all understanding," keep our hearts and minds through Jesus Christ.

We should feel things just as much as ever. But the grace of God would be sufficient to sustain us in the midst of the trial. The Apopstle Paul could say, "I have learned, in whatsoever state I am, therewith to be content," and, although few of us have reached that stage, still, there it is, written for our instruction, if we will only heed it. The secret of it all is found in keeping close to God, walking moment by moment with Him. In so doing our lives will be subject to His will, and they will be well pleasing to Him.—*Canadian Churchman.*

THE TEST OF THE RIGHTEOUS

In Psalm 66:10-12 there is an illuminating statement of the purpose, the nature and the result of God's testing of those who put their trust in Him. The purpose was to prove, to cleanse, and to enrich. "For thou, O God hast proved us; thou hast tried us, as silver is tried." The nature of the test was fivefold: first, deliverance into the hands of persecutors, "Thou broughtest us into the net;" then personal suffering, "thou laidst affliction upon our loins;" also the oppression of men, "Thou hast caused men to ride over our heads;" fiery trials, "we went through fire;" and overwhelming trouble, "and through water." The result was a larger, richer and happier spiritual life;" but thou broughtest us out into a wealthy place."

The motive of such tests is the love of God: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6. The testing is universal. He spares none. It is never too severe. "God is faithful, who will not suffer you to be tempted (tried) above that ye are able; but will with the temptation (trial) also make a way to escape, that ye may be able to bear it." I Cor. 10:13.—*The Word of Life.*

From every lonely, hungry soul Jesus seeks hospitality, standing at the door without, waiting patiently for the opening of it; and when he is welcomed in, there is a mutual feeling of love, and the Guest becomes a generous Host.—*Herald and Presbyter.*

NOTES AND PERSONALS

Rev. H. S. Smith has resigned all his church work and will go to Yale this fall.

Rev. J. F. Apple has accepted the work at High Point, Rev. H. S. Smith resigned.

The Virginia Valley Central Conference meets August 16-18. See page seven for program and notify Brother J. C. Bradford, Broadway, Va., if you desire entertainment.

Dr. W. S. Long, Chapel Hill, N. C., is open for pastoral work for another year. His health is good and can give all his time to church work. Dr. Long will consider a call in any section of the Convention.

On September first Dr. N. G. Newman, Defiance, Ohio, becomes college pastor at Elon College. Dr. Newman is a brother to Rev. J. U. Newman, Ph. D., D. D., a member of Elon's faculty. Dr. N. G. Newman held important pastorates in Virginia for a number of years. For the past few years he has been college pastor at Defiance College, and we welcome him back to the South. Defiance College church recently observed Visitor's Day, and we clip the following from the local paper of the college town: "But the most impressive feature of the occasion was the farewell address made by the Rev. N. G. Newman, D. D., who after four years of most fruitful and acceptable work as pastor of the College church and as professor of New Testament Literature, is soon to leave Defiance for the South on account of his wife's health. Dr. Newman spoke in terms of deep feeling and high appreciation of the ideals and work of Defiance College, and of the inspiring influence of his association with members of the faculty and the student body of the college and with citizens of Defiance. The four years just closing, said Dr. Newman, constituted one of the richest periods of his life. The address made a deep impression on those present all of whom keenly regret the necessity or Dr. Newman's leaving his great work here. With characteristic appropriateness President McReynolds spoke briefly but feelingly of the splendid character of Dr. Newman's work and of the high esteem in which he is held by all those who know him."

FOR SALE AT PUBLIC AUCTION

I shall offer for sale at public auction the household and kitchen furniture of the late W. S. Tate, at the residence, Elon College, N. C., August 23, 1917, at 10 o'clock A. M. Some bargains may be expected. Be there to get them as they pass.

(Miss) Mamie Tate, Administratrix.

Elon College, N. C.

MT. AUBURN

The series of meetings at Mt. Auburn church, Warren County, N. C., commenced the second Sunday in July. Two services per day except Monday.

Rev. I. W. Johnson, Suffolk, Va., was to have been with me in these meetings, but was providentially prevented. I had no ministerial aid.

We had a most excellent meeting. Two accessions and the church much revived. Some four professions. I am believing that several family altars have been erected as one result of these meetings.

Bro. C. D. Johnston, superintendent of our Orphanage, was present Sunday. We secured in cash and pledges over sixty dollars for the Orphanage, most of which was in cash.

Next second Sunday, August 12, I am to have a baptising. J. W. PATTON, Pastor.

Greensboro.

MT. CARMEL

We held our revival at Mt. Carmel the week following the fourth Sunday in July. There were twenty odd professions and a great many renewals. Eight were received into the church. G. J. GREEN.

Franklinton.

FROM OUR MAIL

Enclosed $2.00 for THE SUN another year. Can't do without it.—*Henry D. Gilliam, Greensboro, N. C.*

THE CHRISTIAN SUN has been coming to my home for 30 years. Can't do without it.—*Mrs. A. E. Hines, Manry, Va.*

We cannot get along without THE SUN in our home. We can't hardly wait until it comes.—*Isaac A. Floyd, Mt. Jackson, Va.*

The kingdom of God belongs not to the most enlightened, but to the best, and the best man is the most unselfish man. Humble, constant, voluntary self-sacrifice—this is what constitutes the true dignity of man. And hrough it is written, "The last shall be first."—*Amiel.*

"The Bible is a window in this prison of hope, through which we look into eternity."

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

WHY SHOULD YOU GO TO A CHRISTIAN COLLEGE?

1 Because it is the best type of college in aim and output. There are three types of college in the realm of higher education at work in the United States. The first is the privately-endowed institutions. Their aim is scholarship and general culture. We need scholars and persons of culture in our society. But unfortunately scholarship and character are not equivalent terms. Unfortunately, also, culture and knavery have not always been mutually exclusive, to say nothing of the "culturine" so often resulting from such schools, a from-the-outside-in veneered acquisition that sounds bad and sometimes acts worse than it sounds, making girls expert in playing "bridge," but veritable ignoramuses in playing "Bridget," and transforming our boys into dudes and social dandies.

The second type is supported by public taxation and undertakes to produce citizens. A democracy's hope and fate at once are its citizens. Patriotism is worthy and becoming. We need it in this day. But there is something higher than national patriotism. It is a recognition of the brotherhood of man, overstepping every barrier, whether of race or nation, giving every man full and free fellowship in all the privileges of life. Patriotism of the narrow type has cursed the world. True patriotism will bring the world to its perfection.

The third type of institution engaged in higher education is the Christian college. Such institutions are owned and controlled by religious bodies. They are often criticised as sectarian and narrow. But the criticism is unjust and based either on ignorance or on prejudice. The denominational colleges are as free to teach all knowledge and all truth as any college. They are not free to teach heresy or infidelity. Their aim is to produce men and women inspired by Christian ideals and fitted for Christian service. They have succeeded. The leaders of all the churches have come from the Christian colleges. The ministry, the foreign work, the lay service at home have depended almost entirely upon the denominational colleges. And no less pronounced in brilliant achievement in other walks of life has been the record of their alumni.

In our institutions of higher learning there abide as aims to be attained scholarship and culture, citizenship and patriotism, and Christian character, but the greatest and best of these is Christian character.

2. Because it is Christian. The difference between education and Christian education is as great as the difference between democracy and Christian democracy. The addition of the qualifying adjective in both instances gives a connotation that thrills the devoted servant of the Master to high and holy service. I am not concerned so much about making the world safe for democracy. My soul rejoices however in every attempt to render it safe for Christian democracy. This war is not too large a price to pay for that benign benediction. Christ has His place of lordship and leadership and uplift in education as much so as in any other realm of life. Christians will see that He gets it.

3. Because education is incomplete that is not Christian. Religion is not a separate quality of the soul. It is its fundamental, its all-pervading essence. The religious nature permeates, elevates, seasons every other characteristic of man, and a man without Christ is incomplete, no matter how wise or cultured or patriotic he may be. Religion is that which makes man man. Without it he rapidly degenerates to the animal rank. With it, he is capable of the society of God. Nothing so transforms pigmies into giants, nothing so makes little folks into big ones, as vital contact with Christ. The education that lacks Him is poor, poor indeed, and inadequate and incomplete. As I believe in the complete education, I must seek it where alone it can be found in the highest degree—the Christian college, not ashamed to be numbered among the agencies of the Kingdom's advance.

4. Because you are a Christian and owe your first allegiance to the institutions that undertake to foster and conserve the Chrisian life. The Christian life grows and flourishes in a Christian atmosphere. It dwarfs and atrophies in an atmosphere of scholarship or patriotism untempered with Christian spirit. The risk you will run of losing your soul in any other type of college should settle this issue unequivocally for you, since you are a Christian.

"The faith of the child of God is like the sail of the boat. The sailboat makes its headway against the steady flowing of the current because the wind, blowing in the contrary direction, fills the sails. The currents are not always controlling factors in life. There is a power that drives men counter to them. Faith spreads the sails and courageoussly defies the power of the currents of opposition, unbelief, and sin."

And it is on that way back, on that way up, on that way home, that Jesus Christ is with us with a depth and reality and blessedness which are in no ways to be felt and known.—*John A. Hutton.*

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Our financial report is better this week than last, but is far below what it ought to be. My friends, we have more than fifty children to care for and prices of everything almost out of sight. If all the churches would lend a helping hand in this work it would be easy to run and pay all bills when made. But we cannot pay as we go with the income as small as it has been for the past two weeks. We have our days of discouragement and we have our days of encouragement.

Our singing class was invited to the Masonic Picnic at Baynes' Store Thursday, July 26. Some good friends came for the children in machines and carried them over and brought them back in the afternoon. The children gave their exercises in the morning and each was given a free ticket to the sumptuous dinner served. They were treated to lemonade, too, and were shown every kindness possible. It was a day highly enjoyed by all.

The writer attended services at Long's Chapel Sunday, July 29, and talked the needs of the Orphanage to those good people, and asked for wheat and received the following: G. T. Hurdle, five bushels; J. R. Aldridge, one; J. A. Wyatt, two; W. T. Garrison, two; Andrew Johnston, one; J. Walter Johnston, one; J. M. E. Wyatt, one; T. R. Blanchard, one; Jas. Dickey, one; Lush King, one; H. C. King $1.00 in cash, Joe Rogers $1.00 in cash, C. H. Roney $0.50 in cash.

This is a splendid people and have always come to our rescue when called upon for help for the little orphan children. This contribution will help us much in this work.

Why can't every church make up a contribution of this kind and if it is in reach we will be glad to come for it, if it is too far, ship to us by rail and we will be glad to arrange for the freight. Why not every pastor speak to his people in the wheat sections and ask for a contribution of this kind. It will do your people good to give in this way. If the Lord has been good to your people and blessed them with a splendid wheat crop this year with the prices high don't you think they would be glad to contribute a few bushels to help us in this work? It will take something like one hundred bushels more than we made to run the institution and for seeding the fall crop and we truly hope the churches will give this amount.

The first week in August was a busy week with the farm department of the Orphanage and I hardly think we ever experienced hotter weather. We have been trying to dig our Irish potato crop and get our fall crop planted. We made seventy-five bushels. If we can get as good results from our fall planting and be able to keep what we have already raised from rottening we will be well fixed in the potato line.

Our corn crop is looking fine since the rains and if we can have a few more seasons we hope to make a good crop.

CHAS. D. JOHNSTON, Supt.

Report for August 8, 1917

Brought forward		$4,058.02

Monthly Sunday School Offerings

Henderson Sunday School, N. C.	$7.12	
Rosemont Sunday School, Va.	1.00	
Mt. Lebanon Sunday School, N. C.	1.00	
Mt. Lebanon Baraca Class	1.00	
Amelia Sunday School, N. C.	3.20	
Primary Dept. 1st Christian S. S., Lincoln, Kans.	3.55	
Youngsville Sunday School, N. C.	1.00	
E. N. Cornwell, Treas. for Sunday School	1.00	
Cypress Sunday School, Va.	3.25	
Popes Chapel Sunday School, N. C.	1.00	
Randleman Sunday School, N. C.	1.00	
Mt. Carmel Sunday School, Va.	2.50	
Mt. Carmel Sunday School, Class No. 6	1.00	
Reidsville Sunday School, N. C.	1.00	
Apples Chapel Sunday School, N. C.	1.00	
Lanett Sunday School, Ala.	4.00	
Haw River Sunday School, N. C.	1.00	
Spring Hill Sunday School, Va.	1.00	41.24

Special Offerings

Mrs Fannie Hatch	$1.50	
H. C. King, Longs Chapel Church	1.00	
Joe Rodgers, Longs Chapel Church	1.00	
H. Roney, Longs Chapel Church	.50	
R. P. Cox, Sebrell, Va.	.50	
Mr. L. I. Fields on support of children	10.00	
American Chris. Con., Dr. J. F. Burnett, Sec.	4.84	19.34
Total for the week		$ 60.58
Grand Total		$4,118.60

A life of sin, a life of pride, a life of indulgence, a life of worldliness, a life devoted to the world, the flesh, and the devil is a failure, a dead failure, an infinite failure. I care not how many presents you send to that cradle or how many garlands you send to that grave, you need to put right under the name on the tombstone this inscription: "Better for that man if he had never been born."—*Talmage.*

If a man believes that sinners are lost without God, he will never be content to sit by and see them die without making an honest effort to save them. If a man believes that a holy life is the only way to live and please God, he will never go on living a worldly life and neglecting all those means of grace which are provided for him to perfect himself in holiness.—*Selected.*

THE EXCLUSIVE BLUEBIRD

Bird life is the fullest and most intense during the mating and nesting season. Love or war, courting or scrapping rule their activities. What jealousies and rivalries, what warring and winning go on all about us! The birds are all glad and mad at the same moment.

One morning in April I heard the excited voices of bluebirds and robins in the vineyard below me. Going down there, I saw a pair of bluebirds and a pair of robins flitting about and perching on the wires and posts in an angry and excited frame of mind. Some of their movements and gestures suggested that they were scrapping. "But why should bluebirds and robins scrap?" I asked myself. I had never seen them do such a thing, so I began looking about for a common enemy and expected to find a cat skulking in a ditch there or maybe a snake. But I could find neither; still the excited and accusing voices kept it up. Then I chanced to see some dry grass and weed stalks hanging down from a grape post which was splintered and broken at the top. I found that the robins were building a nest there in a ragged depression on the top of the post and that a foot and a half lower down the bluebirds had preempted a downy woodpecker's old hole and were making a nest there. The fracas was explained; neither pair of birds wanted the other such near neighbors. I saw that the robins had made a bad choice—no cover or screen of any kind. The first fish crow that flew over in egging time would see the nest and rifle it promptly. I wish I could have told the mother robin of the dangerous site of her nest. A week or ten days later I saw her brooding her eggs in apparent security, but not long afterwards I found her gone and her nest empty and torn; but as I put my hand in the post, out went the mother bluebird. The crows and jays could not reach her, and she was right in claiming the post as alone suited to her needs. Birds have their troubles as well as we featherless bipeds.—*John Burroughs, in Harper's Magazine for July.*

PRINTING PICTURES

Many children enjoy taking pictures with a camera, but few young people know that very pretty pictures may be printed without any camera at all. All you need to make these pictures is a roll of blue print paper and a piece of window glass. You can get the paper at a photographer's or architect's. Be careful not to let the light touch the paper before you are ready to use it.

The next thing to do is to select dainty flowers or grasses or ferns.

Arrange your pretty growths quickly on a piece of the blue paper, then cover with the glass, and leave them in the bright sunlight. Now you may rest for ten minutes, while the sun does your work for you. A windowsill is a good place for making these prints.

When the clock tells you that ten minutes have passed, lift the glass and remove the flowers. You will see a pretty white impression of them on the blue paper. To make this impression lasting dip the paper in water for a few minutes, then take it out and pin on a board to dry.—*Churchman.*

A HUNGRY BOY

I know a funny little boy
  Who ate a Teddy bear—
The whole of it—and did not give
  To any one a share.

You think perhaps this made him sick,
  So that he stayed in bed.
O no, because this Teddy bear
  Was made of gingerbread!

—*Clara J. Denton, in Jewels.*

Wee Albert, two and a half years old, is very fond of green corn, but is not permitted to eat it very often. He watched grandma eating it one day with longing in his small soul. Presently he said coaxingly, pointing to the cob: "Can't I have the bone, gamma?"—*Youth's Companion.*

The life that does not want hard things, that seeks to evade them, or to shift them on others, can never be a beautiful one. The loveliest surroundings, the amplest opportunities, will never make it anything but ugly and dwarfed. "Endure hardness," is the Bible rule for finding the finest possibilities in life.—*Selected.*

There are ten men who will fight for the Bible to one who will read it.—*L. R. Akers, in Pittsburgh Christian Advocate.*

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C. B. RIDDLE, Editor

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OBITUARIES

FLOYD

On Monday, July 24, our Heavenly Father calls and none can hinder. "He Abraham Floyd. He was a faithful member of Shady Grove Christian church. He leaves to mourn their loss on earth, a wife and two sons. He was a devoted husband, a loving father and a faithful member in his church. Our Heavenly Fater calls and none can hinder. "He knows it all," and why should we not be content. He was laid to rest in Shady Grove cemetery by the side of his son, George, who welcomes father home.

W. C. MARTIN.

SAMUEL

Henry Franklin Samuel, son of H. F. and Madie Samuel died July 27, 1917, aged one year, six months, and seven days.

The funeral services were conducted from Salem Chapel Christian church by the writer. The large attendance attested love for the babe, the high esteem in which Bro. and Sister Samuel are held and expressed the deep sympathy of the community for them in the death of their beautiful babe. May the Healer of broken hearts comfort them.

P. H. FLEMING.

KERNS

The death angel visited the home of Mr. and Mrs. C. M. Kerns and took to the Heavenly Father their two infant children, and transplanted them into the heavenly rose garden for His own. We can not understand for what reason except for some good purpose. "Suffer little children to come unto me for of such is the kingdom of heaven." Father and mother your little son and daughter are waiting for you. Weep not for them, but so live as to be prepared to meet them.

The funerals were conducted by the writer.

W. C. MARTIN.

BECKOM

Mrs. Luvenia Beckom was born April 9, 1861 and died July 11, 1917, aged 56 years, 3 months and 2 days. She was a life long resident of Burlington, N. C. She was the mother of W. H. Beckom of Greensboro, N. C., Mrs. A. W. Burke and Mrs. David Fitch of Burlington, with whom she made her home during her declining years. While a child she became a member of the Christian church. Through sunshine and shadow she bravely fought out the great fight. A heroic woman has fallen. She shall be remembered by what she has done. She has gone to receive her reward. The funeral was conducted from the Christian church and the interment made in the city cemetery. God bless and comfort the bereaved ones.

J. W. HARRELL.

HOLLOWAY

Mrs. Mamie Harris Holloway was born July 11, 1884 and died February 8, 1917. She was married to Richmond W. Holloway three years, and today he deeply mourns the loss of his faithful and devoted wife.

Others who keenly feel the loss of this good woman are her parents, Mr. and Mrs. R. T. Harris, two sisters, Mrs. Cleveland Faison and Miss Laura Harris, four brothers, J. K., E. M., J. A., and Hinton Harris all of Waverly, Va.

Sad indeed was the going out of this young life while hope bade fair for long years of usefulness and happiness, but our loss is her gain and we sorrow not as those who have no hope.

Funeral services at the Christian church Waverly by her pastor, Rev. J. L. Foster, and she was laid to rest in the town cemetery under a bank of lovely flowers, there to await the resurrection morn.

JAS. L. FOSTER.

July 31.

FORD

On the evening of June 26, 1917 just as the sun went down, the soul of Sister Musa Johnson Ford, beloved wife of W. H. Ford of Waverly, Va., took its flight.

She was the oldest child of Mr. and Mrs. T. W. Johnson of Waverly and they, with her own two sons, Sargent Wallace W. of Company B., 4th Va. Regiment, Aubrey and daughter Elizabeth with the devoted husband are left in sorrow. Six brothers and three sisters, all of Waverly, are also left to mourn for her who was a "little mother" to them all.

Sister Ford was born August 28, 1876 and at an early age gave her heart to God and joined the Christian church at Waverly, Va., of which church she was a loyal and faithful member till death called her to her reward. She was Cradle Roll superintendent and teacher in our Sunday school and secretary of the L. A. S. for many years. "Helping Others" seemed to be her motto and many have felt the helpful touch of her ready hands. She was only ill three months and though suffering much she made a heroic fight for life, but the frail body gradually weakened and the soul took its flight to be with God.

"After the toil and trouble
There cometh a day of rest;
After the weary conflict,
Peace on the Savior's breast."

Funeral services by her pastor, and burial in the Waverly, Va. Cemetery beneath the most beautiful flowers.

J. L. FOSTER

July 31.

SUNDAY SCHOOL LESSON— AUG. 12

By G. O. LANKFORD

Josiah's Good Reign

2 Chron. 34:1-3.

Golden Text: Remember now thy Creator in the days of thy youth. Eccl. 12:1.

In the midst of life's busy activities when one is often inclined toward discouragement on account of the prevalence of evil, of wickedness in high places, it is refreshing and uplifting to come to know a man whose life is marked by its outstanding goodness, by its likeness to God. Such a man was Josiah, although he was the son of a wicked father. He did that which was right in the sight of the Lord. His was a life of fixedness of purpose with reference to that which was right. His biographer declared of him that he turned not to the right or left. He did the right because he sought the Lord early in life and clung to Him throughout his days, there being one mistake recorded against him.

Josiah wrought a great and a good work. He not only sought the Lord early in life, but set himself in his early years, at the age of twenty-six, to the accomplishment of a stupendous task, that of purging his

country—Judah—of its wickedness and of strengthening the cause of righteousness in his domain. This youthful king's work was both destructive and constructive. He had to destroy wickedness as he endeavored to build up the cause of righteousness. The altars of Baalim had to be broken down before the place of prayer in the house of God could be made secure. To eradicate wrong is as much a part of Christian service as planting the seeds of righteousness. Every blow against evil is a blow for good, and is at the same time well-pleasing to God.

In his constructive program, in repairing the Temple, Josiah labored not alone for those men into whose making the necessary repairs on the Temple did the work faithfully. The king was able to inspire others to earnest, faithful service as well as to labor in this way himself. Had he not had the co-operation of his workmen, the work would have been doomed to failure. Much that has been undertaken for Christ has failed because of the lack of faithful work in the Master's vineyard. The lack of faithful, efficient service closes the channels through which God wants to pour His blessings into the hearts of men, while work faithfully done lifts the flood-gates and blesses the world.

SUNDAY SCHOOL LESSON—AUG. 13

By G. O. LANKFORD

Finding the Book of the Law

2 Chron. 34:14-33

Golden Text: I will not forget thy word. Psa. 119:16.

Manasseh and Amon neglected the "law of the Lord." Some of their predecessors were also guilty of the same sin. It is, therefore, no wonder that ruinous influences had fallen upon the Hebrews. No greater calamity can come to any people or nation than the loss of the truth as it comes from God. Those who know the truth shall be made free, and those who have not the truth—have lost it—are in bondage at this hour, just as the Hebrews had neglected the "Book of the Law" and were living under the thraldom of their own iniquities.

It seems a significant fact that the "Book of the Law" was lost in the "House of the Lord." The book was there with its message of helpfulness, but those who came within the temple walls were so over-absorbed in other things than the true worship of Jehovah that the book was forgotten, and so was lost. Being a member of the church and an attendant upon its services doesn't always mean that one is in possession of the truth of God. Even here one's business, social life, or the cares that come upon him may crowd out the Word.

Moreover, the "Book of the Law" was found in the Temple, where it had remained for years. This lost book, this rich treasure, was found as a result of an effort to do service for God. In no better way can truth be discovered. "If any man will do His will he shall know of the doctrine whether it be of God."

The book found, it was then read, and the effect produced was a most wholesome one. "Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God." To know the Bible, to have a spiritual insight into its inner meanings, is to have a right conception of one's relationship of God and man.

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THE CHRISTIAN SUN

FOUNDED 1844. THE OFFICIAL ORGAN OF THE SOUTHERN 'STIAN CONVENTION

Vol. LXIX Elon College, N. C., Wednesday, August 15, 1 No. 32

State Library

CHARITY

IF I want to redeem the world I can come nearer my object and do less harm, by being just toward myself and just toward everybody else, than by "doing good" to people. The only untainted charity is justice. Often our ostensible charities serve but to obscure and palliate great evils. Conventional charity drops pennies in the beggar's cup, carries bread to the starving, distributes clothing to the naked. Real charity, which is justice, sets about removing the conditions that make beggary, starvation, and nakedness. Conventional charity plays Lady Bountiful; justice tries to establish such laws as shall give employment to all, so that they need no bounty. Charity makes the Old Man of the Sea feed sugar plums to the poor devil he is riding and choking; justice would make him get off his victim's back. Conventional charity piously accepts things as they are and helps the unfortunate; justice goes to the legislature and changes things. Charity swats the fly; justice takes away the dung heaps that breed flies. Charity gives quinine in the malarial tropics; justice drains the swamps. Charity sends surgeons and ambulances and trained nurses to the war; justice struggles to secure that internationalism that will prevent war. Charity works among slum wrecks; justice dreams and plans that there be no more slums. Charity scrapes the soil's surface; justice subsoils. Charity is affected by symptoms; justice by cause. Charity assumes evil institutions and customs to be a part of "Divine Providence," and tearfully works away at taking care of the wreckage; justice regards injustice everywhere, custom-buttressed and respectable or not, as the work of the devil, and vigorously attacks it. Charity is timid and always is passing the collection box; justice is unafraid and asks no alms, no patrons, no benevolent support . . . . The best part of the human race does not want help, nor favor, nor charity; it wants a fair chance and a square deal. Charity is man's kindness. Justice is God's.—Dr. Frank Crane.

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

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Editorial

TEACHING AN IMPORTANT LESSON

Thirty-eight editors of church papers met in Washington the other day in answer to a call of Mr. Herbert Hoover, Food Administrator. Speech making was not the order of the hour, but a conference of rightful understanding in the matter of conserving our food supply. The needs of the hour were presented and how to meet these needs.

But

why did Mr. Hoover call men who edit religious papers instead of the "quill drivers" who give the world the news of death, destruction, sin, and all kinds of wickedness? It was because Mr. Hoover knows that the church paper can be relied upon and that the people will act more readily upon suggestions found in such periodicals than found in the average newspaper.

We have laughed

and sometimes scorned our government of its step in this direction. The petty paragrapher of the daily has used this move and movement for comical comment, but in all seriousness and with all sincerety we face the situation in this country and it is up to us to meet the crisis. All too long have we lived from the abundance and read of our neighbors in uncivilized lands who live on less than what we waste. But the masses of the people have not fully realized this. So many do not feel the need and see the necessity of this campaign for food conservation yet, but the big food problem in the city, if properly studied, will soon convince you that the government is doing the right thing and it is up to the strong arm of the church and its influence to initiate such an educational program as to lead the people to *feel* and *see* their duty.

There is nothing alarming

about this food situation. Do not get excited. We have the means in this country for our support, but all must use common sense and judgment—be economical if you please, and study our part and do it.

A Resolution

The following resolution was passed at the Washington meeting:

We as represenatives of the religious press of the United States appreciate the fact that those in charge of the work of food administration look upon the organized Church as the most important agency in working out their problem of food conservation and to the religious papers as the most vital factor in placing their program before the people.

We place on record our full confidence in Mr. Herbert Hoover and his associates and cordially endorse the general program of food administration.

In view of the demands that are being made on producers, traffickers, and consumers of all kinds of foods and feed in time of war, we express our conviction that the diversion of grain from use as food to the manufacture of alcoholic liquor is in the present emergency an unpatriotic and indefensible waste.

We approve the suggestion that an arrangement be made by which a representative of the religious press shall take his place in the office of food administration to co-operate with the chief of the division.

We pledge ourselves to co-operate to the fullest possible exent with the food administration by the publication in our papers of such information and appeals as will help to secure the united participation of all Church people.

* * *

THE EDITOR'S PART

There is a great call on every man these days to do his part or his bit. So many calls, so many appeals, that one finds himself endeavoring to find his duty. He cannot do all. THE SUN'S EDITOR has had this problem to face, and his conclusion and conviction is this: to maintain THE SUN at 16 pages, if possible, in these crucial hours. He feels that this is a "bit"—his part, and to that end he daily prays and works for the co-operation of the entire church. The paper has, for lack of financial support in days gone by, been forced to go to eight pages. *It should be that size now.* But strong hope is maintained that the many who owe us will pay up and that friends will continue to help us increase the circulation. We are carrying accounts now running nearly to two thousand dollars We hope that our readers will not call upon us much longer to carry these past due accounts.

But hear us again when we say that THE CHRISTIAN SUN and her mission is our task *now*. Before it shall suffer we shall make a few more sacrifices, screw up a little more courage and energy and add to our ten-hour schedule by working behind closed doors after office hours and shorten our noon period to less than what it is—one hour.

And to you who are thinking of stopping your paper, remember that to do so adds one more hard day's work to your Editor's task, increases the work of his faithful stenographer and bookkeeper, who early and late works faithfully and with a growing personal interest to help see that your account is kept right and that every piece of mail leaving the office goes out in a creditable manner. It lessens the influence of your church and deprives your family of a heritage justly theirs. Don't stop your paper—and if you do, pay up when you send the request to stop.

How about your renewal this week? Look at your label and see how you stand.

NOTES AND PERSONALS

The Virginia Valley Conference has been postponed. See page six.

See Rev. A. W. Andes' letter on another page for the reason of the postponement of the Virginia Valley Conference.

Rev. J. G. Truitt has resigned Graham and Providence churches to give all his time to the Pleasant Grove (Virginia) church, and the community high school. He changes his address to News Ferry, Va.

Rev. O. D. Poythress, South Norfolk, Virginia, assisted Brother G. O. Lankford in a revival at Berea (Norfolk) last week, and is this week with Brother J. E. Franks. Brother Poythress has been unanimously called to his present work for another year. The South Norfolk church will soon be free from debt.

Rev. W. B. Fuller, writing from Chattanooga, Tenn. says: "I have never seen as many men together in my life. You can see them by the thousands drilling on the field. We count by the thousand here. The government has thousands of horses and mules here. I am impressed with the soldiers and love every one of them. I have never seen a finer band of boys."

Rev. J. W. Patton is keeping busy as usual this summer. He is lecturing and preaching in interest of the Kingdom. We quote this from a personal note written from Gibson, North Carolina: "I preached here in the Methodist church last Sunday to a fine audience, delivered an address on Christian Education in a Presbyterian church, two miles from here, yesterday at the laying of a corner stone in a large school building, nearby."

Some time ago we visited a man's home. He is a member of the Christian Church. He is treasurer of local church. He is a prosperous farmer, a man of means and a leader in his church. His home is a cultured one, and his children are educated. He did not take THE SUN. The asking placed him on the list. We wonder why his pastor did not get THE SUN into that home years ago. And there are hundreds of such homes!

Brother B. J. Earp, 2734 Beacon Ave., Columbus, Georgia, writes: "My resignation has been tendered to the Rose Hill Christian church, Columbus, Ga., to go into effect with the close of the conference year the middle of October. After that time I shall be open for pastoral work in any church or group of churches for another year. The field here at Rose Hill in in fine shape, and here is an opportunity for service by any prayerful energetic man who may be secured by the church."

Last summer we made a request of the pastors to send us the names and addresses of all their converts and we would endeavor to place THE CHRISTIAN SUN into their hands. We made a further requestt that if the pastors would send us with each obituary the name of some member of the family of the deceased that we would send a marked copy of THE SUN containing the note if the paper was not already going to that home. We received a few names—*very few,* and only one man has promptly complied with the request and acted upon the suggestion. At the close of each marriage or obituary note this pastor adds the name or names of friends who would be interested in a copy of the paper. He also sends us a list of all his converts who should take THE SUN. This pastor is busy, too, and preaches at several churches, looks after all his members and the details of his Conference and a hundred other things. Pardon us, Brother A. W. Andes, for calling your name, but your promptness and co-opation deserves this note. "Go and do thou likewise."

NEWS OF THE PAST WEEK

August 5—Final demands are sent Germany by Argentina growing out of the sinking of the Argentina steamer Toro.

August 6—District Attorney McGinnis will ask that the 200 men in Oklahoma pay the death penalty for armed oppositiion to register or draft.

August 7—There is a strong feeling that President Wilson is planning a change in his cabinet; Roosevelt is mentioned; stronger men are needed.

August 8—More than 200,000 men of the national army are to be called to the colors September!

August 9—Dr. Woodward, acting editor of the Friends in America, says a Quaker who will take advantage of the exemption and sit down and do nothing is a "Quaker Slacker."

August 10—Haig's assaulting forces capture virtually all of the German forward positions east of Hooge.

August 11—The Russian army is showing increased resistance on the eastern front.

Coupon—No. 4444

THIS COUPON sent to THE CHRISTIAN SUN office with a renewal of $2.00 entitles the subscriber to one year's subscription to *The Weekly Kansas City Star.*

(Give number, if you do not care to cut your paper)

THE SELECTIVE DRAFT

On June 5th more than 10,000,000 of our nation's best men enrolled themselves in obedience to the law and in response to a genuine desire to rid the earth of Prussian autocracy. They hold themselves in readiness at their country's further call to take their places in the Liberty Army, to make the world safe for democracy.

On July 21st more than a million of those noble sons of America were called by process of the selective draft to be the vanguard of our citizen army to do their bit in bringing freedom to all mankind. These noble men will respond like the noble men they are, and the world will stand aghast at the tale of their heroic accomplishments. These men will fight not for themselves, nor yet for their country's aggrandizement, but for human brotherhood and individual liberty for all men. It is a grand spectacle. Nothing like it ever happened in the annals of mankind. God speed them and bless them as they go!

That Other Draft

But I am thinking just now of that other selective draft, imperious, relentless, ceaselessly operative, inescapable, from which there is no exemption for any man. I mean the selective draft of life. It knows no pity, no exemption basis. Every man must face the firing line. He will be rated patriot or slacker according as he delivers the goods. Nor is there favoritism. Neither birth in a high place nor great riches and influential connections can secure no commissioned officer's station under its operation. Dead-sure, equable justice to every man according to his deserts—that is the price of promotion and of official station under its exacting standards.

How it Can be Met

The pressing query for every man or woman—for women, too, enlist under its banner—is: How can I meet this life-draft best? There is but one answer—Prepare for a large service by a large preparation. Two friends are now through high schools. One decides to go to work, the other to college. Both devote themselves wholly to their callings. A quarter-century has passed. The boy who went to work is holding his own, in a nip and tuck struggle for existence. The other man is a Josephus Daniels, or a Lloyd-George, or a Kerensky. The difference is to be explained not in ability, but in preparation. There is nothing like four years in college to give wings to life's possibilities. It transforms pygmies into giants, little folks into big ones, to place them in their formative days under the liberalizing, uplifting, manhood-generating spirit of a noble Christian college.

My Bit Now.

Your precious bit now, since you are under the statutory age or have not been drawn, your precious bit is to spend the days in preparing yourself for a large service in the days to come. Theodore Roosevelt has struck off in trenchant phrase the duty of the hour, when he said in Pittsburgh last week: "This hour does not demand self-sacrifice, but service. Get ready to do your bit." The supreme duty, the consecrated path of patriotism for every American youth now is the use of the time in gaining such a conception of life and human needs as will qualify for highest service when the work of world-reconstruction begins after the war has been terminated. Experience demonstrates that there is but one source of this conception—a college education. Those who act on that tip will do the noblest bit now.

This hour demands that you slack not. Get ready for life's selective draft. Prepare to help rebuild the world that it may be forever safe for democracy!

Go to college—that is your bit!

Go to college—this is your patriotism today!—*Elon College News Bulletin.*

A STRANGE PICTURE OF WAR

On a perfect night, brilliantly clear and absolutely still, what Stevenson would call a wonderful clear night of stars, Dr. William Boyd, author of With a Field Ambulance at Ypres, determined to climb, with some of his companions, a hill that overlooked the battle front. That was a strange ascent, he says. For the greater part of the way it lay through the woods, and we were continually falling over tree trunks, tumbling into shell holes, running into telephone wires and extricating ourselves from barbed wire. Not a sound was to be heard except the croaking of the frogs.

Suddenly we emerged from the tangled undergrowth on the bare summit of the hill and sat down at the foot of the ruined tower. The scene that met our eyes was so solemn, so awe inspiring, that all conversation between us ceased. At our feet lay Ypres, burning furiously. The great cloud that hung above it was now glowing as if some vast furnace was burning in its midst, but the cloud itself appeared to be motionless. Now and then great tongues of flame would leap up from the doomed town, but apart from them the whole impression was one of rest, immobility. We felt that we were looking at a painted scene, or watching a vast state where some lurid Mephistophelean drama was being acted.

Here and there along the line a star shell went up and, bursting, lighted the landscape with a garish flare. Overhead were the quiet stars. Nothing broke the quiet silence except now and then the deep, rich, solemn *b-o-o-m!* of a big gun far away up north, with perhaps an occasional crackle of rifles near at hand. But, as we sat, the silence of the night was broken by the song of a bird, faint and hesitating at first, but gradually gathering volume, until the whole air throbbed with the melody. It was a nightingale singing in the wood below.

We sat on, and on, and on. The whole town was glowing like the mouth of hell. Now and again a roof fell in, and the great hungry tongues of fire licked the sky; but at our distance no sound broke the awsome stillness—only the song of the nightingale and the booming of guns.—*Selected.*

RASH JUDGMENT

BY KARL H. SALE

Keep your eyes turned inwardly upon yourself, if you will judge rightly and without rashness. One of our many faults which is injurious to us as well as our friends is our rash judgment. We do not look upon our own shortcomings and objections sufficiently to see ourselves as we really are. We fail too often to cast the beam out of our own eye. We judge our friends by a false standard when we fail to take stock of ourselves, because we are possessed of faults as mean and contemptible as those we judge. We forget too often that we appear as mean in the eyes of others as they do to us.

Let us not judge others but turn that judgment upon ourselves. Are we guilty of the same fault, or faults, or worse? Think of how we may be censured when we are censuring, whose faults we see while failing to see our own. When we see that which is wrong in others we should fortify ourselves against committing the same sin. We can only bring ourselves to unjustly judge others when we are individually guilty of self-love and deceit. We must remember that we can not see the heart of the person we condemn, and know not whether it be evil or good; but we can know our hearts and we can so act that our intentions may be thoroughly understood. What right have I to speak evil of you, or what right have you to speak evil of me? There is one judge who judges us both, God, who is in Heaven. It is for us to study to mind our own business, and if we but do this we will be fully occupied at all times. When we undertake to judge some one else we lose track of ourselves and come to grief. We generally judge persons and things as they gratify our private views, or oppose our inclinations; and thus, blinded by self-love are led from the judgment of truth. If Jesus alone was the pure object of all our purposes and aspirations, we would not be troubled when the truth of things happens to be courtesy to our notions of justice.

Mountain Falls.

MINUTES OF BOYS' AND GIRLS' CONFERENCEC OF EASTERN VIRGINIA S. S. CONVENTION

The boys and girls decided to hold a joint session this year in the Hall. The meeting was opened by singing "America" after which Rev. J. F. Morgan led in prayer.

Mr. Morgan introduced the Boys' President and Secretary, Mrs. Floyd Ballard and Mr. J. F. Johnson. Mrs. Bullock then introduced te officers of the Girls' Conference, Miss Lucille Manning, President, and Miss Addie Moore Davidson. On account of the absence of Girls' Secretary, Ruth Nelson was elected Secretary pro tem.

The welcome address was delivered by Mr. Holland, after which the Boys' President, Mr. Ballard, gave us an address on "How we can help our Little Brothers" which was enjoyed by all. Miss Lucille Manning followed with an address on "The Social Life of Girls" after which Hymn No. 40 was sung.

Mr. Johnson gave us a splendid talk on "The Leadership that best wins the Boy" which was greatly enjoyed and appreciated. Rev. I. C. Clarke made an interesting talk on "Christian Service" and Rev. O. D. Poythress told us of "The Boy at Work."

The Conference showed an increase of membership, 75 being present, 36 of whom were from organized classes, and five from classes organized since last Convention.

Mrs. Bullock discussed the Pocket Testament League and urged all to join. Rev. Mr. Clark suggested sending out teams of boys and girls to visit other schools and assist in the organizotion of new classes. This could not be discussed as fully as it deserved on account of lack of time but it is to be planned for as a special activity to be carried out next year.

Eleven churches were represented among the girls present, who elected the following officers:

Miss Lucille Manning, Norfolk, Va. ..... President
Miss Elizabeth Vincent, Suffolk, Va. ..... Secretary
Miss Ramsey, Drivers, Va. ..... Vice-Presient
Miss Nell Holland, Holland, Va. ..... Vice-President

The list of officers from Boys' Conference was not handed the Secretary and is not therefore added to the above list.

RUTH NELSON, *Acting Sec'y*

MINUTES OF GIRLS CONFERENCE OF CHRISTIAN CHURCH, HELD AT VIRGINIA BEACH, VIRGINIA, JULY 21, 1917

Meeting opened by singing of hymn No. 74, after which Miss Ruth Nelson was elected as secretary pro tem on account of the absence of Miss Alma Bowden. We were then led in prayer by Miss Minnie Coles,s of Newport, News, Va., followed by Scripture reading by Miss Lucille Manning, president of the Conference.

Miss Addie Moore Davidson favored us with a vocal solo which was enjoyed by all. Mrs. Bullock gave us a talk on the "Responsibilities of Young People." Miss Lucille Manning read a paper on the "Social Life of Girls," followed by hymn No. 282. Miss Ethel Savage of Suffolk read a paper on the "Prayer Life of the Girl" prepared by Miss Nora Coles of Portsmouth. Mrs. Bullock discussed the future of the Girls' Conference.

A motion was made and seconded that the Conference be given power to nominate a vice president from each Conference to represent them at a future conference and attempt the formation of auxiliary Girls' Con-

ferences within te bounds of their local Church Conference.

The following officers were elected:

Miss Ruth Nelson, Norfolk, Va. ..... President
Miss Lucille Manning, Norfolk, Va. ..... Vice-President
Miss Alma Bowden, Norfolk, Va. ..... Secretary
Miss Ethel Savage, Norfolk, Va., ...Ass't. Secretary

Vice Presidents of Conferences, so far as selected:

Eastern N. C. .... Miss May Stephenson, Raleigh, N. C.
N. C. and Va. .. Miss Esther Farmer, News Ferry, Va.
Erie, Pa. ..... Miss Lucy Eldredge, Erie, Pa.
Miami, Ohio ..... Miss Elizabeth Howsare, Dayton, O.

Others to be added by Executive Committee as rapidly as possible.

After election of officers, Hymn No. 268 was sung. after which Mrs. Bullock led in prayer and meeting adjourned to meet at next session of the Chautauqua.

RUTH NELSON, *Sec. pro tem.*

NEW PRESIDENT S. S. CONVENTION

I hear splendid reports about the Sunday-School convenion at Holy Neck. Sorry I was prevented from attending by circumstances over which I had not control, nor have yet so far, nor is her name "Circumstances"—its "Mary Virginia" a most conventional name for a non-convention (al) young lady. She joined the Cradle Roll last Sunday and showed a decided mission spirit by contributing to the needs of others by a birthday bank, destination, Christian Orphanage. We have good reasons to believe she will "increase in wisdom, in stature, and in favour with God and man."

I greatly appreciate the honor which was conferred on me by the Convention, by electing me president and wish to thank the delegates for their confidence and support.

Too much stress cannot be laid upon the work of the Sunday-school; therefore, executive officers, departmental and Sunday school superintendents should remember that the call for "SERVICE" did not end with that splendid session last week, it only started with it so let us get together this year and show an earnest spirit of achievement in Sunday-school work.

R. B. WOOD, *Pres.*

Portsmouth, Va., July 31, 1917.

VALLEY LETTER

My revival meeting season closed just as the farmers were beginning to harvest their wheat. It was a long pull this year as I had ten meetings to hold, averaging at least two weeks each, and tried to keep up all regular appointments and pastoral work at the same time. Although the revival meeting season here is hard from a physical standpoint, it is always a pleasant one to me.

The meeting at Joppa did not result in any visible conversions or in any additions to the church. This meeting was cut short on account of rainy weather and another meeting to follow immediately.

At Dry Run we had five conversions and four additions to the church. There is a splendid class of young people in the church here that are adding very much to the activity of the church.

My next meeting was at Wood's Chapel, with a visible result of twelve conversions, all of whom united with the church. I can give only a Saturday night appointment once a month regularly to this place, but still the work is moving along nicely. They had a good Children's Service there the fifth Sunday in July.

My tenth and last meeting for the year was at Concord. Five accepted Christ here, and six united with the church. Congregations were excellent.

I have had in my work this year 82 conversions, and have received 85 members, and baptized 73.

On account of an epidemic of infantile paralysis prevailing in different parts of the Valley it has been deemed advisable to postpone the Conference which should have been held at Bethlehem, August 16-18. The Conference will be held at soon as the epidemic subsides sufficiently. We are hoping for and expecting a good Conference when we can get at it.

A. W. ANDES.

Harrisonburg.

SUFFOLK LETTER

New conditions initiate radical changes in human society and furnish steps for upward movements. The American Revolution ushered in a new spirit of liberty; the Civil War made slavery impossible in any reputable nation; and the present world-war promises the abolition of autocracy. With these historic changes in government came social and religious upheavals. The Christian church came out of the Revolution; Federation from the Civil War; and Christian unity will follow the present war. In all these changes business changes, education and a new expression of Christianity takes hold upon a new generation.

Signs of the change in church life already appear in the coming of the automobiles and a larger intercourse among the people. In the cities the automobiles carry people away from he church and into the open country; in the country automobiles carry the people into the cities; hence city life and country life flow together and are lost in each other. Human society becomes more uniform and more intelligent. The machines and railroad trains, like shuttles, carry the threads of human thought and feeling back and forth and weave a new civilization.

There has come with these movements a new sense of justice, a new temperance sentiment, a new application of the gospel, and a new hope for the unfortunate. Among the new demands of society is a demand for better preachers giving full time to their ministry. A willingness to pay larger salaries for service; and a larger recognition of the teaching of the gospel that "the laborer is worthy of his hire". This broad principle is not only manifest in churches in their voluntary increase of salaries, but it lies at the base of all increase in wages for all industrial workers. The larger reward

for service in all fields of human endeavor is not the result of brotherhoods and organizations alone; it is the result of a new application of the gospel. If industrial workers ignore this source of their betterment, and fail to devote proper time and means to the maintenance of religion in the social life of the community, the whole commercial progress will collapse in indulgences that debase and corrupt society. The church is the *one* institution that is benevolent in its existence and operations. It gives out all it receives and more. It protects virtue, keeps the innocent, feeds the starving, buries the dead, and comforts the sorrowing. It creates an atmosphere for physical and moral health, and points the sinner to the "Lamb of God that taketh away the sin of the world."

W. W. STALEY.

THE SINS OF THE NATION

"Be still and know that I am God."

These words are as full of meaning and the command is as direct as the day upon which they were given to man. There is much speculaion among the human family as to the real reason why the present great world conflict is raging. There evidently lies beneath the thick, dark clouds of war, a peaceful silver lining. Senator Martin of Virginia, has said: "we want peace, but an honorable peace." This is the kind of peace the world must possess before it is acceptable to God, as well as mankind. A smothered up, hasty settlement without due consideration and honest principles, will not stand, such as the German government has tried repeatedly to put over on the balance of the world. For who can restore Belgium? But why are we in this terrible conflict? What are some of the real causess? First: I would say—Ambition, Militarism, Greed and Gain, Atheism, Arrogance, Conceit and the Prussian sword. The latter being the greatest bug-a-boo the German government can put up to bluff the world. All of these obstacles must be removed before a perfect peace can be established.

The Archbishop of Canterbury, the head of the church of England, is quoted as saying that he would not give up his liquor because he loved it. We must take off our hat to the Archbishop for his candor in this matter, but at the same time we stagger to think of the terrible example, coming as it does from the head of the church of England, and the awful results that must follow. It appears therefore that "King Booze" is England's sin. Then there is Turkey whose great sin is the murdering the Armenians and whose small remnant of an empire still exists, but must sooner or later, crumble to the earth.

Russia, with her disorganized bodies, anarchists and outlaws and the persecution of the Jews, must be reckoned with.

Spain is boiling from within and may soon become a republic.

China, and Japan, are yet filled with heathenism and idolatry and must be cleansed.

It seems that Italy, is less reprehensible in this war than all the rest. She is trying to regain the territory that the Austrians have wrenched from her. However, many of them are being converted to christianity as they are called to war.

France, with all her worldliness, hilarity, idolatry and fashions must calm down before the "goal is reached."

But what is our sin? The sin of the United States? The great one hundred cents. The almighty dollar for which we are all scrambling. The hoarding up of food. Unjust speculation, which Congress and our worthy President will ultimately crush out.

But what about the "neutrals"? We claim that this great conflict is for the sake of humanity. Is such a thing as a "neutral" excusable at a time like this? Is there any neutral ground between Christ and the devil? Should neutrals be classed as slackers? Billy Sunday says: " a slacker is the lowest down thing in the world. He can look a rat in the eye without bending his knees and would have to climb up a stepladder to look a toad frog in the face."

Suppose all nations should put God, first and themselves last, would not this terrible conflict soon end, and that peace which passeth all human understanding be ours?

WILLIAM GARLAND FARRAR.

Suffolk.

PLEASANT GROVE

The Christian workers in Pleasant Grove church have just closed a very successful meeting. Since I have been pastor of the church I have not seen such splendid show of co-operative effort. The daily testimony meetings were characterized by the number of young men and women who testified for Christ. This condition was brought about by the earnest prayers and heartfelt testimonies of the older people. Mrs. Sallie Farmer Leigh, of Norfolk, Va., was with us and sang many solos to the great edification of all present and to the glory of God. Miss Mabel Farmer rendered fine service as organist and singer of alto in duets with Mrs. Leigh. There were several professions of faith and twenty-four accessions to the church. To Christ be all the glory.

JOHN G. TRUITT, *Pastor.*

News Ferry.

"This seems to be a very dangerous precipice," remarked the tourist, "I wonder that they have not put up a warning-board!"

"Yes," answered the guide, "it is dangerous. They kept a warning-board up for two years, but no one fell over, so it was taken down."—*Harper's Magazine.*

"I think I'll join a 'shut-in' society," whined the woman who imagines she is a hopeless invalid.

"I wish you'd join a shut-up society," was her impatient husband's sharp response.—*Boston Transcript.*

Woman's Board of Missions of the Southern Christian Convention

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FACTS ABOUT AFRICA

Nearly one-fourth of the earth's land surface is comprised within the continent of Africa.

It is as far around the coast of Africa as it is around the world.

Every eighth person of the world's population lives in the Dark Continent.

The blacks double their numbers every forty years and the whites every eighty years.

There are 843 languages and dialects in use among the blacks of Africa. Only a few of the languages have been reduced to writing.

The coal fields of Africa aggregate 8800,000 square miles; its copper fields equal those of North America and Europe combined, and it has undeveloped iron ore amounting to five times that of North America.

Africa has forty thousand miles of river and lake navigation, and water powers aggregating ninety times those of Niagara Falls.

One area in Africa unoccupied by missionaries in three times the size of New England, a second would make four states like New York, a third would cover eight Iowas, and a fourth is eighteen times the size of Ohio.

Throughout Africa there is one missionary for every 133,000 souls.

Almost the entire continent is now under European flags France has a colony in Africa twenty times the size of France itself. The British flag flies over a territory as large as the United States.—*World Outlook.*

WHO IS THY NEIGHBOR?

We are all descended from Europeans. Our cousins, brothers, and uncles are at each other's throats in the most dreadful war of history.

Let us not forget, however, that we are Americans. Let us not take sides in such a manner as to offend our neighbors.

If you are a German and your neighbor is a Belgian, visit him and show that you are still his neighbor. If you have never been his friend, make friends with him now.

If you are a Frenchman and your neighbor is a German, an Austrian, or a Russian, your duty as a Frenchman is to show him that you look upon him as a neighbor even more than ever.

Germany, or Austria, or Russia, or France may be to blame for the war, or all may be to blame, or the mistakes of the past may be chargeable with this awful war, but the man on the next farm is not to blame, no matter what the government of his old home may have done.

The common people of the Old World nations are not to blame—they are the victims o this war, not its cause. They are helpless pawns in the game played by monarchs and statesmen. Let us pity them, one and all. Let us not hate any one, least of all one of the neighbors. Let us draw closer together in neighborship, and whatever horrors come to our knowledge let us remember of every people that they know not what they do, and forgive them.—*Editor Quick, in Farm and Fireside.*

"I STEPPED IN YOUR STEPS ALL THE WAY"

By Roy Temple House

A father and his tiny son
Crossed a rough street one stormy day.
"See, Papa," cried the little one,
"I stepped in your steps all the way!"

Ah, random childish hands that deal
Quick thrusts no coat of proof could stay!
It touched him with the touch of steel
"I stepped in your steps all the way!"

If this man shirks his manhood's due,
And heeds what lying voices say,
It is not one who fails, but two—
"I stepped in your steps all the way!"

But they who thrust off greed and fear,
Who love and watch, who toil and pray—
How their hearts carol when they hear:
"I stepped in your steps all the way!"

SIX MINDS FOR BOYS

1. Mind your feet. Don't let them walk in the steps of the wicked.

2. Mind your hands. Don't let them steal of fight or write anything wrong.

3. Mind your tongue. Don't let it speak nasty, cruel unkind, or wicked words.

4. Mind your eyes. Don't suffer them to listen to wicked speeches, songs, or jests.

5. Mind your eyes. Don't permit them to look on wicked books, pictures, or objects.

6. Mind your lips. Don't let tobacco foul them. Don't let strong drink pass them. Don't let the food of the glutton enter between hem.—*Exchange.*

PETITION TO THE PRESIDENT FOR A DAY OF FASTING, HUMILIATION AND PRAYER

As the bird by wandering and the swallow by flying, so the curse causless shall not come . God's reason for this war is to punish this wicked nation for its sins. "Ah! Sinful nation—a people laden with iniquity; a seed of evil doers; children that are corrupters; they have forsaken the Lord; they have provoked the Holy One of Israel to anger; they are gone away backward." The fact that we are patriots and enthusiastic in our opposition to German wickedness does not cover our own wickedness, and God will punish us as he is now punishing Germany. Truth is fallen in the streets, and righteousness has perished in a large measure, and the spiritual life of the nation is feeble, while multitudess have made a covenant with death and with hell are at agreement and they work all uncleanness with greediness, and with lynching and murders the land is filled with violence and blood—almost touches blood. When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness, when thousands and millions have perished in France and the U. S. is palled with the weeds of mourning; then men will remember God and learn righteousness. But how much better will it be to repent of our sins and learn righteousness and honour God now, who says I will be exalted among the heathen; I will be exalted in the earth. God says return unto me and I will return unto you, and if this nation will put away its sins and turn unto the Lord it will be saved from Divine judgments. In view of this Divine truth and earnestly desiring the lives of our sons, the good of our country and the glory of our God; we, the undersigned, petition the Hon. Woodrow Wilson, President of the United States, to appoint a day of National Fasting, Humiliation and Prayer, when we shall afflict our souls and break off from all of our sins by righteousness, and pray for the Divine forgiveness and blessing.

To Christians

Dear Brethren: In the day of adversity we are told to consider, and now we should realize that the Lord has a controversy with us and that his judgments impend. The devils already have the European nations headed toward perdition like the herd of swine that rushed down a steep place into the sea, and God has now permitted them to enter into the body politic of the U. S. and the nation is nearly ready for the rush into the sea of misery and death and an eternal hell, where their worm dieth not and the fire shall never be quenched. But Nineveh saved itself and this nation can save itself even now. God says call upon me in the day of trouble and I will deliver thee and thou shalt glorify me. God can deliver and God will deliver this nation if it will repent and turn fully to him. Oh! Christians, what a privilege and what an opportunity are before you! Would not the heirarchies of heaven run over one another to win the privilege of praying for this nation now? And, brethren, has not God cast our lot in this land and taught us His Word and exercised us in godliness for his hour and for the very purpose to defeat satan and save the United States by our prayers? Wash your souls clean then; make yourselves perfect and get power with God and plead with him and refuse to let him go until he sends the promised deliverance.

To Sinners

It is an awful thing for a sinner to fall into the hands of an angry God. Our God is a consuming fire, and he will burn to the lowest hell against that He hates. He will draft them into the army; he will take them to the trenches in France; he will kill them in battle, and he will cast them into eternal torments. The Divine Word says, "God is angry with the wicked every day. If he turns not, he will whet his sword. He hath bent his bow and made it ready. He hath also prepared for him the instruments of death." He has everything prepared from u-boats and asphixiation gas to the most effectual instruments of death and now he will take vengeance upon the sinner, unless he repents. The same God that is a consuming fire to the wicked is love. His nature is love, and the work of judgment is his strange work, and the act of judgment is his strange act. "As I live, saith the Lord God, I have no pleasure in the death of the wicked but that the wicked turn from his way and live. Turn ye! turn ye! for why will ye die? Oh! house of Israel, let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, for he will have mercy upon him and to our God, for he will abundantly pardon." Only quit your sins and the God of love will be glad to forgive you. Indeed, he is pledged by his word to give you his mercy, for he says, "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy."

Requests

All papers in the United States, daily and weekly, secular and religious are requested to publish the above petition as the most important news of the day and the mos essential and effectual preparation the nation can make to meet present conditions. They are also requested to urge their readers to send a postal card authorizing the use of their names in the petition. Ministers and church officers will please act as a committee and secure the names of the entire congregation. Y. M. C. A. Associations, Y. W. C. Associations and Christean Endeavor Societies are asked to send the full roster of their members. Every citizen is requested to send his own name, giving his vocation and title and to secure the names of others, and as he values the welfare of his country and as he values the lives and souls of men, let him not neglect it.

NOTE: The above is a note sent out by the Ministerial Association of Troy, South Carolina, and is, we think, worthy of consideration and approval.—EDITOR.

Gang work for God increases the efficiency and fervor of even the Chief Saints and Apostles (Acts 18: 5). Let us not abandon this apostolic practice.—*Elam Franklin Dempsey.*

A REPLY TO DR. STALEY

May I have a small space for a few words and suggestions as well? Although not competent to reply to anything in print; and more especially do I feel my littleness in replying to the Suffolk Letter of August first. But as the duty of a Christian for my Master, and as a member of the Christian denomination—and I might add as a mother trying to train her children in that faith and as a matter of duty regardless of my disqualifications I feel I must speak.

I notice in this particular letter that the writer states that there is such a thing as "too much religious outpourings; religious to the exclusive of other things which are not strictly religious, but in harmony with religion." I notice that he says *farmer*. But it seems to me that the subject is applicable to all *very busy* people

It also seems to me that the subject is less applicable to the farmer than most any other class of *very busy* people, as the farmer usually is his own boss. But anyway we will say *farmer* for the present, should not read a religious book, not even the Bible, when his field needs plowing, or his crop needs harvesting. I don't know how this statement effects you, but for my part I fail to find words to tell the depth of the wound it has inflicted in my heart. But let us try to think that he meant to make that statement to the reverse to what it is, as I should say the light that I see it in. Oh! how happy I would be if he had said, "Children read your Bible and religious books, and don't forget to pour out your heart to our Master, Jesus Christ, every day, regardless of how busy you are."

Since we are considered the leading nation in Christianity and for our Master, Jesus Christ, it therefore behooves us to render unto our Father at least what is due Him at any and all times. I don't think that I am going too far to say that there is not any one that has business so urgent that it takes all of his time to keep him from reading a few verses or more in the Bible and giving a few minutes of time to prayer every day. The reason we have so many dried up church members today, and so few Christians is because we don't read and pray enough. But how can we expect more when some of our leading ministers tell us that we should not read the Bible or other religious books in very busy times. Let me say that one of the greatest hindrances in our churches today is that the majority of our preachers are too easy in their preaching. They don't come out and tell the people of the wrong things they are doing from day to day. You can hear people making remarks like this: "Our pastor don't condemn such and such things, so I guess it is all right or he would say something about it."

MRS. C. C. JONES.

Greensboro.

EVANGELISM, BY REV. OLIVER WORDEN POWERS, D. D., The Christian Publishing Association, Dayton, Ohio, pp. 89, with introduction by Rev. John MacCalman. Price 75 cents prepaid.

That evangelism is the business of the Church and of each individual Christian, but that soul-saving is God's prerogative, is the central position taken by Dr. O. W. Powers in his recent book on EVANGELISM. The book is modern, yet conservative. It deserves and will have a careful reading by thoughtful Christian workers both of the pulpit and of the pew.

Particularly satisfying are the second and third chapters which treat of The Evangelistic Message and The Evangelistic Spirit.

Here are a cluster of choice quotations indicating the author's attitude, samples of what may be gleaned from almost every paragraph:

"Evangelism is an enterprise undertaken with a supernatural sanction."

"The first condition of successful evangelism, then, is the experience of religion."

"The call to service should be the larger part of the call to salvation."

"The obligation to preach the Gospel to every creature, as far as we can discover, was not laid upon any distinct class or order in the church. It does not belong to experts. It is not a monopoly of the ministry. It is laid upon the heart and conscience of every follower of Christ."

Very sane is the discussion of the relationship between the professional evangelist and the local minister.

W. A. HARPER.

FOR SALE AT PUBLIC AUCTION

I shall offer for sale at public auction the household and kitchen furniture of the late W. S. Tate, at the residence, Elon College, N. C., August 23, 1917, at 10 o'clock A. M. Some bargains may be expected. Be there to get them as they pass.

(Miss) Mamie Tate, Administratrix.

Elon College, N. C.

The sinner and obstinate opposer of the truth as it is in Christ Jesus is one who allows his lower self successfully to oppose his higher self (Acts 18:6).—*Elam Franklin Dempsey.*

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

ATTENTION, FRIENDS OF ELON

AND that is everybody.

ELON is doing her bit for the war. Large numbers of her students have gone to the various branches of the service. Three of her Alumni are in the chaplaincy of the Navy. As many more have gone to France, or soon will go, as Christian workers under the Y. M. C. A's direction. The College itself has volunteered on the line of first defense, by this summer growing thirty acres of vegetables and then by canning and drying them for use the coming session. This is dual patriotism. It will release food for our soldier boys and it will keep the cost of living down here to its former low basis. We are doing our bit, and gladly, in this hour of the world's supreme crisis.

AND our friends are doing their bit for Elon too. Every mail brings me letters of sympathy and assurances of effort to assist in this hour of our trial too. But for these, Elon would be like other colleges and not itself.

FOR be it forever remembered that Elon has been made

NOT by her president. He is glad to do his part, but no man can make a college such as our Elon is.

NOR by her Faculty. No College can boast of finer-spirited more loyal or devoted, more learned or scholarly men and women than those who grace Elon's Faculty roster. They are the cream of the earth. But they cannot make such a College as our Elon.

NOR by her student body. Surely no College ever got together four hundred finer, more hopeful young men and women than annually foregather to this place of learning. Gentlemen and gentle-women, princely young people, brilliant in promise, hopeful,—all of them are. But they can not alone make such a College as our Elon.

NOR YET by our ministry. The ministers of the Christian Church, most of them, have been trained here. They love Elon. They pray for her. They labor for her. They send their young people here. But they alone cannot make our Elon.

NOR YET by our Alumni. Elon's Alumni love Alma Mater, their foster mother. They have just in sober earnestness subscribed a fund of $26,600 to pay for their building, an earnest of what they will do whenever occasion rises. It is said that a College's Alumni are her fate. Then Elon's fate is bright and hopeful. But these noble sons and daughters cannot make our Elon.

NOR YET by the lay-workers of our Church. I can without hesitation say that no College has so loyal a constituency as our Elon. Our people have the College on their hearts. They have erected this College out of their poverty, consecrated in their devotion, and baptized it in their prayers. It is theirs. They love it and patronize it. They fondle it as their very own off-spring, as it is. But they alone cannot make Elon.

NOR YET by the estimate the public places on Elon. Every member of the Christian Church is happy that such men as Daniel A. Poling, Karl Lehmann, Marshall A. Hudson and others unsought have printed such fine compliments to their College. Here is one that reached me the other day. It is from that prince of Christian statesmen, Governor R. B. Glenn, of North Carolina. He says: "To show you what I think of Elon College, I looked the state over to find a College for my nephew, and decided that Elon was the *safest* and *best* College in North Carolina."

BUT Elon has been made by the intercession for her by all these forces of Godly men and women. I call upon our noble friends now as never before in this hour of supreme testing to beseech the Throne on Elon's behalf that she may be no slacker in her contribution to humanity and to make the world safe for Christian democracy. Let us pray.

W. A. HARPER.

THE S. S. AND C. E. GENERAL CONVENTION

The Sunday School and Christian Endeavor General Convention had a meeting at Virginia Beach during the Chautauqua there. All old officers were re-elected except Prof. A. L. Hook, Editorial and Field Secretary, who declined re-election. Rev. G. O. Lankford was elected to write the Sunday school lesson each week for THE CHRISTIAN SUN, and Mr. R. C. Boyd, of High Point, N. C. to write the Christian Endeavor notes. However, on account of overwork Mr. Boyd declines the position offered him. No one else has been chosen yet for the place. These brethren were asked to do this work free of charge as the financial condition of the Convention did not warrant the promise of a salary.

The Convention would like very much to get out of debt, and would appreciate it very much if the various Sunday school and Christian Endeavor conventions would appropriate the amounts asked of them for the General Convention. Send the amount appropriated to the Secretary-Treasurer,

Harrisonburg, Va. A. W. ANDES.

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:—

Where are all the little cousins this week? Not a single little letter to bring cheer to the corner this veek. Has the extremely hot weathen run all our little folks to the shade to rest? Let us have a number of letters next week.

It has been another busy week for the Orphanage family. Canning fruit and what tomatoes we have has been the order of the day. The writer was invited out to ex-Sheriff Kernodle's for dinner one day last week and after spending several hours with him and his pleasant family, and enjoying the splendid dinner Mrs. Kernodle had prepared for the occasion, the Sheriff opened up his big heart and put in our machine two bushels of wheat, two bushels corn, three bags apples, bag peaches and a bag of cucumbers, and we started our way home with a happy heart with a machine full of something to help feed the fifty little boys and girls we have at the Christian Orphanage. We would be glad to accept many invitations like this one. We have always counted on the Sheriff as one of our best friends and he has always shown it by his acts.

Rev. and Mrs. J. W. Holt, phoned us a few days ago that they had some good apples for us and Mrs. Johnston was kind enough to take the machine and pay them a visit and they sent us eight bushels of splendid apples for canning.

Mr. Henry Sharpe and his kind wife got the banner this year for being the first to bring in canned fruit. They came sometime ago and asked for two dozen empty fruit jars and he brought them back this week filled with fruit, tomatoes, and other good things to eat.

We want to thank Mrs. S. A. Caviness and her class of girls for the nice box sent in for the girls.

We also want to express our many thanks to Mrs. H. W. Phillips, Suffolk, Va., for one box containing quite a number of garments for the young girls.

These contributions all come in at a time when they will do us good and we need them.

CHAS. D. JOHNSTON, *Supt.* ...

Report for August 15, 1917

Amount brought forward		$ 4,118.60
Monthly Sunday School Offerings		
Long's Chapel Sunday school	$ 1.08	
Dry Run Sunday school, Va.	4.41	
Union Grove Sunday school, N. C.	1.00	
Berea Sunday school, Norfolk, Va.	2.00	
Catawba Springs Sunday school, N. C.	4.80	
Catawba Springs S. S., Baraca Class	.82	
Durham Sunday school, N. C.	5.00	
Parks Cross Roads Sunday school	1.00	
Beulah Sunday school, Ala	.83	
Christian Light Sunday school	2.37	
Washington St. S. S., Portsmouth, Va.	3.00	21.31
Special Offerings		
L. I. Fields, on support of children	$ 10.00	
Cash, for sale of pigs	5.00	
Cash item	1.00	
Cash, sale of pigs	10.00	26.00
Total for the week		$ 52.31
Grand Total		$ 4,170.91

BIBLE MESSENGERS

A wonderful little bird is the carrier pigeon. When one of them is sent on an errand he keeps about his business and nothing can tempt him to turn aside. Straight home he goes. A group of them were set loose in Rome some time ago for a seven day's trip over the Alps, some of them reached home safely, though very tired.

A man says that one carrier-pigeon, sent on a different journey, stopped to rest on his window-sill a few moments, and the little silver band on his foot showed that he was bound for New York The man tried all sorts of dainties to coax the little creature to stay a while, but it was no use. It seemed as if he knew he was on important business and must not play or dawdle.—*Selected.*

Resolved! That worry is work. People who worry have got a life job with no pay envelope on Saturdays. Worry is crossing the bridge before you come to it and while you're on it, and after you're over. Tige says he never things about it until he gets there, and if the bridge is down he swims the creek. guess we can't worry if we stop saying "'f."—*Buster Brown.*

This is our country. We must live in it, and we are glad of that, more than ever before. We must live in it together. We should so live now that we may live in friendship and amity after this war is over. It will be over soon, but our neighbors will live near us for a long time.—*Editor Quick, in Farm and Fireside.*

HABITS

Good habits are like well-made harness, enabling us to do our work in the world with the least friction and waste of energy.

Habits we cannot avoid, nor can we escape being controlled by them; but we have free choice between the habits that are good and helpful and habits that are harmful.—*Young People.*

MABEL'S NEW NURSE

Out on the piazza the block forts were going up beautifully; where just inside, where the breath of the flowers and all the pleasant summer sounds could come, mother was reading to Mabel. It was not a "very-sick," but just a "sick-enough-to-have-to-stay-in-bed" that was the matter with her, Mabel said. It was rather nice when it came time for cream toast and while mother read to her; but it was hard to lie still when mother had to go away, and when Mabel could hear the other children playing without her. By and by Bridget looked in at the door. "The washerwoman's little boy has hurt his foot, ma'am, and she wants to know will you come down a bit?"

"O dear," said Mabel. "Everybody wants you. Who'll take care of me while you're gone?"

Mother thought a minute. "I know some one who can help you to be the best kind of a little invalid if she will," she said. "I'll write her name on this slip of paper, and you can open it after I'm gone and see if you want her."

Mabel waited only long enough to hear mother's steps pass out of the hall before she opened the paper and read: "Mabel Gray."

"Why, that's just me," she said. "I thought it was going to be somebody." At first her lips pouted, but then at the thought of being her own nurse funny little dimples and smiles began to come. She told herself to be good. "Lie still, my dear, and try to sleep now." And soon she laughed outright. Then she began to tell herself stories, and by and by she was sound asleep. She did not hear when mother came in; but when she awoke, the dear face was smiling down at her.

"Well, how did the new nurse get along?" mother asked.

"Pretty well," answered Mabel. "She asked me wasn't I 'shamed of myself to be so selfish when I had you all the time and that poor boy only wanted you a little while. And then she said I must be good and keep still; she didn't just tell me to; she made me do it."

"I thought she would," laughed mother. "Little girlie, I am glad you have learned that, for it is true when you are well just the same as when you are sick." —*Exchange.*

"He who foresees calamities suffers them twice over. The worst evils are those that never arrive."

If you wish to appear agreeable in society, you must consent to be taught many things which you know already.—*Larater.*

THE CHILD AND THE BIRD

BY CORINNE GOULD

I have a little playmate
  Who lives across the way,
And every day I call to her—
  These are the words I say:
"Ma-ry, Ma-ry, Ma-ry,
Can't you come out to play?"

In the lilac bushes near me
  A catbird comes to stay,
And when I call to Mary
  He mocks me every day:
"Ma-ry, Ma-ry, Ma-ry,
Can't you come out to play?"

I call him a prettier name—
  "My Northern Mocking-bird"—
And his song to me is sweeter
  Than all others I have heard,
Because he calls to her or me
And she understands each word.

My mother cannot hear him,
  But smiles, and shakes her head
When I bid her stop and listen,
  Then tell me what he said.
This year he has not come to me—
Can my mocking-bird be dead?

If the song-birds go to heaven
  And join the angels' lay,
I know that he will call to her,
  I can almost hear him say:
"Ma-ry, Ma-ry, Ma-ry,
Can't you come out to play?"

Exactness in little duties is a wonderful source of cheerfulness.—F. W. Faber.

"It is truly wonderful how God can use little things for accomplishing great purposes. This should encourage us to think that He will have something for us to do."

The VANDERBILT HOTEL
THIRTY FOURTH STREET EAST AT PARK AVENUE
NEW YORK CITY

AN HOTEL DESIGNED TO APPEAL
TO THE CONSERVATIVE

THE HONOR OF THE PATRONAGE OF SOUTHERN MEN REQUESTED

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

$2.00 per year in advance

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If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

MOORE-BILLHEIMER

At the residence of the bride's aunt near Harrisonburg on July 4, 1917, I united in matrimony Mr. Washington Moore and Miss Amanda Billheimer. The bride is a native of Shenandoah County, and the groom is a farmer living in West Virginia. Best wishes of many friends follow this happy couple. A. W. ANDES.

MOFFITT-CRAVEN

At the residence of W. A. Craven July eleventh Mr. E. F. Moffitt and Miss Davie Craven were united in matrimony. The writer, assisted by Rev. H. A. Albright, performed the ceremony. The bride and groom are useful members in our church at Shiloh, and will make their home in the community. A new home made by Christian young people means much to both church and community. T. E. WHITE.

COX-WILLIAMS

On August first Mr. Walter S. Cox was married to Miss Dora Stella Williams at the home of the bride's father, Mr. George Williams. Only a few relatives of the bride and groom were prestnt. Mr. Cox is a prosperous young farmer and member of Park's Cross Roads church. His wife is an accomplished lady and will be missed in her church at Mt. Pleasant where she served as organist. They will live in the community of Park's Cross Roads. We join their relatives and friends in wishing them well. T. E. WHITE.

OBITUARIES

IN MEMORY OF DEACON JOHN W. TRUITT

John W. Truitt, who died at his home in Greensboro July 7, 1917, had the distinction of having his name first on the roll of the twenty-six charter members of this church. He was also the senior member of our Board of Deacons, and one of the oldest of our members. From the time he transferred to this struggling congregation the membership he had theretofore held in Hines Chapel, he gave to this organization all the means, enthusiasm and energy of which he was capable. His regularity and punctuality in attendance, his loyalty and devotion to every principle of our faith, his fidelity and love for the church, are examples we shall ever cherish and hold in grateful remembrance.

Be it Resolved by the First Christian church of Greensboro:

First—That we bow humbly to the will of Our Father, who gave the life that has so blessed our church, and we commend to Him the sorrowing family, for whom we entertain the sincerest sympathy.

Second—That copies of this memorial be spread upon our minutes, be sent to the family, and be published in The Christian Sun.

Adopted by Greensboro Christian church August 5, 1917.

L. M. CLYMER, Secretary,
CHAS. A. HINES,
B. B. PHILLIPS,
THOS. A. INGLE,
Committee of Deacons.

MAY

Benjamin May, aged 71, member of Pope's Chapel departed this life July 27. He left a good record behind. His companion preceded him by a year or more. He leaves several children and grandchildren. G. J. GREEN.

WINSTON

Walter R. Winston, the eight year old son of W. R. Winston, was kicked by a mule and killed July 28. Walter was a good little boy and his life though short was not wasted. G. J. GREEN.

TRIBUTE OF RESPECT—MATKINS

Our Heavenly Father in His wisdom, has taken from our midst our esteemed brother and deacon J. F. Matkins. His religious life was one of deep conviction, great faith, and fervent zeal. Therefore, we the members of the First Christian Church of Reidsville do adopt the followin resolutions.

First—That the loss of such a life leaves a vacancy which will be deeply felt by all the members of the church.

Second—That while we sincerely mourn his departure, we realize that our loss is his gain.

Third—That we extend to his bereaved widow and friends our heartfelt sympathy.

Fourth—That a copy of these resolutions be spread upon the minutes of the church, that a copy be sent to the widow and that a copy be published in The Christian Sun.

W. R. BROWN,
MRS. A. G. FAGG,
J. M. LAMBETH,
B. L. HURDLE,
MRS. J. W. MICHAEL,
MRS. M. C. BRANDE,
Committee.

WRENN

Walter Alton Wrenn, little son of C. O. and Mamie Wrenn, was called to his Heavenly home July 17. It was about a year and a half old. Services conducted by pastor. G. J. GREEN.

WANTED: 3000 persons to pay their Subscriptions to The Christian Sun during 1917
RECEIVED 1316
"I'll make it one more"
U.S. MAIL

SUNDAY SCHOOL LESSON—AUG. 26th

BY G. O. LANKFORD

The Captivity of Judah. 2 Kings 25:1-21

Golden Text: .As I live, with the Lord God, I have no pleasure with the death of the wicked. Ezekiel 23:11.

After Josiah's death, matters in Judah moved rapidly toward an unsuccessul close. Twenty three years intervene between his death and the final overthrow of Jerusalem. During these years the throne was occupied by three of his sons and one grandson, all of whom seemed weaker in character than Josiah. The last of these four kings was Zedekiah. He formed an alliance with Egypt against Babylon. This was equivalent to a declaration of war, and, as a natural consequence, the strong army of Nebuchadnezzar was soon besieging the city gates at Jerusalem.

From Jeremiah's Lamentations we learn something of the unspeakable sorrow that followed. The siege continued for about eighteen months. The King at last sought safety by escape, but was captured "in the plains of Jericho." Judgment was then passed upon him, and his sons were slain "before his eyes"—the last scene in life he was destined to behold, for "they put out the eyes of Zedekiah and bound him with fetters of brass and carried him to Babylon." A month later the city was destroyed by fire and her walls were broken down. With the exception of the poor who were left as vinedressers and husbandmen, all the people were carried into captivity. In the destruction of the city, and with the passing of her people and their hopes, was fulfilled a stern prophecy with reference to this nation.

For every effect there must be a cause. The cause of Judah's downfall was three-fold: (1) The general absence of that morality upon which nations must stand, if they stand at all. (2) A corrupt, incompetent leadership. (3) Failure to heed the warning voice of God through His messengers like Isaiah, Micah and Jeremiah. Judah went with open eyes to her doom and death. Out of this death God would cause her to rise to a larger, more abundant life.

Lesson Thoughts—

1. Disobedience leads to doom.
2. Nations as well as individual men must answer for their sins.
3. All of God's punishments are with purpose—to point man to the "true and living way."

DR. J. H. BROOKS

DENTIST

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Burlington, N. C.

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WASHINGTON, D. C.

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E. L. WESTON, Manager

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Lowest Rates in the South. Delightful Location. Every Modern Convenience. Deep well water. A quarter century without a single outbreak of dangerous sickness. Two gymnasiums. No hazing. Ten years without a death in the student body.

A Distinguished Bostonian writes: "Of all the collgees I have visited in six years as International Field Secretary of Christian Endeavor, the spirit of Elon College seems to be the most **genuinely** Christian."—Karl Lehman.

Marshall A. Hudson, Founder of the Baraca-Philathea Movement testifies: "I found in Elon College what I never found quite so prominently before, a spiritual attitude and a desire to learn of spiritual things. I congratulate Elon upon her **splendid spiritual atmosphere.**"

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President W. A. HARPER, Elon College, North Carolina.

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Renew Your Health
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Without the Expense and Loss of Time Necessary for a Visit to the Spring

Trade Mark Registered

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their ***wealthy*** patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the ***poor*** man who has not the money or the ***busy*** man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the ***utmost*** confidence in the Shivar Mineral Spring Water for to it I owe ***my*** Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them ***my friends*** for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for ***your*** benefit, and if ***you*** find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying ***my absolute confidence*** in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 9-T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

P. O.....

Express Office.....

Please write distinctly.

Buena Vista, Va., Oct, 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.
Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years, She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

THE CHRISTIAN SUN

FOUNDED 1844. THE OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

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State Library

A WISH

By ELLA WHEELER WILCOX

Do you wish the world were better? Let me
tell you what to do!
Set a watch upon your actions, keep them
always straight and true;
Rid your mind of selfish motives, let your
thoughts be true and high,
You can make a little Eden of the sphere
you occupy.

Do you wish the world were happy? Then
remember day by day
Just to scatter deeds of kindness as you pass
along the way;
For the pleasure of the many may be oftimes
traced to one,
As the hand that plants the acorn shelters
armies from the sun.

EDITORIAL TELEGRAMS

IN THIS ISSUE YOU WILL FIND:

Good stories and a funny poem in the Little Folks page.

* *

Some errors, which is an evidence that "few things are perfect."

* *

A good article on the "orphan" from the *United Presbyterian.*

* *

Two contributions about the recent Lightbourne Memorial service.

* *

Some things on this page you know and some that you don't know.

* *

Some things that you don't like, but the world will go on just the same.

* *

A report in the Orphanage department that is less than it should be.

* *

Many fillers that had to be used because the brethren did not write.

* *

A poem on the front page that everybody ought to know and practice.

* *

Three items about the Kingdom's progress in the North Carolina field.

* *

An article by Dr. F. G. Coffin, on page eight, that will put you to thinking.

* *

Interesting items in the Virginia section that show work and fine suggestions.

* *

A convincing article on the value of the Chautauqua by Rev. W. H .Denison, D. D.

* *

A label on your paper that tells when your subscription expired or will expire.

* *

Some advertisements that are clean and the names of advertisers on whom you may depend.

* *

Some sane advice in the Department of Education and its following will pay you and yours.

* *

The Sunday School lesson by Lankford and other items on page 14 and 15 that will interest you.

* *

An inspiring article from Rev. W. B. Fuller and a readable article by Bro. F. F. Myrick. Also one by Bro. G. H. Dollar.

EDUCATIONAL MATTER

Elon College opens September 5.

* *

California has excluded the Bible from her public schools. Poor, poor, California, we pity you!

* *

It has been found that most students drop out of college classes on the following three reasons: (1) poor preparation and poor scholarship in college; (2) poverty; (3) attractive power of professional courses.

RECENT BOOKS BY OUR PEOPLE

"The Church."—J. F. Burnett, D. D.

* *

"Evangelism."—O. W. Powers, D. D.

* *

"Christian Home Training."—Dr. Martyn Summerbell.

* *

"The New Layman for the New Time."—W. A. Harper, LL. D.

* *

(Note: Review of some of these books to appear next week.)

CONFERENCE DATES AND PLACES

Virginia Valley: Postponed—date to be announced

* *

Alabama: October 16, at Rock Spring church.

* *

Georgia and Alabama: October 23, at Ambrose, Ga.

* *

Eastern Virginia: October 30, at Barrett's church.

* *

Eastern North Carolina: November 7, at Liberty church, Vance county.

* *

Western North Carolina: November 13, at Burlington, N. C.

* *

North Carolina and Virginia: November 20, at Haw River, N. C.

GENERAL MENTION

24,000 physicians are needed for the armies.

* *

China and Siam have cast in their lots and declared war on Germany.

* *

Nearly 40,000 Greeks have starved since the Bulgarians entered Eastern Macedonia.

* *

The war tax bill revised and reported to the Senate calls for additional revenue of $2,007,000,000.

England's debts amounts to $17,007,000,000 and is increasing at the rate of $9,000,000,000 a year.

* *

Miss Catharine Wesler, Chattanooga, Tennessee, was the first woman to offer her services to navy department after Secretary Daniels issued a call for women volunteers.

CHRISTIAN ENDEAVOR MENTION

Baltimore Endeavorers support a fine fresh-air work at an annual cost of $1,500.

* *

Ninety poor girls, Christian Endeavorers, in a Baika, Japan, school have earned $50.00, which they have given for a new church building.

* *

Some Presbyterian Endeavor Juniors in Nebraska have a Garden Club, keeping an account of expense, time, and profits. These Juniors held this year a May-basket party, and hung a basket in every room of the city hospital.

* *

Two British Christian Endeavor unions so badly affected by the war that they were on the point of giving up their work, have chosen as their motto, "Fear God and Work Hard," and have resolved to continue their activities.

* *

The Harriman, Tenn., district union conducts this summer an evangelistic campaign among two or three thousand boys and girls who come to the county in the strawberry season and live in tents and who have had no religious services.

SUN STROKES

Watch your label, but not always.

* *

The paper on time is our policy—the payment of all subscriptions on time our expectation

* *

Don't send us articles abusing some political party. We are not in politics—neither is THE CHRISTIAN SUN.

* *

This issue cost us $50.00. It will take 25 renewals to pay for it. Be one of the 25, please.

* *

Send the coupon if you want the free paper. If you do not send the coupon we take it for granted that you don't care for *The Weekly Kansas City Star.*

* *

Don't carry the idea of economy to extreme and write on both sides of your paper. That gives the Editor trouble and makes the linotype operator angry.

* *

It is a matter of impossibility to send out several thousand copies of THE SUN and no one get lost. If you miss a copy, drop us a card and you shall have the missing number.

We do things in the office *now* and clear our desk every day. Be careful in placing the blame when a delay in any matter arises.

PERSONAL PARAGRAPHS

The work on the new church building at Burlington is going forward.

* *

Rev. J. W. Wellons recently returned from a trip to Creedmoor and other points.

* *

Rev. J. W. Harrell assisted Rev. L. I. Cox in a meetnig at New Lebanon last week.

* *

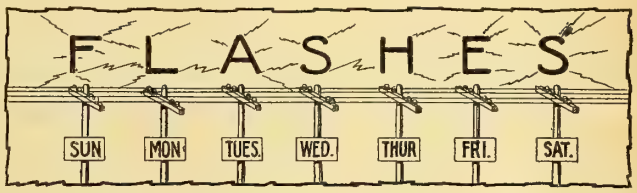
Rev. A. T. Banks is in Georgia and Alabama helping several of the brethren in meetings.

* *

Dr. L. B. McBrayer, Superintendent of the North Carolina Sanatorium for the Treatment of Tuberculosis, has been appointed of the Southern Tuberculosis Conference which will be held at Chattanooga, Tenn., on November 9 and 10.

* *

We regret that we cannot make mention of all the revival meetings. The reasosn is that we do not know. We will appreciate it, and the church folks will, if the pastors will send us reports promptly of their meetings. Don't wait until you have finished all your revival work to make report.



August 12—Nine women and six little children were killed in England Sunday by bombs dropped by German air raiders.

August 13—Two German airplanes which invaded England Sunday were destroyed and a further raid averted.

August 14—Pope Benedict has sent peace proposals to all belligerent nations.

August 15—Washington is convinced that peace proposal will not change attitudes of America or the Allies.

August 16—All branches of the American Army is to be reorganized is the report in Washington today.

August 17—Government officials began today to determine pope Benedict's real motive in his peace proposal.

August 18—The Entente Aviators dropped fourteen tons of explosives on the enemy today. Fierce battles followed.

AT DOVER, DELAWARE

It was the writer's good fortune to visit Rev. Victor Lightbourne and family and the congregation of the People's Chrisian church, Dover, Delaware, Sunday July 29th. The occasion was a memorial service in honor of the lamented Dr. A. W. Lightbourne who was called to higher and holier service on July 29th one year ago. Though called to higher service the beloved Dr. Lightbourne still lives and works wonders in the minds, hearts, affections and deeds of the Dover people. They are still paying tribute to his great name there by carrying forward the work which he so nobly began, and by developing the plans which he so wisely laid.

There were three services, morning, afternoon and night. At the first a sermon was given, with appropriate musical program, with the thought in mind of Dr. Lightbourne's fearless spirit and dauntless courage in daring at all times and at all hazards to do the right. The afternoon service was of a memorial nature solely, the address and music relating to a life so well lived out here, and so nobly dedicated to the uplift and welfare of others, and a life that now works wonders in the deeds of those who knew and loved him. The church auditorium was beautifully decorated for the occasion and out of a floral offering looked from a fine painting the benign face of the saintly Lightbourne.

At night there was a service of song, wonderful, inspiring, glorious. This was conducted by Rev. Victor Lightbourne following a vesper service with Rev. Howard Hardcastle as leader.

I do not recall ever hearing such music in church as at Dover. A choir trained and lead by the pastor, made up mostly of elderly people, mothers and fathers, grandmothers and grandfathers, interpret the Gospel by song in a way and manner to thrill and edify all who hear.

Rev. Victor Lightbourne who succeeded his father is doing a great and good work at Dover and is leading his people on to holy pursuits and high achievements. He, like his illustrious father, is spending and being spent for the cause and the people he so ably serves. Our stay at the parsonage for two or three days was a joy, for charming Mrs. Lightbourne presides there with the grace and favor of a queen.

J. O. ATKINSON.

LIGHTBOURNE MEMORIAL SERVICE

Sunday, July 29, 1917, was the anniversary of the death of Rev. A. W. Lightbourne, late pastor of the Peoples church of Dover, Del., and the occasion was fittingly observed by a memorial service, arranged by the members of the congregation in honor of the great man and their beloved pastor.

Dr. J. O. Atkinson, that prince of good fellows and splendid orator, was present and made the memorial address. The preliminary service consisted of a spirited song service, in which Dr. Lightbourne's favorite songs were sung, and a prayer, in which thanks were given for the life and inspiration of the great preacher in whose memory the people had met. Dr. Atkinson then made the memorial address. Always a splendid speaker, he surpassed himself on this occasion and he held his audience spellbound by his splendid eloquence and burning message. He spoke in glowing terms of the life and labors of the great man and he showed how the members of the church could add to his lustre by carrying out in daily living the high ideals and noble principles which Dr. Lightbourne so zealously cherished and maintained. At the conclusion of Dr. Atkinson's address, Rev. Victor Lightbourne, son of he deceased and present pastor of the church, came forward and asked that every head be bowed in a moment of silent prayer, and urged renewed consecration on the part of every person present. It was an impressive moment for it seemed as if the soul of the great man filled the great church. Just over the pulpit hung a life sized portrait of Dr. Lightbourne which bore a striking resemblance of the man himself, and as his smiling face beamed down upon his people, his spirit seemed to hover near, hearts were touched, noble resolves were made, and souls reconsecrated to the Master.

Dr. Atkinson also preached at the eleven o'clock service. He chose as his theme "The Romance of Righteousness" and based his remarks upon Isa. 42: 9, "Behold the former things are come to pass, and new things do I declare; before they spring forth I tell you of them." It was an inspiring and soul-lifting message.

The Vesper service was conducted by H. S. Hardcastle who was converted under Dr. Lightbourne's ministry and is now attending Elon College fitting himself for the ministry. He chose as his theme "Personal Evangelism" a subject ever dear to Dr. Lightbourne and one which he stressed by precept and example.

At seven o'clock the augmented choir of the People's church under the able leadership of Rev. Victor Lightbourne presented the cantata "Life Everlasting." This rather difficult cantata was presented without a slip and the large crowd which was present was charmed and inspired. The chorus was fine while the work of the soloists was superb. The production reflected credit upon the leader and upon every one who took part, including the organist and pianist who acted as accompanists. It was an inspiring and helpful day and it is to be hoped that it can be made an annual affair.

MEMBER.

Dover, Del.

THE SEASIDE CHAUTAUQUA'S CONTRIBUTION

The Christian Church Chautauqua is making a worthy contribution to the church in many ways and I wish to mention one of them—three books of much merit and great value. The Chautauqua management asked Rev. W. W. Staley, D. D., to give a series of addresses on "The Minister." The messages were of such high order and practical value that those who heard them on those five memorable days persuaded Dr. Stal-

ey to have them published. The book has been highly commended by persons outside our own Church. Every minister ought to have this book. Its price is only fifty cents.

President W. A. Harper, Elon College, was invited to give a course of lectures at the Chautauqua on "The Layman." President Harper is a layman and his addresses were one of the features of the 1916 session. He was induced to give them a wider circulation in the splendid book "The Layman for the New Time." It is a valuable contribution just at this time when the laymen in our churches are beginning to see the new day in laymen's work. This valuable book ought to be read by every layman. Are you a church or conference officer, a Sunday school worker? This book will set you to thinking and will greatly help you. It has 160 pages and costs only seventy-five cents.

Dr. O. W. Powers was invited to prepare and give a series of addresses on "Evangelism." His series was so well given and so well received that it was felt to be just the kind of lectures that should be put in the hands of our pastors, Sunday school superintendents, and church officials. He was called later to give the series to a group of our theological students. Wherever it was heard there was a demand for a permanent and larger circulation. He has had it published in answer to this demand. It will without question have a wide circulation in this time when the Federal Council of Churches of Christ in America, of which Dr. Powers is a representative of the Christian church, is calling for a larger emphasis on evangelism. Many other of the courses given at the Chautauqua are worthy of publication and no doubt will be published later. Thus the Chautauqua is calling forth the best among us. These books may be secured of the Christian Publishing Association, Dayton, Ohio, or from THE CHRISTIAN SUN, Elon College, N. C.

WARREN H. DENISON.

MY FIRST SUNDAY IN ARMY Y. M. C. A. WORK

Our buildings opened on Friday at 4:30 p. m. Major Stewart came and brought with him his staff of officers and regiment. After the building had been dedicated, we secretaries, five in number, were introduced to them. It was a great inspiration to us to look into the faces of so many men as they waited anxiously for the building to open. On Sunday morning at 9 o'clock Mr. W. W. Edwards, one of the secretaries, preached a plain gospel sermon and I never saw a class of men more attentive in my life. It seemed that God was near and we felt His presence and power. At the close of this sermon it was asked of all those who wanted to be prayed for to rise and thirty or more stood. Our hearts went out in prayer for these poor soldiers as we felt under many obligations to them. At 7:30 Sunday evening we had the pleasure of listening to another great sermon delivered by Mr. Johnson. When the invitation was given to all who would accept Jesus as their Savior, more than thirty came forward. Our hearts were again made to rejoice as we saw the soldiers going forward and making this step. At the close of this service the secretaries had an opportunity to remain and speak personally to the new converts. Many opened their hearts to us and said they would write their mothers and tell them that they had accepted Jesus Christ as their Savior. I invited one of he soldiers to my room and he told me how his mother wept as she told him goodby and begged him to become a Christian. He said she had written him several times asking him to accept Jesus and, with tears in his eyes, he sat down and wrote the glad news to his mother. Many such letters are going home to mothers every day with the good news. This day was the greatest that I ever spent. One of the secretaries who had been in the work for several years said it was the happiest day he ever spent in Y. M. C. A. work. "The field is white unto the harvest." I have never seen men so receptive to the message of Christ.

W. B. FULLER.

Chattanooga, Tenn.
Military Branch, Care of Y. M. C. A., Room 30.

THE SUN—AN APPRECIATION

As I have been taking THE CHRISTIAN SUN for a short while and enjoy reading it so much, I feel it my duty to write and say that I do. I am sorry to say that I have not taken my Church paper longer than I have. I feel hat it is both the privilege and duty of every member of the Christian Church to take THE SUN, for it is ours and we ought to hove it. If we fail to take THE CHRISTIAN SUN we are not doing our duty by our family. This paper is worthy of a place in our homes, and for myself I had rather have THE CHRISTIAN SUN than all other papers.

G. H. DOLLAR.

BRIGHTNESS NOT GLOOM

My dear sir, my dear madam, what do you mean by going about this world with disheartenments? Is not the supply of gloom and trouble and misfortune enough to meet the demand without your running a factory of pins and spikes? Why should you plant black and blue in the world when God so seldom plants them? Plenty of scarlet colors, plenty of yellow, plenty of green, plenty of pink, but very seldom a plant black or blue. I never saw a black flower, and there's only here and there a bluebell or a violet, but the blue is for the most part reserved for the sky, and we have to look up to see that, and when we look up no color can do us harm. Why not plant along the paths of others the brightness instead of the glooms?—*Selected.*

There are two kinds of freedom—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—*Charles Kingsley.*

ROSEMONT-BEREA

We have reason to feel that the work of this pastorate is making real, substantial progress. As a result the people who compose the membership seem encouraged, and there is evident a spirit of determination to bring to pass a larger service or the Kingdom.

At present Rosemont is in the midst of some needed repairs and changes on the church building. The pulpit rostrum which was so high that it was inconvenient and uncomfortable for both pastor and congregation, was lowered last week. The church is highly gratified with the change. This week the building will be screened and some painting will be done together with a few other minor repairs. The funds are not provided with which the expense of these improvements will be met.

The church is also active along other lines of service. Congregations are holding up well for the summer, and the Sunday school attendance is averaging almost a hundred. The Sunday school recently gave $41.75 to the Red Cross Society and is now contributing $5.00 each month to the Christian Orphanage. The last regular monthly offering to Foreign Missions was $13.20, and the church is considering seriously the support of a Japanese pastor for next year.

The outlook at Berea becomes more hopeful and encouraging all the while. On a recent Sunday there were seventy present in the Sunday school as against about forty a few months ago. This Sunday school contributes $2.00 monthly to the Orphanage.

On the first Sunday revival services began at this church and continued for six days, with two services a day after Sunday. Rev. O. D. Poythress, pastor of the South Norfolk Christian church, was in charge of the music, and the pastor did the preaching. Brother Poythress rendered invaluable service, and greatly endeared himself with the people of Berea. During the meeting congregations were good and the people were earnest and attentive throughout. Many Christians were revived and strengthened in their spiritual lives. Four members were received into the church. We look up and thank God for the "showers of blessing" He has poured out upon us.

G. O. LANKFORD.

SUFFOLK LETTER

One of the standard phrases of present-day principles is to put "first things first." The first thing now of importance to the whole Southern Christian Convention is the opening of Elon College in its twenty-seventh session. Much thought and prayer should engage the entire constituency of the institution from this time till the final registration of students. This is the year, of all the years of Elon's history, when the membership of the Church should be loyal to the College. The war demoralizes human society in its thought, its plans and its obligations; and Christian people should be careful to maintain stability in their loyalty to Christian institutions.

It would augur adversely for Christian homes to surrender their sons for war, in loyalty to Government, which is their Biblical duty, and then withhold their sons and daughters from the college. Sons must be given to the army to save the country; sons and daughters must be sent to Elon to save the College.

No inventory and appraisement of Elon's students have been taken, and no one really knows her contribution to the Southern Convention. Of the seventeen active ministers in the Eastern Virginia Christian Conference ten are graduates of Elon College. To say that these young collegiates have kept alive the interests of the Conference and forwarded its activities in harmony wih modern movements would be to simply acknowledge a plain fact. This, no doubt, is only a key to the whole church. Elon has opened the eyes of the people, enlightened numberless homes, put young men and young women in positions in many cities, and put the church in the position of evangelical denominations.

Elon is equipped with buildings, apparatus, libraries, and faculty, as well as other first class colleges. There is no ground left for embarassment on the part of those whose tastes seek the best for their children. After long and hard effort Elon has reached equality with the colleges of other denominations. The old excuse for sending to other schools has been removed by the merit of the newest institution of all the denominational colleges, it is the youngest the most religious, and most economical. Its location, its spirit, its freedom from outside attractions, and yet its proximity to opportunities for contact with the great world-movements, furnish sufficient reason for sending our young people to Elon any year; but the young men subtracted from prospective students makes it imperative for parents to supply that lack for sending their boys and girls to take their place.

Dr. Harper, our brilliant and active President, is doing all he can, I am sure, to bring the registrations up to the average; but one man and his faculty cannot run a college without the loyal support of its constituency. "A friend in need is a friend indeed," might suggest extra help for securing students in these "war times."

The young people themselves can find no surer road to future position and success than to bend every effort for a college education. Those who seek attractive employment in these times of war, will find themselves without position or preparation for the new conditions after the war, when these positions are no longer in existence and important opportunities arise for well equipped men and women.

W. W. STALEY.

DOING OUR BIT

Rev. Frank G. Coffin, D. D., Albany N. Y,

It is not rare to over work a proverb, stretch a maxim, or court carelessness behind a motto. In justification of tardiness we frequently hear "Better late than never." "The Widow's Mite" has been the self-extenuation of not a few niggardly gifts. "When in Rome do as Romans do" has been the successful battering-ram of life ieals. Tempests of temper have been more or less wilfully unleashed because "Forbearance ceases to be a virtue." Since "The Lord takes the will for the deed" laziness has continued without conscience. The selfish and lethargic have been complacent under the confession of being "one talent" folks, because to whom little is given, from him little erpected. The proverb intended to stimulate the weak has been usd as a hiding place by the strong.

From Mother England there has floated across the seas the expression "doing our bit." Scarcely a day passes that we do not catch its echo spoken or implied. It has leaped from the trenches to a challenge of every department of life, religion not excepted. "Doing our bit" aims at universality of service and responsibility. It seeks to lay the burden of the social whole upon the shoulders of its units.

It is a splendid conception. We ought not to lose it. Nevertheless it invites a subtle danger. If we have but a "bit to do, it may seem that the size of our task is reduced. Some people are going to find complacency in doing their bit, ought to feel guilty because it is only a "bit." They will putter a little at some task into which they should put much. Some fellow may think he is "doing his *bit*" who gives two dollars for missions and two thousand dollars for a pleasure auto. Some woman may console herself that she is "doing her *bit*" who gives a dollar to the Red Cross and twenty dollars for a red hat. Pittances for the Kingdom and prodigality for self!

These are times when eveyboy, every where, should not fail in the full measure of a well-done "bit" for God and country. What times these are for o full measure of faithfulness! How much it is needed! What depth to tese hours! It is not time for choring in the Kingdom of God. It is the day of great tasks for great men and women.

We ought to "do our *bit*" but none can rightfully credit himself with havnig done his "bit" until he has done his *BEST*.

A FINE BULLETIN

The Opening Number of Elon's Bulletin is this week being mailed to friends and prospective students. In addition to its minor details it contanis Dr. Daniel A. Poling's Commencement Address—"For Such a Time as This" and an address by President Harper. It is worth your reading. Send for a copy before they are all gone.

THE CHURCH, THE PILLAR AND GROUND OF THE TRUTH. By Rev. J. F. Burnett, D. D., The Christian Publishing Association, Dayton, Ohio, price $1.00 prepaid.

Dr. Burnett is aware of the difference between the Church that is the pillar and ground of truth and the church that is not. The Church that is the pillar and ground of the truth and is without spot or wrinkle or any such thing is being built by Jesus. It is a spiritual Church. Its Builder preferred to refer to it during His earthly ministry as the Kingdom of God. The author speaks only incidentally of that church.

His real discussion relates itself to the earthly church, a human organiation designed to gather the members of the church into fellowship and to unite them into a working force to help bring the world into the Kingdom of God. This earthly church is not the pillar and ground of truth. It has all through the ages undertaken to identify itself with the Kingdom. But history reveals that it has frequently been the repository of error and the propagator of partial truth. In this twentieth century we find it split into hostile camps, each announcing its partial truth as the sure way to salvation, if not the only way. For this reason many who love the Builder of the real Church will take no part in the visible church. We who love the organized Church of the Christ should be able to win these persons, great souled as they are, many of them, to our fellowship, and I believe we shall.

Dr. Burnett in this book discusses the visible church as it is viewed by the Christians. Our people will find inspiration in its pages. Our plan of organization is by it shown to be the Biblical plan, and we love nothing as well as to feel that we are a Bible people. But the Catholicss are Biblical and so are other churches. That at least is what they claim. It is all a matter of interpretation or of translation. Our interpreter, our genial and lovable secretary, who has kept all our secrets for many years, has done his work well.

A more nearly accurate title however, it seems to me, and I suggest it for future editions, of which there should be many, would be "THE CHURCH, ITS PRINCIPLES AND ORGANIZATION AS THE CHRISTIANS VIE THEM." And later I hope the learned Jedekiah will write a book on THE CHURCH that is the real pillar and ground of the truth.

I must not neglect to speak of the concluding chapter on Sensational Preaching. It is in Dr. Burnett's best vein. It is a gem. It is worth twice the price.

We Christians needed that this book should be written. No man among us was so well qualified to write it as Dr. Burnett. We need now to study it carefully.

W. A. HARPER.

Elon College, N. C.

AN ECCLESIASTICAL TRAGEDY

Rev. Frank G. Coffin, D. D., Albany, N. Y.

It was the Sabbath. I was a worshiper in a strange church of another denomination than my own. I had gone because recreating in that vicinity I was hungry to worship unprofessionally and incognito. Some seventy people attended this village service. It seemed a morning of God's own which prompted inclinations to worship. The service itself was fresh and stimulating. For me it left little wanting to satisfy the hunger of my own soul.

The minister was a man well on in years. A better scholar than usually gets into a church of that size. He presided over the service with a becoming dignity. To me he seemed a great fully-alive old oak, towering over the fields of second growth, where others like himself had once stood. Time with its multiplied implements had left him standing, close-knitted in moral fiber and benign in far-flung shadows. No second glance at his rugged kindly countenance was necessary to make you know that his life had been storm resisting. Many had been sheltered about and beneath him while above and for their protection he had matched his strength against the fury of the elements which threatened them.

I sat as a pupil at his feet less instructed by his words than by himself. What poise he had! What accumulation of experience paid toll to the world through his words What self-control within him spoke to a nerve-fluttered folk! What sturdy and shadowless faith found utterance through him that day! I marvelled at the eloquence of what he was.

He preached on the value of a life, showing that life was valuable because it was life; that its value was increased by the moral, social and religious character of it; that its highest value was realized by paying the cost in its smaller things. In closing he urged the practice with which they were all so familiar in other lines—wise investment for the greatest returns of their lives. It was a good sermon, logically built and certainly most applicable for his congregation.

The service had proceeded to the benediction. Just before this was pronounced, in a voice which could not conceal the emotions within, he presented his resignation to the congregation. As he read it one was most reminded of broken hearted paternity. The service closed. I expected to see the people dewey-eyed throng him. I was the only one who went forward to express regrets. Then I knew. What a tragedy it all seemed to be. His demeanor added another sermon to the one just preached and on the same text. I pitied him, but dared not say it. A man so splendid would only have been wounded more deeply by such expressions. He was like the Indian warrior—to flinch would have cost him his respect for himself.

Why did he do it? Because they let him know that it would be acceptable for him to do so. I do not know that they said it to him directly. They said so outside and it percoloted to him, with all the poisons which percolations gather in solution. They came to Sunday school, shook hands with him in leaving and did not remain to hear him preach. There are a dozen or more ways of more exquisite torture than being perfectly frank with a pastor. Out of pity for the aged saint they would not strike the one hard blow of telling him. They would keep rapping him a little harder each time for a number of months until they had battered him down to the point of surrendering weakness. He could not fight back. He could fight for the truth or for his flocks, but not for himself.

Why did they want him to go? He had committed the unpardonable sin of being "out-of-date" as they read their calendar. So far as I could discover, this fault of his showed itself mostly in wanting the church to be a church and wearing gray in his whiskers and hair. "Up-to-dateness" is the most elusive thing for which I have ever sought a definition. It is mostly some one's impression. Frequently it is founded upon nothing but a causeless prejudice. The pastor under discussion would not go into the vaudeville; he would not divorce the church from its religious intent; and he still insisted upon clinging to the Bible as the Word of God. One man said "The 'outsiders' do not care for him," and another affirmed "The young people (whom I discovered were non-Christian) do not take to him."

Not far away a few years before there had been a minister for whom the "outsiders" and "young people" had shown a great affection. He was an entertainer—had been in the theatrical business. He filled the community with bad moral odor and split the church into hatred and uselessness.

But now that this minister has resigned, what will he do? I do not know, neither does he, for he told me so. He *may* take another church. If so it will be one of less remuneration in all probability. One parishioner out of the kindness of her heart suggested that "he might go to live with his children." That there is necessity for suggestions seems to indicate a failure of something.

This man had spent a life and a life service for God and "folks." If he had gone to railroading when he entered his study for the ministry he would have drawn fair wages at the first and good wages at the end. He could have retired pensioned and independent. I know many men less able than he who have done so. During the years of his employment he would have been protected against sickness and accident, though his work might have been more hazardous physically. His salary would have been at least three times as much as he has received. There he would have been protected by law to a certain number of hours in the day and a certain number of days of the week. As a minister he had had no time limits, or overtime pay.

I saw him again in the afternoon of the same day. He was driving five miles to an afternoon appointment. His old horse shambled on while some of his parishioners whizzed by in their cars for an afternoon drive.

In all of this no complaint is made of the hardness

of his lot, or that of his fellows in the craft. They do and should rejoice that they are accounted worthy to serve and even suffer if need be for the Lord Christ. My indictment is against the inequalities of his situation. When he began in the community quite a decade ago the common workmen of his parish were receiving $1.25 to $1.50 per day, now they are getting twice that amount. Artisans and in fact all classes in his church have increased wages in about the same ratio. He began at seven hundred dollars per year for the circuit. To this was added a donation. He has continued at the same salary throughout his pastorate. Meanwhile he has had to bear the increase in living expenses in common with all others.

During that time he has been a necessary influence in community life. Sometimes all may not have felt so, but they knew when trouble and death came. It was equally true in other ways which they did not discern. They never hesitated to burden him with their troubles, but burned the peace out of many of his hours with aflaming passions. Often they sinned and come to him to allay the suffering of it. Not a few times have they unnecessarily thrown havoc into his equanimity by their absence of unanimity. They have willingly drowned his joys with their sorrows while he has had to be instant in season and out of season.

Though he has been growing old and dependent, many of his parishioners have grown sleek and well-to-do; yet he has made their farms worth more, improved their schools, kept the country channels dredged of much wickedness, and been a barricade between their household and a horde of threatening evils. He has been a community builder of the highest order, working for them and their interests. His has been a real service for which he is justly entitled to a share of the increasing community wealth. Had he been a horse or a dog with that same degree of faithfulness, the farmers of his parish would not have treated him thus.

A NEW CRISIS

There are thousands of young men and young women in our land who are now deciding where they shall go to College this fall. The popular influences in the part for determining such decisions have been, first, how widely the institution is known, second, the reputation of her faculty members for scholarship.

The day it now at hand when those who are preparing especially for the teaching profession must value the importance of another consideration. Such a consideration is method. Wherever you go your teachers may be scholars, but every teacher and every institution may not present you with the most up-to-date methods of instruction.

Having spent six weeks in Columbia university where it is freely acknowledged by the best educators throughout the land that the best educational department is maintained, I have observed among the men there that few of our colleges have such a department equivalent to the present day standard.

Our own college (Elon) ranks among those in the lead. Dr. W. C. Wicker, who heads the department of education, was leader of his classes at Columbia. Men from other institutions were frequent callers at his room for his ideas in the field of education. This being true and knowing Dr. Wicker's teaching ability as I do, I feel no hesitancy in urging young men and young women to decide on Elon this fall for scholarship and method, if your purpose is to be the best teacher you can make of yourself.

Good teachers are in demand. North Carolina wants the best trained men and women in scholarship and method. Make your training the best that can be had.

F. F. MYRICK.

A LEGEND

There was a beautiful tradition among the Jews, which Lancisius quotes from Philo. It is to this effect: When God created the world, He asked the angels what they thought of this work of His hands. One of them replied that it was so vast and so perfect that only one thing was wanting to it, namely, that there should be created a clear, mighty and harmonious voice, which should fill all the quarters of the world incessantly with its sweet sound, thou day and night to offer thanksgiving to its Maker for His incomparable blessings. Thus our thanksgiving should not be an exercise of devotion practiced now and then. It should be incessant, the voice of a love which is ever living and fresh in our hearts.—*F. W. Faber.*

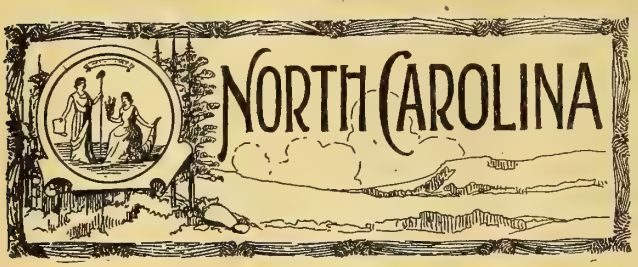
COURAGE FROM PRAYER

I have known men of a naturally timid and sensitive disposition who have grown at moments lionlike in courage, and they would tell you that courage came to them in prayer. I have known one man who found himself face to face with a duty which was unexpected, and from which he shrank with all his soul. I have known that such a one has prayed that the duty might not be pressed upon him, and yet that if it were he might be given strength to fulfil it. The duty still confronted him. In trembling and in much dismay he undertook it, and when the hour came it found him calm and equable in spirit, neither dismayed nor demoralized by fears.—*The Bishop of Ripon.*

Character must stand behind and back up everything—the sermon, the poem, the picture, the play. None of them is worth a straw without it.—*J. G. Holland.*

God gave us tongues on purpose that they should be used. . . . It may be desirable that some should speak less, but it is still more desirable that they should speak better.—*Spurgeon.*

Through drudgery, incessant self-discipline we come to our power, to our wealth of acquisition, to our success of high, enduring enjoyment.—*Brierly.*



BROTHER MORGAN IN METHODIST FIELDS

We have just closed our revival at Tyra. Rev. J. F. Morgan, Pastor of the First Christian church (Berkley) Norfolk, Virginia, was with us and did the preaching. His messages were instructive, impressive, uplifting, and full of the Christ life from first to last. Each message was accompanied by the Holy Spirit and proved to be the blessing we were in need of at that hour. His method of dealing with the sinner is an ideal one, and proved so effective with us that many were compelled to cry for mercy at the hands of a merciful and loving Savior. We had eighteen conversions at the altar and the church was greatly revived. We feel that it was a great blessing to have with us this splendid young servant of God and we bid him God speed in all his work for the cause of Christ.

J. L. MIDGETT, *Pastor,*
M. E. Church, South.

Hemp.

REV. R. F. BROWN WRITES

With me this has been a very busy summer. The eleventh of June found me at Palm Street church, Greensboro, N. C., with Rev. H. S. Hardcastle. For ten days we worked hard, and the results were not what we expected. However, there was some interest and we hope this interest will increase until the church reestablishes itself in the faith. These are fine people and I predict for them great success under the leadership of their pastor, whom they love.

My next revival work was at Belew Creek. This is now a shepherdless church, their pastor, Rev. W. B. Fuller, having resigned his work to do Y. M. C. A. work in the army. I am sorry he left the church because the people had learned to love him, but he thought it best to go. The meeting here was very good. There were four professions and four additions to the church.

I left Belew Creek and joined Rev. F. C. Lester the first week in August at Hine's Chapel. Here we had a fine meeting. There were about fifteen professions and six additions to the church.

It is difficult to account for the spirit of indifference that prevails among the people of today. In all my life I have never seen people reject the Gospel as they do now. In these days of threatening turmoil and bitter strife it seems that the people would be anxious for the message, but not so. Christianity is a product of God's and if man obtains it he must say as one of old "I would think they thought after thee, O God." Herein perhaps is the trouble, we do not think the thoughts of God. If man is ever brought to God he will be brought to Him in part through the intellectual process. "Ye shall know the truth and the truth shall make you free." May the day soon come when people shall cease to allow secular things to occupy the first place in their mind and seek God that their soul may live.

R. F. BROWN.

Chapel Hill.

HOWARD'S CHAPEL

The third Sunday in July was the time appointed for our meeting. It was an unfavorable time. It was a rainy season. Some of the people threshed wheat near the church. The inclement weather and wheat threshing cut off our attendance.

Rev. J. F. Apple was our help. He came to us on Monday. The pastor did part of the preaching. Bro. Apple delivered some plain, simple Gospel messages. He has been here before in a meeting. He endeared himself with the people. We hope he can come again.

There was not the visible results we had hoped to have. There were two happy conversions during the meeting. Both of these united themselves with the church at this place. We were glad to see them take a forward step like this. We trust the church will stand by them in the great time of need and they will be faithful and loyal to their church. May the Lord ever keep them unto eternal life is our earnest prayer.

L. L. WYRICK, *Pastor.*

Brown Summit.

A train was rushing through some swamps in Northern Indiana. The track was ringed on each side with cat's-tails, literally thousands of their brown heads bobbing around in the breeze. A small boy, evidently city bred, presently exclaimed: "Mother, I didn't know that sausages grew in that way."—*Girl's World.*

Coupon—No. 5555

THIS COUPON sent to THE CHRISTIAN SUN office with a renewal of $2.00 entitles the subscriber to one year's subscription to *The Weekly Kansas City Star.*

(Give number, if you do not care to cut your paper)

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

THE DENOMINATIONAL COLLEGE

We do not know how often the funeral sermon over the denominational college has been preached, and in some instances the tombstone, with an appropriate inscription, has been prepared, yet for some reason the church college refuses to die, and at present they seem to be more popular than for years.

That the state colleges have more advantages few will deny, and that fact explains why many church people send heir sons to the state schools.

These advantages, however, are offset by certain advantages connected with the church schools, and the more earnestly the two are compared, the better it will be for the church school.

In the state schools the young men are dealt with en masse, and rarely does the teacher recognize his pupils, so that in consequence the personal element does not enter into the education of the boys. In the church school the opposite is true. There the numbers are few and each boy receives personal attention, and each boy receives an impress of some strong character.

When to this you add the Christian influences of each school, the private homes where the student is made to feel at home and is brought under the best influences, then you will understand that when parents come to balance the advantages of the state and the church school they turn to the latter.

One of the strongest endorsements of the church college comes from a Mehodist minister who is chaplain of the New York State Prison at Auburn, N. Y. He says:

"I have now been chaplain of the state prison at Auburn for six years. We have eighteen hundred men in that prison. There are a good many college men among them. I have made a diligent search in the records of those men, and during these six years there has not been among the prisoners a single graduate of any church college."—*Presbyterian Standard.*

KEEP SCHOOLS INTACT

President Wilson's advice to the president of the University of Indiana to keep the sessions of his college open winter and summer, Secretary Daniel's advice to his North Carolina friends not to abandon college until they have finished, and Secretary Baker's earnest plea that the schools go on just as business does, "as usual," come at a good time.

In North Carolina everything is working normally about the schools. It is true that the classes were decimated by the young men who volunteered for officers' camps and went into training before the closing came, but few institutions have seriously suffered. It is most assuring to have from the three of the most anxious men in the world this appeal to soberness and to have from President Wilson the opinion that "suspension from whatever necessity would be very much against the public interest."

In this state the educational forces are not accepting supinely a situation which has taken from the schools so much of their man-power, but each man so called away is being replaced by another. In the nature of things the schools have to deal with many over 21, but institutions made up of units under that age, preparatory and high schools, business institutions and others, have an entirely different condition and it is no time for a stampede. What our parents must keep in mind is that each day of the world now imposes a newer and a cuter problem of living and the necessity for the days.

It is vital to the continued welfare of our commonwealth that as thousands go away other thousands be influenced or remain in the schools and that a full and free enlistment in that service be brought about. In times of stress the schools have never failed the nation. Unfornately they have been among the first to offer in that trouble. Surely we have learned enough to know that we can ill afford to begin our economies here.—*Greensboro Daily News.*

THE DUTY OF PREPAREDNESS

The Duval High School has finished another most successful year's work, the evidence of which was apparent to all who were present at Morocco temple Tuesday evening to see the splendid class of eighty-five graduates receive their diplomas. The valedictorian in his farewell address to the class quite naturally touched upon the all-important question now confronting every citizen of our great country, "What Part Shall I Play in the Great World War?" His assurance that every member of the graduating class would do his or her part was merely another way of saying that they would continue their service, for what better service could they have been rendering than that of preparing themselves for the great tasks of life?

"But what shall I do? In what capacity can I serve best?" These are questions which each graduate is doubtless pondering. On the one hand the great business world offers immediate and allurnig prospects;

(Continued on page fifteen)

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:—

Our financial report for this week is a little better than for the past several weeks. If we could think of some way to cut expenses when offerings are so small we might be able to solve the problem. Prices of everything high and contributions coming in slow don't go hand in hand very well.

Our children are just as hungry three times each day when the income is less than half enough to run on as they are when money is coming in plentiful.

We are trying to cut expenses some this month. The Lord has been good to us and we have plenty of cabbage, beans, potatoes and some tomatoes. So we are trying to live on our farm production except meat, lard, etc.

Brother J. W. Holt sent us word a few days ago that he had plenty of apples and we could make them into cider for vinegar if we had time. We thought we had time enough to prevail ourselves of the opportunity. We had Mrs. Wicker and the girls to fix a lunch for us and six of the boys and I, with our farmer, Mr. Pritchett, went down to make the apples into cider. The boys wanted to make it a picnic and have a good time and that is a good time to have a picnic when gathering apples and grinding them and pressing them to get the juice, but the boys stuck to the job splendidly and we were about half done when the whistles began to blow for dinner. Mrs. Holt came out and informed us that she had prepared dinner for us all and wanted us to take dinner with her and Mr. Holt. We insisted that we had our lunch and did not want to be any trouble to her, but she said she wanted the little orphan boys to take dinner with her and had it prepared so we consented.

She had prepared a splendid dinner and from the way the little boys ate I think they were all hungry. It was quite a treat to them and they enjoyed it and all left for home that evening singing the praises of Mr. and Mrs. Holt for the kindness shown them and feeling that they were not forgotten and that people enjoy helping the little orphan children.

CHAS. D. JOHNSTON, *Supt.*

Report for August 22, 1917

Brought forward		$ 4,170.91
Children's Offering		
Mills Wellons Staylor	$ .10	
Willie Staylor	.10	.20
Monthly Sunday School Offerings		
New Hope Sunday school, Ala.	$ 2.31	
Memorial Christian Temple, Norfolk, Va.	5.00	
Lebanon Sunday school, N. C.	2.70	
First Christian S. S., Raleigh, N. C.	2.00	
Ramseur Sunday school, N. C.	2.10	
First Christian S. S., High Point, N. C.	1.00	
Pleasant Grove Sunday school, Va.	4.00	
Eures Christian church, Va.	1.00	
Suffolk Sunday school, Suffolk, Va.	25.00	
Rosemont Sunday school, Va.	5.00	
First Christian S. S., Norfolk, Va.	2.00	
Liberty Springs S. S. June, July, Aug.	2.00	
Damascus Sunday school,, Gates Co.	6.00	
Palm Street S. S., Greensboro, N. C.	2.00	
Windsor Sunday school, Va.	3.61	69.72
Special Offerings		
L. I. Fields, on support of children	$ 10.00	
Dr. J. W. Page (Special)	10.00	20.00
Total for the week		$ 89.92
Grand Total		$ 4,260.83

THE ORPHANS

The little children who have suffered the loss of both father and mother excite the pity of all. They may be taken into the houses of relatives or friends where they are not very welcome and the absence of sympathy and little kindnesses distress them. The contrast between the home which has been broken up and the new shelter which has been provided for them is clearly drawn in their little minds, and they would prefer the former home, "be it ever so humble," that had given them a place in its heart, to a more pretentious residence that impressed them with a feeling of loneliness and friendlessness.

Or it may be the fortune of the orphans to be put into an institution, supported by private or public charity, in which the little charges all wear the same uniform, eat the same simple fare, and follow the same routine of life. Generally they appear happy, for they have many play-mates and many liberties, and the managers do all in their power for the comfort of the children under their care. Provision is made in such homes for the education of the orphans and as they appoach the age limit a position of oppotunity where they will be under good influences is sought for them. But no child would exchange a real home for such an orphan asylum. Parents will deny themselves almost everything before they will consign their children to such an institution.

But these institutions, which are inferior substitutes for true homes, are a product of recent date and a development of the spirit of Christianity. At the beginning of the Christian era an orphan asylum was not dreamed of by the most charitably minded. The orphans were the most desolate, the most hopeless, the

most oppressed, of any class of people. They had no one to provide, to protect, to plan for them.

With the condition of such unfortunates in mind, the Lord said to His disciples in His last address to them, "I will not leave you desolate," a word which means literally "orphans." Those who are not His disciples are orphans. They in their immaturity and helplessness are exposed to all the perils of life. They have no loving guardian. They would starve but for this charity of One whom they do not recognize.

In contrast with such orphans are His disciples who are like children in the home of a loving Father. In His wisdom and wealth that Father makes a wonderful provision for all His children. Whatever be the discipline to which He now submits them a home has been prepared where they shall have honor and power and happiness.

Any one who will look upon these two pictures, of the orphan and of the child in the home of a Father whose love and means are infinite, and will believe that those two pictures are true, will lose no time in choosing to which company he shall belong. Only those are indifferent to the offers of the Gospel who do not believe that they are orphans until their faith in Christ has made them children of God.—*United Presbyterian.*

GOING AFTER FIRE

"Tell us a story, grandma," pleaded Jennie, "of when you were a little girl."

"Yes, grandma; or when you lived in the woods and heard the bears howl at night," said Frank.

"I never saw but one live bear," said grandma, "and that was one morning when I ran over to our neighbor's to borrow some fire."

"Borrow fire?" cried the children together.

"Yes," laughed grandma. "Long ago we didn't have matches. None were made then. If we let our fire go out, we had to borrow some. Mother usually covered up a heap of big knots deep in the ashes overnight. On raking them over in the morning there would be a bed of coals to begin the day.

"But one night the knots did not burn, and then there was no fire to get breakfast. I was the oldest, so mother gave me the iron fire kettle and bade me be spry. Well, I got my kettle full of bright coals and a blazing knot on top. About halfway home I heard a crackling through the bushes, and a bear ambled out into the road. I was so scared that I dropped my kettle and stared at him. But he didn't like the smell of the burning knot and went crashing through the bushes. I scooped the knot into the kettle and fled home in a great panic. Soon after father and our neighbor caught the bear in a trap."—*Selected.*

THE WHITY, PINKY PIG.

Arthur was a doctor
And traveled in a gig;
Edgar as a learned judge,
And wore a gown and wig;
Tom was a comedian,
And danced a funny jig;
And Chester was a farmer
With a whity, pinky pig;
A whity, pinky, sharp and slinky,
Little blinky pig!

Edith was a mother,
With a waxen baby big;
Lottie was a florist,
Who planted fresh a twig;
Nellie, as a grocer, sold
An apple and a fig;
And all would have been happy
Had it not been for the pig—
That pinky, whity, small and mighty,
Queer and fighty pig.

It gobbled up the groceries,
It rooted up the twig;
It scared the doctor 's pony
Till the pony broke the gig;
It tangled up the learned judge
Until he dropped his wig;
It stole the baby's cookie,
Did that whity, pinky pig;
That whity, pinky, quick-as-winky,
Swim-or-sinky pig!

—*Youth's Companion.*

THE WAY HE SAW IT

Once little sister was not very well, and all day long she had been fractious and domineering. At last six-year-old Johnnie's patience came to an end. "Mother," he demanded, "don't you want sister to be a good wife like you when she's big?"

"Well, then, why don't you start her right? You persist on my giving her everything she wants just because she's a girl and littler'n me; but you're a great deal littler'n daddy, and yet every night when he comes home you jump out of the Morris chair and say: 'Here's your chair, John, dear; here's the new magazine; let me run and get your slippers.' "

And before his surprised mother could frame a reply Johnnie swooped down and tore his cars from the hands of the screaming baby. "She'll be a turrible wife if we don't begin to train her," he remarked calmly as he strode from the room, his treasurers under his arm.—*Selected.*

"A man learns most who begins at the bottom," remarked the Parlon Philosopher.

"How about the fellow who is learning to swim?" —*Judge.*

The Christian Sun

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C. B. RIDDLE, Editor

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MARRIAGES

FUSSELL-WINSTON

A quiet wedding took place Thursday evening, August 2, 1917, at 8 o'clock at the home of Mrs. Ida L. Winston, Collingwood Ave., South Norfolk, Va., when her daughter, Miss Lillie Bell became the bride of Mr. Arthur B. Fussell. There were no attendants, and at their request only the relatives, and a few intimate friends of the bride and the groom were present to witness the ceremony which was performed by the writer. Those attending from out of the city were Mr. and Mrs. D. T. Cauddell, of Newport News, Va., Mr. and Mrs. J. M. Winston, of Bramelton, and Mr. and Mrs. C. T. Dent, of Portsmouth, Va. The bride and the groom both are well known in South Norfolk where they have a host of friends. They will make their home at 168 Seaboard Ave., South Norfolk. O. D. POYTHRESS.

Insurance Examiner—What did you say your grandfather died of?

The Subject—Well, sir, I can't remember rightly, but I know it was nothing serious.—*Exchange.*

OBITUARIES

ALLISON

On Monday night, August 6, 1917, our Heavenly Father called to his reward Jennie Allison. At the time of her death she was residing with her neice, Mrs. A. J. Mitchell, Danville, Va. and was in her eighty-fourth year. She was for sixty-seven years a faithful member of Little River Presbyterian church, Orange County, N. C., where her remains were carried for burial. She leaves one sister, Mrs. Mollie Allison, and one brother, Mr. Curry Allison and a host of relatives and kind friends to mourn their loss. Rev. W. L. Whilhelm conducted the funeral services. She was a good woman, a loyal christian, and loved by all who knew her.

MRS. J. S. CARDEN.

NEWMAN

Sister Rhoda Caswell Newman, wife of W. D. Newman, was born June 18, 1848, and died July 29, 1917. She was known by all familiar with her as "Big Mammie" and that name carried with it a deep feeling of respect and love by all who knew her.

She leaves to mourn their loss her husband, six sons and four daughters, a number of grand children and a host of relatives and friends.

She was married to Bro. Newman December 19, 1866, and lived a happy married life fifty years, seven months and ten days. She united herself with Mt. Auburn Christian church at the age of twelve. After many years of faithful service there, she with her husband moved to the M. E. church where they remained until they moved their home to Henderson. Soon thereafter they moved their church membership to the Henderson Christian church. Since that time I have known her both in the home and church. She was loyal to her church, liberal in its support and devoted to its cause. Her home was the preacher's home and all therein for his pleasure.

She bore her afflictions patiently until she went to sleep not to awake until her spirit was called into the new day on Sunday morning following. The influence of her life will be felt in the lives of many yet to come.

Her funeral was conducted from the Christian church by her pastor. May the blessings of God be with the bereaved ones to comfort until they shall meet with her beyond the river.

A. T. BANKS.

WINSTON

On July 8, 1917, Rev. M. L. Winston died at his home at Creedmoor, N. C., after an illness of only a few hours. He was in his eighty-ninth year. He was married December 9, 1869 to Miss Virginia Jones by the writer. The result of their marriage was eight children; two boys and six girls. They are: Mrs. M. Z. Pearce, Wake Forest, N. C., Mrs. J. T. Shearon, Wake Forest, N C., Mrs. Eunice Bledsoe, East Durham, N. C., Mrs. Florine Pearce, Creedmoor, N. C., R. O. Winston, Creedmoor, N. C., Miss Minnie Winston, Creedmoor, N. C., and J. Vassar Winston, Henderson, N. C.

He was a member at Pope's Chapel and, a few years after his marriage, he felt impressed to preach and was licensed to preach the gospel. Two years afterwards he was ordained to the office of an elder by the North Carolina and Virginia conference. He did active work for a few years until other younger ministers came in and took his place. He was a faithful man. Next to his church was the Masonic order. He had long been a member of the Lodge and master of his local Lodge for some time and a devout friend of the Masonic Orphanage at Oxford. He was a devoted husband, a kind father, and the greatest delight of his life seemed to be to make his family happy. Every enterprise for the upbuilding of Creedmoor was his delight. He was popular with everybody and this was shown when the largest number of masons ever seen assembled in that community on a similar occasion was in attendance.

He was buried in Creedmoor cemetery from the M. E. church by Rev. B. H. Black, assisted by Rev. H. G. Bryant, a Baptist minister. A large number of people attended the funeral services, and he will be so missed by his family and the entire community. The writer was unable to attend the funeral.

J. W. WELLONS.

CHARLES W. McPHERSON, M. D.

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SUNDAY SCHOOL LESSON—SEPT. 2

By G. O. Lankford

The Shepherd of Captive Israel—Ezek. 34: 1-31.

Golden Text: "The Lord is my shepherd: I shall not want." Ps. 23: 1.

"Should not the shepherds feed the flocks?" (Ver. 2.) Certainly. It is the business of the shepherd to see that the flock is fed, protected from ravenous beasts, and sheltered from the storm. The shepherds of our bosom were unfaithful, neglectful, sinful. They fed themselves and let the flock go hungry. The diseased had not been strengthened. The sick had not been healed, and the lost had not been found. God's sheep "became meat to all the beasts of the field" as they wandered, a call, is to be out of harmony and fa- "did search or seek after them." On this account God was highly displeased, the conduct of those responsible for the flock was offensive to Him. The Lord, therefore, declared, "I am against the shepherds, and I will require my flock at their hand." Jehovah is always against the self-seeking servant. To think first of one's self, to feed one's self while others suffer the pangs of hunger, to turn one's ear from humanity's shepherdless flock, while no one vor with God.

The shepherd may prove to be selfish and unfaithful, yet God is ever mindful of the condition and need of the flock. God has an abiding interest in man. The shepherd may forget, but God remembers the sheep, and as He remembers, they are to be sought and found and delivered. The Lord would return Israel to her "own land." "I will seek that which was lost and will bring again that which was driven away." Multitudes of God's sheep are still away from the fold. Every Christian should feel responsble for these that are lost, and every effort possible, should be put forth that they may be found.

Our lesson contains the propheey and promise of another and a better Shepherd. "I will set up one shepherd over them." This promised Shepherd has already come, and in His coming God's highest and best gifts are possible unto man. Three of these gifts are as follows:

1. Peace. "I will make with them a covenant of peace" (ver. 25). Soul peace is found only in Christ.

2. Protection. "They shall no longer be a prey to the heathen, neither shall the beast of the land devour them" (ver. 28).

3. Provision. "The tree of the field shall yield her fruit and the earth shall yield her increase" (ver. 27). Crist's provision is for both body and soul.

DEPT. OF CHRISTIAN EDUCATION

(Continued from page eleven)

on the other hand a nation is calling for sacrifice. To answer these questions wisely requires first of all a willingness to serve in that field where the most valuable assistance can be tendered, be it business, military, or otherwise, and secondly calm and cool judgment as well as patriotic favor in choosing that field.

It is a well known fact that science is fighting the war. Time was when a military hero's name would carry a battlefield; that time is no more. Valor is still a necessary requisite, but knowledge is even more so. England and France failed to recognize this at the beginning of hostilities and now they are paying heavily for their blunder. They mobilized not only the trained men but those in process of training as well, and as a result their colleges and universities almost ceased to operate and now they are sending to us for skilled engineers and mechanics. If we are to heed their call —now the call of our own allies— we must profit by their example.

As a nation we are now rapidly fitting ourselves for what many authorities believe will prove to be a long drawn out contest. To win— and win we must—our strength will have to be sufficient to withstand the crisis. To maintain this strength we must have more and more trained men and women as the months go by. Our colleges and universities, instead of being emptied, must be filled to overflowing. To do this a supreme effort must be made. The great universities of the country, including our own state institutions, have given every resource at their command to the service of the government. To fill next year the vacancies thus caused let every high school graduate who can possibly do so enter some institution of higher learning where he or she can have an opportunity to fit themselves for real service.—*Florida Times-Union.*

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Vol. LXIX Elon College, N. C., Wednesday, August 29, 1 No. 34

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Editorial

THE PENALTY OF PUBLIC LIFE

To follow a certain course of reason we can see the operation of a law in everything and behold the penalty of that law as often as the law is violated. This is very exacting, and yet it is the constraint of these laws about human beings that make them as good as they are.

These laws that we have suggested are either natural or divine. They have no favorites and deal out their penalties to young and old; rich and poor—to the man who knows their fine operations as well as to the man who is wholly ignorant of their plan and procedure. But we have no protest to make against the penalties that come to man when he steps out of the bounds of right and reason. It is the penalty that human beings decide that is right and just, and thus place upon their fellow travelers that we protest and condemn.

Come let us reason together: Here is a man that decided years ago that his mission in life was to help humanity, to endeavor to make this a better world in which to live and be instrumental in aiding men and women to have peace for their souls hereafter. The one known and undisputed fact about his chosen work is that a decent living is the problem. He sees sacrifice and hardships and privations for self and family. And yet this man, hearing the voice that speaks to his soul out of the stillness of the night with the command, "Go" surrenders all and places his life upon the altar of service. Years roll on and this man, this minister, all too many times walks in old age the briar-strewn path. He feels the penalty of public life. He could have massed a fortune and been living in luxury. You, dear reader, see the point.

And here is a man that has had the public duties of some institution thrown upon him. Others would not accept the place. To do so would mean the loss of money to them. Some big heart and brave soul steps in—not of his own will, but of the will of others—and does the best he can. He may succeed or he may fail. If he succeeds, all is well and earthly glory is his. But how about the man who has been placed in a position where all the temptations came, where he is the target for all those against the enterprise and a shield and screen behind which the lesser souls hide, and with every oar in use and every sail hoisted, but cannot stem the tide? That is the man too many times that we scorn and condemn and place a penalty on before we stop to consider, what if you had been in his place? Don't say what you would have done—you don't know.

The Christ spirit finds a man in a fault and seeks to lift him up. The spirit of the devil is to push the unfortunate into the ditch. The good Samaritan finds a man beaten and bruised and bleeding and binds up the wounds and sends him to an inn. The heart not in accord with the Savior's love finds a man in error and spreads the news with a tinge of scorn.

We have seen so many cases where men have given their lives in honest and sincere service, and because they had not accomplished the impossible, they had to pay the penalty. Be cautious in placing a man in public service, but be more cautious of the judgments that you pass upon his work. Don't ask a man to do a thing that you will not do yourself. Don't blame a man for *not* doing a thing that you *have not* done.

MOBILIZING THE CHURCHES FOR WAR ACTIVITIES

Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, has accepted the Chairmanship of the War Commission established by the Federal Council of the Churches of Christ in America. This Commission was authorized at the special meeting of the Council held in Washington in early May.

The War Commission will consist of one hundred leading clergymen and laymen, selected from various parts of the United States, who, in accordance with the action of the Council, will be appointed by its President, Dr. Frank Mason North, in conference with the leaders of the various denominational organizations.

While not a clergyman, Dr. Speer received the degree of Doctor of Divinity from the University of Edinburgh. He has travelled extensively throughout the countries in which foreign mission enterprises are being maintained by the Church and he is regarded as one of the leading personalities in the religious world.

He is the author of numerous books on theological and missionary subjects and has frequently been the leader in world-conferences dealing with church problems.

Through its Commissions and special Committees, the Federal Council has already undertaken a large work in connection with the war emergencies. Though the War Commission it will seek to serve in the promotion and the coordination of the denominational forces now at work on the problems created by the war.

Dr. Speer with his advisors in the Council and in the Commission will soon indicate the policy and program for the Commissioner's activities, in the conviction that the churches can meet the challenge of new conditions created by the war only on the basis of unity of spirit and union in action.

An Executive Secretary will be appointed. Various committees will be selected and practical measures for bringing into harmonious action the forces of the Churches and organizations related to the Council, will be agreed upon.

EDITORIAL RECASTINGS

Being late at church is a bad habit and is a broken engagement with God. A minister can cure the "late" habit by being on time himself and being punctual with his services.

* *

The Bible states that no nation liveth unto itself, and this is freely demonstrated in the great struggle that is now on among the nations. The Bible is proving itself in every way.

* *

We consider the church of God the highest and holiest organization in the land, yet fail to give emphasis to training. The work of the government in training its soldiers is a good example that training men is not lost time.

* *

There are many objects in education, and different persons seek different objects in their education. The highest object is the developing of the full man and finding in him the God-given powers and bringing to full fruitition

* *

Science and the Bible are in harmony. They belong to different spheres, but they are both parts of one great world founded and controlled by Him Whose ways are not our way—and that is why we are oftimes confused about the Bible and science.

* *

Only the love of God in a man's heart will cause a man to ever be joyous. The man who is on fire with the love of Jesus Christ will be moved to sing songs in the night, and if in prison like Paul of old, will make his prison-house ring with praises.

EDITORIAL MENTION

The nicest and neatest thing in the way of a Testament for the soldier boy that has come under our observaion is the Testament that we have advertised on page 15. If it is a present that you want to give a son, a cousin or a friend, who has enlisted, send him one of these Testaments. After the closing pages of the Book in the words of the song—"Just as I am" and followed by this pledge: "Being convinced that I am a sinner, and believing that Christ died for me, I now accept Him as my personal savior, and with his help I intend to confess Him before men." And then three lines are left—one for the name, one for the address and one for the date. What greater legacy could your son or friend leave in his pocket, in case of death, than a copy of this Testament with its pledge signed and its leaves worn by use? The price only fifty cents and mailed anywhere you direct upon the receipt of that price.

Leaving out the fate of missing a train in Raleigh Saturday by the distance of sight and not touch (Oh, how near we got to it!) and the displeasure of waiting five hours for another train, missing our appointment at 3 p. m. that day, arriving at Youngsville on a train as slow as the one we missed was fast; the duplication of the same circumstance on Sunday, the Seaboard getting us to Raleigh just in time to see the station porter wipe off the chalk marks because our train had pulled out, leaving us there to wait *only* eleven hours for the next train going our way—getting us at home on Monday; the spending of $4.85 more than the trip should have cost, we had a *pleasurable* trip to New Hope, Franklin county. Rev P. T. Klapp is the pastor, and in his absence, we endeavored to preach at 11 a. m. Sunday. The congregation was fair in size and responsive in attention. We were cared for by Brother John Edwards and family to whom we extend thanks for their hospitality. And again let us say that we were glad to be at New Hope—and some day when the war is over and the regular line of trains have been replaced so that one can travel more than 166 miles in twenty-four hours (the time of transit and distance of our trip) we shall go again.

A PRAYER

By Normand B. Wheeler

I do not ask for great renown,
Let others fill some hall of fame;
I only ask for strength each day,
That I may better praise Thy name.

I ask but grace from hour to hour,
The story of Thy love to tell.
No hearts of multitudes to swell;
No laurel leaves, no scepter's power,

THE CHRISTIAN SUN is cheaper at $2.00 now than it was at $1.50 before the great war. A bushel of corn will now pay for it for more than a year. I can remember when we would have had to exchange three bushels for it. We ought to remember these things when we are supporting the Lord's work. —T. E. WHITE.

SHALL WE GO FORWARD?

In THE CHRISTIAN SUN of August 8, Dr. W. W. Staley, Chairmon of the Executive Committee on Field Work makes an official announcement which relates, in a very personal manner, to the writer, and to the brotherhood of our Zion generally. After several years of effort, and untold resolutions and motions looking in that direction, our Southern Convention has secured one who was willing to become Field Secretary for Missions, and through its official representatives has adopted a program looking to a larger work for missions, home and foreign, in all our churches. In the announcement referred to President Staley presented the program to be executed by the Field Secretary and by the churches and named the standard to be striven for during a period of five years.

This program as announced embraced briefly five points. First, *A campaign of education for inculcating the missionary spirit;* Second, *Increase of offerings for missions through the regular channels;* Third, *Woman's Missionary Societies in all churches;* Fourth, *Support of a missionary or missionaries, Home or Foreign, by an individual church, or a group of churches;* Fifth, *Fifty thousand dollars for missions by voluntary offerings of churches and individuals.*

This is a modest program and will be easy and joyful of execution, provided there shall be universal cooperation among, individuals, churches and friends of the Convention. The Field Secretary feels that he will have this, and must have it, to do the work God hath appointed unto us as a people to do.

The Field Secretary has not chosen *you,* but you have chosen *him.* The privilege of carrying forward this work, and occupying this position, was uncoveted, unsought by him. For years he has wished that some one would make the sacrifice, little thinking that he would be called upon by his brethren to make the sacrifice himself.

But now he is willing. He faces the future with hope and good cheer. He has made up his mind to offer and to be offered for this great work, to spend and be spent in an effort to show that if our Christian cause is to grow and be magnified in the world we must become missionary. God will not, cannot prosper a non-missionary church people, and keep His word. Because the writer realizes this he offers his life upon the altar of our missionary interests. Something will take place. He would prefer his own funeral to a failure of this great cause.

If we grow we must give. If our cause would flourish, if our churches would prosper, then they must give themselves to the service of others. No church, no less than the individual, can prosper as long as it thinks only of self-preservaion, self perpetation. "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

This also applies to the church as well as to the individual. "Whosoever shall save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." When we begin in earnest as individuals and as churches and as conferences and as Conventions to give ourselves in service for others, for Christ's sake, then will we grow, prosper, and begin to live Brethren and beloved, shall we go forward?

Yours to serve,

J. O. ATKINSON.

Elon College, N. C.

MY IMPRESSIONS OF THE SEASIDE CHAUTAUQUA

It was my privilege to attend the recent session of our Seaside Chautauqua and School of Methods at Virginia Beach. I was so impressed with its merits and benefits that I desire this word in THE SUN in its behalf.

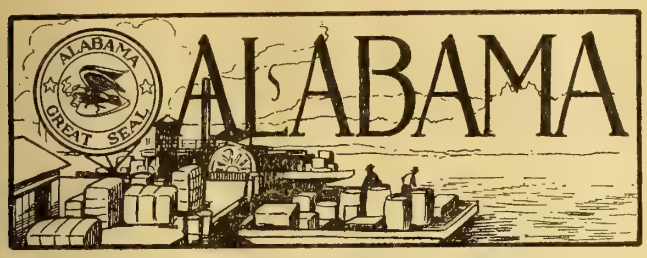
In my judgment, the Chautauqua was indeed a success. I went with high expectations and came away highly gratified with what I had seen and heard. The Chautauqua is doing a great service and meeting an imperative need in our Church. To me personally it was a discoverer, or rather it helped me to become a discoverer in a small way. In my discovery there are four things I shall mention. (1) *Truth.* The Chautauqua is a veritable fountain of truth—truth about missions, the Sunday school, the church, social service, the devotional life, and a great many other important themes that are related to Christian service. To be able to appropriate only a small portion of the truth uttered there, is to return to one's work a more efficient workman. (2) *My brethren.* The Chautauqua brings together many of our church leaders from various sections, together with great personalities of other churches, thus affording us who fill the smaller stations in the church, the privilege of knowing them, and of being uplifted by their personal touch as well as by the great messages they bring. It is a great thing to come into personal contact with the strong men and women of the church, and the Chautauqua brings that privilege to those who attend. (3) *Myself and my work.* To be thus associated with great leaders of great movements is to come into a fuller realizaion of one's need of power as he faces his own task. To me, the few days spent at the Chautauqua were days of a fuller dedication to the work of life. (4). *My Church.* A study of the personnel and program of the Chautauqua gives one a deeper appreciation of the Church that makes possible such an institution. I loved my Church—I love it better now.

The program was strong and attractive, the spirit was refreshing and helpful, and the followship was delightful and uplifting. This was my first time to attend, but I like it. I am plannng to go again.

G. O. LANKFORD.

Berkley, Va.

9 1 7 on your label means that your subscription is out with this issue.



MISSION WORK IN NORTH ALABAMA

At the last session of Alabama Conference claims of North Alabama were presented and met with a favorable response. Immediately after this Conference the Mission Board decided to place a man on the field. I was asked to take work here. The disappointments and discouragements met with (if told) would make a long story. But after having been here eight months and studying the situation very closely I have decided that this is one of the best of mission fields.

In June we organized our first church here and hope to organize another soon. We have the land to build a church building on. We want, and in order to succeed, must have a respectable building. Our people here are few in number and are not wealthy. We must have some help to succeed. The Alabama Conference has drained her treasury to carry the work this year. Therefore, we are forced to ask our friends to help us with the supplement of five hundred dollars to what we can do here, which will enable us to erect a building Nothing will contribute more to the permanency of the work than a neat and attractive building. Will you help us erect one? My dear reader, Will you think of our situation? In a fine mission field with one small organization, without a building, unable to erect one and need a building . A cheap building would reflect upon our work here and hinder progress. A good building would do the opposite. With your help we can get the good building, without it we can't. We are almost within grasp of permanent establishment. Will you help us reach it? You or your church or Sunday school may not be able to give largely. Will you give what you can? Any amount will be gratefully received and reported through THE CHRISTIAN SUN.

J. H. HUGHES.

Cullman, Route 7.

WITH BROTHER HUNT

It was my pleasure to be with Rev. G. D. Hunt, of Wadley, Alabama, and the people of Antioch church, near Roanoke, Ala., last week and enjoy a good revival. This was not just merely a series of protracted services but was a real revival. I never saw a more attentive, thankful and appreciative community than the people of Antioch. There are a number of young people in this church and most of them not only love and respect the church, but they are taking an active part in Sunday school and church work. Brother Hunt has been the faithful pastor of this church for over twelve years, and is loved by all in the community. And how we did enjoy being with Brother Hunt and these good people, it is not in my power to tell. The week passed by all too quickly, and as the revival reached its climax and came to a close I felt much like that disciple who said: "Lord it is good for us to be here." As to how many were spiritually blessed in the meeting I do not know, but there were twenty who were received into fellowship with the church, nineteen of whom are to be baptized at the next appointment. May God continue to bless Brother Hunt and his dear people.

B. J. EARP.

FROM BROTHER G. D. HUNT

I am now with Rev. H. W. Elder in a meeting at Ambrose, Ga., and a good meeting is under way. I have been engaged in revival work for the last six weeks and have been in some of the best meetings of my life.

My first meeting was at Wadley, Alabama. Here we held a union revival continuing one week. The preaching was done by the pastors of the different churches. I have never seen a sweeter spirit of union manifested than prevailed during the meeting. Much good was accomplished and the Lord was honored by this union meeting.

My next meeting was at New Hope, Rev. H. W. Elder came to me on Tuesday evening and the meeting continued until Sunday following. Eight members were received into fellowship and the church was greatly revived. A standing welcome always awaits the coming of Bro. Elder at New Hope, his home church.

Rev. John Taylor conducted my meeting at Corinth. Here they had a great meeting with seven members added. I conducted my meeting at Pleasant Grove at the same time with Rev. P. L. Duke assisting. Here we had a good meeting with very large crowds.

Next at Beulah church we labored one week in one of the best meetings I have ever attended at this church, and this was the 25th one I have been in here. Rev. J. H. Hughes was with us and did good service.

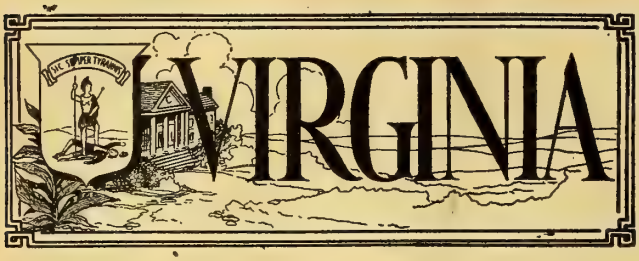
At Antioch we had a fine meeting. Rev. B. J. Earp was with us and did the preaching from Monday night until Thursday night. Nineteen new members were received and the cause greatly strengthened in the community. I am giving God the glory for all.

Rev. A. T. Banks was with us at the closing service at Beulah where he preached an excellent sermon.

A very sad tragedy occurred near Pleasant Grove church on Friday before my last appointment. Mrs. Joel Allen, seventy-one years of age was murdered in her home near the church, and left hanging on the water shelf, just outside the back door. The deed was committed by two negro boys, twelve and fourteen years old, respectively. An axe was the weapon used and she was almost cut to pieces. Robbery was the motive. God bless the aged husband and weeping children.

G. D. HUNT.

Wadley.



VIRGILINA

My meeting began with the third Sunday in July and closed Friday before the third Sunday in August. Rev. T. E. White assisted me at Lebanon, which was my first meeting. The continuous rains each day kept many from attending. Brother White preached strong sermons. The church was greatly benefitted. There were several professions, and five united with the church. The fourth week in July Rev. A. T. Banks was with me at Liberty (Nathalie). The congregations were large. I have been with this church in all their revival meetings except one. I feel safe in saying the recent meetings were the best I have been with them in. Bro. Banks is a real evangelist as well as a successful pastor. There were some fifteen professsions and reclamations. Seven have united with the church and two others have given their names to join.

The first week in August Dr. C. H. Rowland of Franklin, was with us at Virgilina. He came on Saturday and remained one week, preaching fourteen able sermons during the time. I have been with this church in twelve revival meetings, and feel safe in saying that this is one of the best we have experienced. There were about fifty professions and twenty-nine accesssions.

At Ingram the second week in August, Rev. R. F. Brown, the former pastor, was with us and did fine preaching. This is the best church community I know, or there are fewer people out of the church than I have ever known. Several came forward for reconsecration. One made a profession and two gave in their names to join the church.

C. E. NEWMAN.

Virgilina.

DANVILLE MISSION

The second Sunday in August we met our appointment at Danville. Friday night we had a delightful service. Saturday evening we held our third quarterly conference. The financial condition of the church and the work that had been done was reviewed. Sunday morning at 11 o'clock and eight in the evening we preached. After the evening message a beautiful communion service followed at which time our dear loving Saviour was sweetly remembered. This church has a large Sunday school, numbering between one and two hundred, with twenty odd dollars in the treasury. Brother Ed. Harris is the faithful superintendent. During our visit this time, we raised by public offerings and special appeals something over one hundred dollars, which will be applied to the church debt. We have by self denial and push reduced the debt to about $1700 This little band or at least some of them, are struggling to get this off of their church, so that they can be free. Debt is a hard master.

We think this misssion deserves your sympathy and the workers have made themselves worthy of your financial support.

If any friend feels that he can help us, just send your check to Matthew Liles, Washington St., N. Danville, Va., and it will be highly appreciated. May God bless and prosper this mission.

P. T. KLAPP *Pastor.*

SOUTH BOSTON

Last fall I was authorized to go to South Boston and begin work in that town. Rev. R. F. Brown had already located about twenty members of the Christian Church. In January we held our first service; but after a second meeting we were not able until May to find a place suitable for worship. The fifteenth of May we secured a comfortable hall, well located. The Woman's Mission Board furnished the room for us, and Mrs. Willie Pearce of News Ferry, kindly shipped us an organ. Since then we have been holding services, with a few interruptions, the second and fourth Sunday nights in each month. At our first service eleven were present and at the last thirty-five. I feel there is an opportunity for us in South Boston to establish a church. The work will need a man on the field as it develops. We now have two Christian ministers located in this vicinity. Rev. J. G. Truitt and myself; and yet there is more work than we can do. We are rearranging the work so as to make it more convenient for preachers and people.

C. E. NEWMAN.

Virgilina.

SUFFOLK LETTER

I am thinking of a type of man who is unfortunate by reason of his superiority. You do not find many of this type in one place, but most communities are acquainted with this kind. He is usually a man of superior personality, property and judgment, to his less favored neighbors who respect him on community questions. He is usually kind hearted, neighborly and honest. If it were possible to hold a primary the vote would give him by a large majority over others. He is not always conscious of the relation which he sustains to his neighbors, though at times he *feels* what others *think*. He possesses, you see, superior advantages, for leadership ond usefulness. Religiously he is non committal, but normally moral. Nothing can be said against him except that he has never made a public profession of faith in Christ, nor identified himself with the church. He contributes to the support of re-

ligion, entertains hospitably on occasions, and treats ministers with the greatest consideration. A visitor would be so impressed by his cordiality and liberality at the community church as to regard him a leading member. But his unfortunate superiority manifests itself especially in revival meetings. He seems to feel too important to be taught by the average minister and most of his friends are too timid to approach him on the subject of personal religion. His presence unconsciously reflects upon the quality of the work and chills the spirit of would-be ardent Christians. The embarassment often hinders freedom of speech and freedom of action and lacks sufficient spiritual force to overcome his self-attained morality and bring him under real spiritual conviction. The danger is that less thoughtful persons may be led to conclude that honesty and morality are sufficient of themselves without the aid of regeneration. This condition, therefore, is unfortunate for the superior character and that larger number who feel their inferiority. It is pathetic to trace the history of such persons who might become great powers in the kingdom and yet who, in the course of years, lose their once envied standing. No greater opportunity falls within the sphere of a single human being than such condition furnishes for doing great good, if given over fully to genuine Christian life. It is pitiful to see such gifts, graces ond opportunities unused for the Master. Any community might be congratulated in which no such character lives and moves and has his being; for the religious sentiment of a community is determined largely by its leading citizen. Citizenship carries with it, more than social standing, financial success and practeal influence. It involves moral and religious responsibility which, if neglected, mars the quality of personal influence.

W. W. Staley.

Physicians under thirty-two years of age are amenable to the draft for soldiers, according to information received from the War Department at Washington. As the law now stands every physician who is physically fit and under thirty-two years of age is a drafted man whether his name has been called or not.

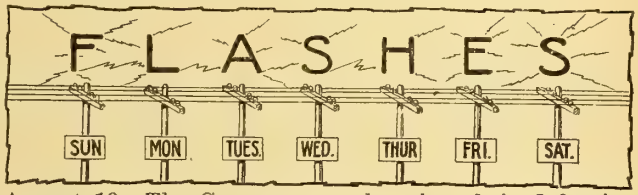
Nine men out of one hundred and seventy-five of those drafted and physically examined in the State for military service have been found to have tuberculosis, according to Dr. Houston B. Hiatt of High Point, who is a member of one of the examining boards. The number of men found physically fit, free from any disease or defect, has been exceedingly small. The army standards do not demand physical perfection, but they do expect men to be free from defects that will cripple their efficiency or diseases that will destroy their strengh and usefulness.

Rev. H. E. Rountree changes his address from Portsmouth, Va., to Washington, D. C., U. S. Navy Yard, Seaman's Quarters.

CHRISTIAN HOME TRAINING, by Dr. Martyn Summerbell, Christian Publishing Association, Dayton, Ohio—75 cents.

The author has set forth a book of seventy-two pages in terse form, the fundamental principles of Home Training and he beautifies this training by adding the word *Christian* so as to make it complete in every sense —*Christian Home Training.* The author is a man of scholarship, wide experience, and capable of presenting to the public a treatise of this kind.

The chapters in the book are brief, the mechanical part of the book being in the best of type and style, thus making the reading pleasurable as well as profitable. This book ought to, and will have a splendid sale and its reading and re-reading will be helpful to both young and old.



August 19—The Germans are changing their defensive from the trench system to the dugouts made by the explosion of immense shells.

August 20—There is no evidence of a general strike among the I. W. W. workers in the Western States.

August 21—All counter-attacks by the Germans near Verdun are unsuccessful. The price of bituminous coal for every mine is fixed by President.

August 22—Verdun and Lens are again the scene of violent fighting, British and French troops gain.

August 23—Government completes plans to control price and supply of coal.

August 24—Negro troops at Houston, Texas have a riot with the whites and 17 blacks are killed.

August 25—The Italians are rapidly gaining ground and victories over the Austrians.

Rev. L. I. Cox has, of his own volition, resigned the Reidsville church. This church should have a pastor for all his time and we entertain the hope that this may be done.

We have the following note for publication: "The members of Martha's Chapel Christian church were made glad to be remembered by an old friend on August 11, 1917 by the presentation of a beautiful gift. The gift, consisting of an individual communion set, was given by Mr. Claude Herndon, Greensboro, N. C."

WORSHIP AND MEDITATION

"I HEAR THY WELCOME VOICE."

IN CHURCH WITH THE AUTHOR OF THE WELL-KNOWN HYMN.

By Prof. A. M. Harris, in The Christian Advocate

It was only last Sunday. Everything seemed beautiful—the flower-scented summer morning, the charming little Iowa college town, the graceful and elegant modern church, the feeling that goes with exquisite stained-glass windows and the mellow tones of an organ deftly played. I had picked up the Methodist Hymnal and was idly fingering it when I saw a hymn printed upon a separate sheet and pasted on the inside cover. I recognized it. My grandmother sang it when she was leading soprano in the little old New England church. My mother sang it as she busied herself with household cares. My boyhood friends and neighbors sang it in the weekly prayer and class meetings. Uncounted thousands have faltered to the mercy seat sustained by its melody and meaning. I began to read it:

"I hear thy welcome voice
That calls me, Lord to thee
For cleansing in thy precious blood
That flowed on Calvary.

CHORUS

I am coming, Lord,
Coming now to thee;
Wash me, cleanse me in the blood
That flowed on Calvary."

The words and music are by Rev. Lewis Hartsough. My friend noticed me and whispered: "That is he, the old gentleman just across the aisle and two seats forward. He is almost eighty-nine years old. His wife, who is only twelve days younger, usually sits with him; but she fell and hurt herself recently, so she is not here to-day." What a picture! Like a patriarch who had stepped out of the Old Testament at the invitation of the bell to come and worship! The pensive head! The long-flowing beard, as white as the snowy fringe of hair that rested on the drooping shoulders!

It was while he was pastor of the Methodist Episcopal Church in Epworth, Iowa, that Lewis Hartsough wrote his famous hymn. He was in the midst of a splendid revival in the winter of 1872. Seekers were finding Christ every night. One day a prominent laymon, meeting Mr. Hartsough, said: "Don't you think we ought to close the meetings now?" "Why?" responded the astonished pastor. "Aren't we having conversions every night?" "Yes; but let us close while the interest is high, not wait until it runs out." That night, strange to say, not a single response came to the invitation. Calling attention to it, Mr. Hartsough asked all who were interested in the success of the meetings to remain after the service. Over fifty stayed. As they were praying and conferring, a strange to all in the house entered and took a seat in the rear. Mr. Hartsough asked him if he wanted anything, and he replied that he was seeking Christ. They all gathered around the altar, and the stranger professed conversion. The next morning he had disappeared, and nothing further was known of him. The news spread about town; and that night, though many thought the meetings were over, the church was crowded. Sixteen young men came to the altar; and as they crowded forward, the thought came to the poet-preacher: "I am coming, Lord, coming now to thee." The next day the poem was written, and a few days later the music was composed. In his younger days Mr. Hartsough had taught singing school, and his knowledge of music enabled him to write out the tune and prepared it for publication. Published first in a small paper, it was copied widely and became a favorite revival song. Sankey used it in his London meetings; and one day he wrote Mr. Hartsough a letter of appreciation, enclosing with it a check for ten dollars The hymn has continued in popularity; and only a few weeks ago a request came from England for permission to include it in a new collection for the use of the English soldiers, the writer saying that the men in the trenches and on the march were singing it daily.

Almost reluctantly my mind went back to the service. The ritual was over. The compelling prayer had touched every heart in the house. The time for the second hymn had come. Our eyes sought the bulletin board, but there was no number there. The preacher announced: "We will sing our venerable Brother Hartsough's hymn, pasted on the inside of the cover. Let us sing it through. To omit a stanza would mar the tribute." Was it a coincidence? Possibly. Perhaps I had been a victim of that mental telepathy whose collected instances would fill huge volumes, but whose mystery as yet remains unsolved. The soprano was to sing the stanza, and the congregation was to join in the chorus. The organ began, and the singer arose. Was it another coincidence? Lovely, golden-haired youth in apposition to hoary-headed age. The sweet voice rang out:

"I hear thy welcome voice
That calls me now to thee
For cleansing in thy precious blood
That flowed on Calvary."

There was no need to ask the congregation to join. Everybody knew that hymn and the chorus rose like a mighty rising tide:

"I am coming, Lord,
Coming now to thee;
Wash me, cleanse me in the blood
That flowed on Calvary."

The second and third verses followed:

"'Tis Jesus calls me on,
To perfect faith and love,
To perfect hope and peace and trusts,
For earth and heaven above.

'Tis Jesus who confirms
The blessed work within
By adding grace to welcomed grace
Where reigned the power of sin."

The old man had arisen now; and as the realization of the tribute surged in upon him, he lifted his head and squared his shoulders as if living again in like vigor of youth to that of the sweet girl whose voice recalled other days. She noticed him, and her voice began to tremble too? I thought so, and so did others. Perhaps we were not mistaken, either, for the organist was the man who had printed the song at his own expense and had it pasted inside the cover of the hymnals:

"And he the witness gives
To loyal hearts and free,
That every promise is fulfilled
If faith but brings the plea."

The audience began to waver too. Many dear friends of the old saint were there, and the chorus to the fifth verse found men staring straight ahead and women with handkerchiefs to their faces. The pastor was equal to the occasion. "Let us sing the last verse all together. The rest of the choir came to the rescue of the faltering soprano, and the organist had regained his poise:

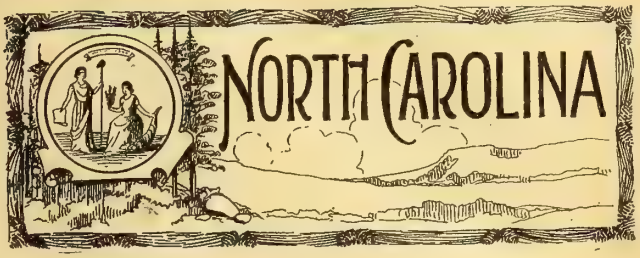
"All hail, atoning blood!
All hail, redeeming grace!
All hail, the gift of Christ our Lord,
Our strength and righteousness."

The old man's face was lifted on high, as if he could almost hear the summons he has waited for so long: "It is enough; come up higher." I greeted him after the service, and he said that the strangest thing of it all to him was the fact that the result of a few almost unregarded moments on his part had proved to be of greater benefit to the world than all his life of labor and sacrifice. How often ti is so!

Coupon—No. 5555

THIS COUPON sent to THE CHRISTIAN SUN office with a renewal of $2.00 entitles the subscriber to one year's subscription to *The Weekly Kansas City Star.*

(Give number, if you do not care to cut your paper)



HOME MISSIONS IN THE W. N. C. C.

If I could get the attention of our churches a few minutes I should like to speak about our Home Mission work:

Seagrove has a building free from debt and is now self-supporting. We have accomplished much at this point, and with little cost.

Brother G. R. Underwood is pushing the work at Asheboro, and we expect to have an encouraging report about it at our next conference.

Brother H. S. Smith has resigned the work at High Point, but the work is in good condition and is being properly cared for. They will have their church free from debt when the pledges made at our last conference are all paid. We need the pledges *now*. Please send them in.

Our brethren at Bennett hope to have their new church in readiness for a revival before our conference meets. They are doing well under the leadership of Bro. T. J. Green.

A church has been organized at Needham's Grove with twenty-seven charter members. A great meeting has recently been held there. We have the sympathy of the community and will get their co-operation. We will either get the property now belonging to the Friends or will proceed to build in the community. The harvest is ripe, and we are reaping. Bro. W. J. Edwards is doing all he can with such assistance as I can give. The outlook is bright.

All this argues for the churches to send their full amount apportioned to our Conference. Money is plentiful now and prices are high. As compared with other things, the call of the Conference and the pastor's salary were never so low little and little as now. THE CHRISTIAN SUN is cheaper now at $2.00 than it was at $1.50 before the great war. A bushel of corn will now pay for it for more than a year. I can remember when we would have had to exchange three bushels for it. We ought to remember these things when we are supporting the Lord's work.

T. E. WHITE.

Ramseur.

"Our duty has been summed up in these words: Persistent loyalty to the work which may seem scarcely cheerful acceptance of life's limitations and sufferings, worth doing, but which God has laid to our hand, and true in every struggle and helpful to all."

Woman's Board of Missions of the Southern Christian Convention

Mrs. C. H. Rowland, President .....Franklin, Va.
Mrs. A. T. Banks, Vice-President .....Henderson, N. C.
Mrs. W. H. Carroll, Secretary .....Burlinton, N. C.
Mrs. W. T. Walters, Treasurer .....Winchester, Va.
Mrs. W. A. Harper, Corresponding Sect'y ..Elon College, N. C.
Mrs. W. V. Leathers, Supt. Y. P. Soc. .....Holland, Va.
Mrs. M. F. Cook, Supt. Lit. and Mite Boxes ..Greensboro, N. C.
Mrs. J. W. Patton, Supt. of Cradle Roll .....Greensboro, N. C.

QUARTERLY REPORT OF TREASURER OF W. H. AND F. M. BOARD OF SOUTHERN CHRISTIAN CONVENTION FOR QUARTER ENDING JULY 31, 1917

Regular Funds

Receipts:—

May 14, 1917—W. N. Conference		$ 2.65
July 14 1917—N. C. & Va. Conference		23.50
	Eastern Virginia Conference	122.67
24	Virginia Valley Conference	5.00
27	Eastern N. C. Conference	16.10
30	Western N. C. Conference	8.25
Total		$ 178.17

Disbursements:—

July 25, 1917—Mrs. W. T. Walters, Trav. Ex.		$ 11.70
Aug. 1,	Mrs. C. H. Rowland, Trav. Ex.	2.50
	Mrs. W. A. Harper, Trav. Ex.	9.60
	Mrs. W. H. Carroll, Trav. Ex.	9.40
	Mrs. M. F. Cook, Trav. Ex	8.50
	Geo. F. Norton, Books & Sta.	$ 6.00
	W. C. Wicker, Home Missions	65.23
	W. C. Wicker, Foreign Missions	65.24
Total		$ 178.17

Santa Isabel

Receipts:—

July 14, 1917—N. C. & Va. Conference		$ 8.40
	Eastern Virginia Conference	38.64
24,	Virginia Valley Conference	13.75
27,	Eastern N. C. Conference	5.90
30,	Western N. C. Conference	5.05
Total		$ 71.74

Disbursements:—

Aug. 1, 1917—Rev. W. C. Wicker, Treas.	$ 71.74

Christian Orphanage

Receipts:—

July 14, 1917—Eastern Virginia Conference		$ 3.33
27,	Eastern N. C. Conference	7.68
30,	Western N. C. Conference	1.03
14,	E. Va., Conf., Nora Watkins	17.25
	E. Va., Conf., Child in place of Jesse Foster	2.25
	E. Va., Conf., Mary Thompson	3.00
Total		$ 34.54

Disbursements:—

Aug. 1, 1917—W. C. Wicker, Treas.	34.54

Sendai Orphanage

Receipts:—

July 14, 1917—Eastern Va. Conference		$ 3.33
27,	Eastern N. C. Conference	.47
30,	Western N. C. Conference	1.02
Total		$ 4.82

Disbursements:—

Aug. 1, 1917—W. C. Wicker, Treas.	4.82

Bible Women

Receipts:—

July 12, 1917—Eastern N. C. Conf. Japan Bible Woman		$ 25.00
14.	E. Va. Conf., Miss Hamaguchi	12.50
	E. Va. Conf., Mrs. Wanatabe	27.31
Total		$ 64.81

Disbursements:—

Aug. 1, 1917—W. C. Wicker, Treas.	64.81

Japan Sunday School

Receipts:—

July 14, 19197—E. Virginia Conference	$ 12.50

Disbursements:—

Aug. 1, 1917—W. C. Wicker, Treas.	12.50

Literature Fund

Receipts:—

July 27, 1917—Eastern N. C. Conference		$ .35
30,	Western N. C. Conference	1.50
Total		$1.85
Overdraft last report		.02
Balance		$ 1.83

Building Fund

Receipts:—

Balance last report		$ 17.39
July 14, 1917—Eastern Va. Conference		14.96
27,	Eastern N. C. Conference	13.75
Total		$ 46.10

Disbursements:—

Aug. 1, 1917—W. C. Wicker, Treas.	46.10

South Boston

Receipts:—

May 27, 1917—N. C. & Va. Conference	$ 32.48

Disbursements:—

June 7, 1917—W. C. Wicker, Treas.	32.48

Foreign Worker

Receipts:—

July 14, 1917—Eastern Va. Conference	$ 20.00

Disbursements:—

Aug. 1, 1917—W. C. Wicker, Treas.	20.00

MRS. W. T. WALTERS, *Treas.*

Winchester, Va.

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

ELON'S OPENING

This is the final issue of THE SUN before Elon begins its 28th annual session. Never have we undertaken to begin a year's work with everything so confused. A world-war is on and we are in it. It is a time of individual and national strain. Every man must do his best.

Two hopeful notes are frequently heard in this crucial situation. The first is the insistence of our national leaders on the need for education of the higher type. They realize that this war is one of intelligent leadership. The wisest nation will win. They know that trained leadership is the prerogative of our colleges. Therefore they tell us it is equally patriotic to go to college or to the colors. No patriot must neglect to do the one or the other, unless providentially prevented. This is as true of our women as of our men.

The second note, and that which cheers the heart and stoutens the determination to do and dare and hope, is the number of letters that constantly reach this office indicating that Elon's constituency is at work as never before for her and that they are also praying constantly for her ability to weather this crisis happily. I have confidence that God will answer such intercession.

In this connection what a gracious deed it was of Dr. Staley, as President of our General Convention, last week to write so eloquently of the College the Christian Church has founded here, in love and sacrifice, in devotion and tears! This noble man who is too sincere to flatter and too honest to speak anything but the full truth, reaches the climax of his article when he says: "After long and hard effort Elon has reached equality with the colleges of other denominations. The old excuse for sending to other schools has been removed by the merit of this newest institution of all the denominational Colleges. It is the youngest, the most religious, and the most economical. Its location, its spirit, its freedom from outside attractions, and yet its proximity to opportunities for contact with the great world-movements, furnish sufficient reason for sending our young people to Elon any year; but the young men subtracted from prospective students makes it imperative for parents now to supply that lack by sending their boys and girls to take their place."

And our people will do it. They will heed the call to loyalty so powerfully expressed in Dr. Staley's brilliant letter. Our people are the most loyal I know anything of. The devotion with which they support Elon is a marvel to those who look on from he outside. But our folks are folks, as Dr. Rowland emphatically has said, and he knows.

We are confidently expecting every Elon friend to do full duty between now and the opening day, September fifth, and we know they will do it. And they will not stop then, they will not even pause, in their efforts for and prayers on behalf of *their* Elon.

DR. J. O. ATKINSON PROMOTED

That is what this writer thinks of it—Dr. J. O. Atkinson has been promoted from College Pastor at Elon to be Mission Secretary of the Southern Christian Convention. He has served Elon in one or another capacity, and always with rares devotion and whole-hearted efficiency, counting himself cheap on the altar of her service, since her doors were opened on September 2, 1890. His personal desire was to serve her till he should be called to the Other Life. But our Heavenly Father willed it otherwise, and this gifted man is promoted to a larger and greater work, even a more necessary, because God will not permit a non-missionary people to prosper.

Dr. Atkinson as Mission Secretary will thrill our people by his eloquence and lead them joyfully to give of their substance by his winning personality. His first task, or rather his first joyous bit of service, is to be to give our Brotherhood opportunity to raise $50,000 for Missions, one-half for Home and one-half for Foreign. We need this opportunity. It will rejoice our hearts to do this noble thing. No man in our connection is so ideally qualified to lead us into these green pastures of spiritual delight as the man on whose heart the Convention has placed this privilege of larger ministry. Never will I forget Dr. Atkinson's words to me when we were in Asheville about 18 months ago. "I have decided that my messages for the future shall be delivered to the people in person," he said, and now God has arranged it that way. Under his leadership, we shall do our duty and rejoice in it. The $50,000—I see it now, raised, engaged in service for our King, with every countenance wreathed in smiles of victorious rejoicing, and with no face so happy as our leader's.

I am glad to say however, in closing, that Elon retains Dr Atkinson as a resident and that he continues on the Faculty roster as lecturer on Christian Missions. We give him to a higher, larger service, and retain him sufficiently to remind us what we have sacrificed for the Kingdom.

(Continued on page fifteen)

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends: —

Our financial report this week is more encouraging than it has been any time during the month of August. This report brings us up to $4,379.18 since January first. We lack $620.82 reaching $5,000.00 for this year. Let us pull together to reach that amount in the next six weeks.

Our expenses will increase for the next several months as we will have to begin to buy our winter clothing and it is high. Winter shoes will cost a great deal more than last year. Just imagine yourself out buying shoes and clothing for fifty boys and girls and then you can imagine how I feel.

We have fifty splendid boys and girls here in the Institution who are looking to the Church for support and a chance in life. If we could get our church people to visit us and look into the faces of these little boys and girls and see the great possibilities the Church has to develop them into men and women who will be an honor to the Church and the community in which they may reside when they shall go out from this institution, I think we would never be embaressed for lack of funds to meet the expenses.

It is sometime, yet, till Thanksgiving, but it is not too soon to begin to make our plans for this offering. We want to raise the largest Thanksgiving offering this year we have ever raised in the history of the Instituiton. When we set our goal at the beginning of this year we decided we ought to raise $4,000.00 for the Thanksgiving offering. We reached this decision for two reasons: We wanted to do better this year than last and also want to pay $3,000.00 on our debt.

This is a year when everybody has been prosperous, business has been good and crops have never been bettr. If the Lord has been good to us and has blessed us so bountifully then should we not show our appreciation.

Let us, as individuals, begin to think as to what part we should do in this undertaking. Let us ask ourselves the question, What have we done during the year to help some poor little orphan child? What sacrifice have we made to lend a helping hand to the needy? Have we heard their cry? Have we taken out of the bountiful store the Lord has given to us and given to the little hungry boy or girl, something to eat or wear?

CHAS. D. JOHNSTON, *Supt.*

Report for August 29.

Brought forward		$ 4,170.91
Children's Offerings.		
Ellen Franklin	.20	
Monthly Sunday School Offerings		
Asheboro Sunday school, N. C.	$ 2.87	
New Lebanon Sunday school, N. C.	1.00	
New Lebanon S. S., Baraca Class	1.00	
Mt. Olivet (G) Sunday school, Va.	3.10	
Bethlehem S. S., Nansemond Co., Va.	6.10	
Reidsville Sunday school, N. C.	1.00	
Union Surry Sunday school, Va.	1.00	
Pleasant Union Sunday school, N. C.	1.33	
Berea Sunday school, Nansemond Co., Va.	10.00	
Dendron Sunday school, Va.	2.00	
Old Zion Christian Church, Va.	1.00	
Holy Neck Sunday school, Va.	2.00	
Plesaant Hill Sunday school, N. C.	2.00	
Timber Ridge Sunday school, Va.	1.00	
Antioch Sunday school (V. C. C.)	1.00	
Wentworth Sunday school, N. C.	4.40	
Wake Chapel Sunday school, N. C.	5.00	
Franklin Sunday school, Va.	5.00	
Auburn Sunday school, N. C.	1.00	
Bethlehem Sunday school, N. C.	1.00	
Antioch Christian Church, Isle of Wight County, Virginia	2.00	
Mebane Sunday school, N. C.	1.00	58.70
Special Offerings.		
The Star Class, Suffolk Christian S. S.	2.00	
L. I. Fields, on support of Children	10.00	
Mrs R. L. Ingram	2.25	
Lawrence S. Holt & Sons (Special)	45.00	59.25
Total for the week		$ 118.35
Grand Total		$ 4,379.18

LETTERS

Dear Uncle Charley—I will send my dime for August. I am well and hope the little cousins are well.

Edenton, N. C. Mills Wellons Staylor

Fine little man. It takes a smart boy to write this hot weather. (This letter was overlooked last week).

"UNCLE CHARLEY."

Dear Uncle Charley—Here is my dime for August. Hope all the little children are well. I guess my dime will help some. Well, I must close, good night.

From your little friend,

Edenton, N. C. Willie Staylor.

Glad you remembered us this hot weather. We are glad to have you help keep the corner alive.

"UNCLE CHARLEY."

Dear "Uncle, brothers and sisters—You may be surprised to hear from me. Mother and I left Norfolk the third on the 9:05 p. m. Seaboard train. Arrived in Hillsboro, N. C., near noon Saturday. Then we rode on a buggy nine miles to my uncle's. My great aunt died here the sixth and was sent to Little River Presby-

terian church for burial. We came home with my aunt and uncle with whom Aunt Jennie, the deceased, has been living. We will go to Reidsville, N. C., Sunday to visit mother's brother and family. Our intention is to be at the Orphanage about Thursday. I will be so glad to see my brothers and others. I think we will spend the winter in Durham. Enclosed find twenty cents for July and August.

A little sister,

Danville, Va., Aug. 15, 1917 Ellen Gray Franklin.

I am glad you have had such a good time. Will be glad for you to come to see your brothers.

"UNCLE CHARLEY."

ONCE UPON A TIME

At night, when grandpa tells to us
A story or a rhyme,
We always like one that begins
With "One upon a time."

For "once upon a time," you know,
Such strange, exciting things
Kept happening to boys and girls,
To princesses and kings;

And early settlers, like grandpa,
And talking birds and bees,
And all such thingsJ'most any child
Would like to hear of these.

And all such things, 'most any child
A strange and dreadful plight,
In tales of "Once upon a time"
They always end just right.

And so at story time, when up
On grandpa's knee we climb,
We beg for stories that begin
With "Once upon a time."

—*Selected.*

PETER AND THE BOOK THAT TALKED

Peter is not the name that was given to him when he was a little baby. He chose it for himself when he was—well just about as old as you are. This Peter was a black, black African boy who lived in a queer little village of low huts called a kraal.

One day news came to Peter's village that white men were coming to visit them. At once, everybody was very much frightened. Only a few months before some bad, bad white men had taken away many people from this very village to be slaves.

"They shall not steal any one this time," said Peter's father fiercly.

Between the village and the jungle or forest there was a broad, deep, dry ditch with a rough bridge across it. All the women and children were told to go across this bridge and hide in the tall grass and under the trees on the edge of the jungle. The men of the kraal crossed the ditch, too. Then they drew the little bridge across on their side and stood with their arrows ready to shoot.

Of course Peter had been sent on with his mother; but he was like a good many boys in wanting to see whatever was going on. So he crept very quietly back through the high grass till he was near his father when the white man came in sight. There were only two white men with several black men to show them the way and carry the heavy loads. One of the white men came almost to the edge of the ditch.

"Come home and sell us some chickens," he said. But the men of the village only shook their heads.

"Look," said the white man. "We have no guns. Did you ever see men come to fight and rob you without guns or spears?"

"No," said Peter's father

Then a black man who had once been in their village came up. "Do not be afraid of these men. They will not hurt you. They will not steal. They are white men of God. Come, see these good white men of God"

At last the people came home to see these strange "white men of God." Then the white men bought chickens and fruit. They paid for a piece of ground to build a house on. They wanted to live in the village. And the people were glad to have these friendly white men stay.

Peter watched them build their strange new house. It was so high that a man could stand up in it anywhere! Nobody even had to bend down to get through the door! He watched them when they sat looking at a queer thing they called a book.

"The book tells them stories. One book tells such funny stories that it makes the men laugh. But I never can hear what the book says," he told his father.

"We will have a school for the boys who want to know what the books tell," said the white men.

Many boys came at first. But some of them stayed at home when they saw that school means lessons. Peter came every day; and he was the first one in his village to learn to read. He liked his "Jesus book" best. That is why he asked people to call him by the name of a man who loved to be with Jesus every day.—*Dew Drops.*

Rev. G. D. Hunt writes "I trust some of our churches may capture Brother Earp for service in the Alabama Conference as he is preparing to leave the Columbus work. Brother Earp is a safe man and a good preacher."

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The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

$2.00 per year in advance

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MARRIAGES

FOX-LAMBERT

On August 15, 1917, Mr. Jesse Fox, of Staley, and Miss Sue Lambert of Cole's Store were married by the writer. The ceremony was performed in Ramseur. The party came in an automobile, and after the marriage motored to Southern Pines and Jackson's Springs. They will make their home in Siler City.

T. E. WHITE.

EVERTON-HARRIS

A very beautiful and impressive home wedding took place on August 21, at the home of Mr. and Mrs. Jackson Harris on Ivy Street, Berkley, Norfolk, Va., when their daughter, Miss Ruth, became the bride of Mr. Edward H. Everton, at 7:30 a. m.

The bride and groom are both very popular, and have a host of friends, who extend to them hearty congratulations, and best wishes.

They are both active members of the First Christian church of Norfolk. The groom is secretary of the church, and president of the Christian Endeavor Society, and the bride is a teacher in the Sunday school, and is also assistant superintendent of the Junior Christian Endeavor Society.

The ceremony was performed by their pastor in the presence of the members of the immediate families.

May peace and blessedness follow these splendid young people all through their lives.

J. F. MORGAN.

OBITUARIES

STEPHENSON

On Thursday August 16, 1917, Bro. David Stephenson, of near McCullers Station, was called by his Maker from the scenes of earth to those of the beyond. Bro. Stephenson leaves, of his immediate family, to mourn their loss, five children, a wife, four brothers and one sister.

Brother Stephenson has for several years been a member of Wentworth Christian church and we believe that this church has lost one of its most faithful, loyal and devoted members. He was a man of prayer and put his trust in Jesus. It was always pleasant to be in his home and enjoy his fellowship. The very large concourse of people which gathered at the church where he was buried bespeaks his standing among the people. The burial services were conducted by the writer, with Dr. D. A. Long assisting. May God bless the bereaved ones.

J. LEE JOHNSON.

CHARLES W. McPHERSON, M. D.

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FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS
Eckman's Alterative
SOLD BY ALL LEADING DRUGGISTS

TIMELY FARM HINTS

Keep the poultry house clean and free from lice. At present prices chickens mean money and should not be neglected.

A cloudless day is the artist's ideal. A clodless field should be the farmer's.

Remember to thin the apples and peaches. If judiciously done it means more pounds of fruit.

Once again we are struck with the number of Southern farmers who are cultivating poor hillsides, and letting rich bottoms grow nothing but weeds.

Fix a pasture for the calves. They can't run with the milk cows but they need to get exercise and have good pasturage just the same.

Don't kick at the price of sugar and keep your wife from making preserves and jellies. It is economy to save food in this way even if sugar is high.

A painted house, a barn painted or whitewashed, and the red, white and blue of "Old Glory" waving from the front porch—does your farm present this cheerful appearance to the passer-by? A flag doesn't cost much.

The turnip acreage should be increased this year. Turnips are fine for human consumption and are easy to grow. Many farmers fix a cowlot at this season of year in which the cows are milked and penned at night, using this rich spot for turnips in fall.

"Start early and work late, if need be, but rest a good long while after dinner," is a motto the farmer should keep in mind this hot weather. It doesn't pay to bolt meals or to begin work too soon after eating.

How about some furniture for the porch, lawn and garden? Here are some things that the handy man can make: rustic chairs, arbor seats, plant stands, lawn tables, garden benches, porch seats, swings, circular tree seats, etc.—*The Progressive Farmer.*

SUNDAY SCHOOL LESSON—SEPT. 5

By G. O. Lankford

The Benefits of Total Abstinence

(Temperance Lesson) Dan. 1: 1-21.

Golden Text: Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.—Dan. 1: 8.

King Nebuchadnezzar desired as officers in his court a type of manhood that he did not find among the people of his own kingdom. Luxurious, sensuous Babylon did not, could not, produce a class of men who were strong in body, vigorous in mind, and upright in character. Usually men are in large part the product of their environment. An unwholesome moral atmosphere is not conducive to righteous conduct and efficient service. The king therefore, sought the desired type of men not among the Chaldeans, but among the captive Israelites. While Israel was in captivity on account of her own weakness and sin, it is cause for gratitude that there were those who had not dissipated their strength and blasted the foundations of their hopes by unrighteous living.

Four of those who were youthful and strong were summoned before the king. There they were to be disciplined and tested. All men have their tests. Under these tests some fail, while others succeed. The young men of our lesson succeeded. They overcame. They found a way of escape. This way of escape was found in the purpose of their hearts. "Daniel purposed *in his heart.*" Head purpose fails when heart purpose leads to victory.

Purpose is a mighty power in the molding of a life. Daniel and his companions were pure in their characters because they purposed in their hearts that it should be so. They would not defile themselves. Purpose and purity go hand in hand in character building.

Then, too, out of a purpose that leads to purity, springs a life of influence and power. God always fills the hand that is open and outstretched to Him. God gave the four young Hebrews knowledge, and wisdom, and skill—power—because their hearts and minds had been made ready. Purpose leads to purity, and purity is the essence of power. Three steps Purpose, Purity, Power. One may take them if he will.

Lesson Thoughts

1. Life's severest battles and greatest victories are waged and won the battlefield of the human heart.

2. A firm purpose, rooted in a caracter that is strong and pure, leads to useful, successful livings.

DEPT. OF CHRISTIAN EDUCATION

(Continud from page eleven)

Dr. N. G. Newman, a noble son of the Colleg succeeds him here—noble successor of a noble man. The folks here expect me also to say pastor of a noble people, and I do say it, because it is true. We congratulate ourselves on Dr. Newman's coming and him on being privileged to serve so fine a people.

NOTICE! NOTICE!! NOTICE!!!

If any Elon graduate needs a position of any kind, write me at once. I have several fine places, begging for those graduated at Elon.

W. A. HARPER.

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The handiest, prettiest and most useful edition of the New Testament published. It takes up little room and will really fit the pocket. Printed on fine paper from the largest type ever used in so small a book.

(*Size, 2⅝ x 4¼ inches*)

Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Jē'sus was

No. 2120. Bound in Khaki cloth, round corners; Flag stamped in gold on cover; brown edges. Price, 50c. per copy.

THE CHRISTIAN SUN

Elon College - - North Carolina

WHAT A PITY!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to it normal health. 50 cents a box. From druggists or by mail from

Shuptrine Company, Savannah, Ga.

There are two fredoms—the false, where the man is free to do what he likes; the true, where a man is free to do what he ought.—*Charles Kingsley.*

WANTED: 3000 persons to pay their Subscriptions to The Christian Sun during 1917
Editor
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THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their ***wealthy*** patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the ***poor*** man who has not the money or the ***busy*** man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the ***utmost*** confidence in the Shivar Mineral Spring Water for to it I owe ***my*** Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them ***my friends*** for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for ***your*** benefit, and if ***you*** find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying ***my absolute confidence*** in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 9-T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

P. O.....

Express Office.....

Please write distinctly.

Buena Vista, Va., Oct, 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

THE CHRISTIAN SUN

FOUNDED 1844. THE OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

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State Library

OVER IT ALL

By Anna Wilson Simmons

Over it all—the care and the fret,
The mixture of joy and sad regret,
The anxious thought and the burdened heart,
The bitter loss and the cruel smart—
Over it all—this puzzling dream—
His glad love shines with holy beam.

Over it all—the hope and the fear,
The struggle for right when wrong is near,
The kind intent, tho' the words be col ,
The prayer for patience and love's sweet hold—
Over it all His justice lies,
Unchanged by sudden or dark surprise.

Over it all—the day and the night—
The hours of dark, the seasons of light,
Mistakes and blunders and faults and all,
The pitiful cries from those who fall—
His kindness waits to help and bless
With a Father's touch of tenderness.

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

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Editorial

DO PEOPLE READ CHURCH PAPERS?

Occasionally advertisers who do not themselves take an interest in religious literature, insist that people do not read church papers. It is quite true that some people do not read church papers. It is equally true that some people do not read dailies, magazines, popular weeklies or monthlies, trade publications, professional journals, but it is not true that people who subscribe for church papers do not read church papers, except in extremely unusual cases.

No type of literature is more thoroughly read. A publisher of a prominent New York religious publication recently attempted a test, not only of the intelligence of his reading clientele, but also of the care with which the publication is read. He purposely introduced an error in regard to the date of an occurrence, but the error was sandwiched in between other matter in the most remote portion of the publication and printed in small type. Nevertheless the editor heard from it before the week was out, and was called on to make correction of the error, though it was a matter of very little or no importonce.

A prominent judge in a Southern State was asked whether he subscribed for his church paper, and if he did subscribe, whether he read it carefully. The question was put because a prominent advertiser insisted that such a reader would not be a close reader of a church paper. The answer of this judge was, "I have subscribed for my church paper ever since I had a home of my own. I do not read it as carefully as I should, but usually I read it from cover to cover."

There are few types of literature about which any judge would make it a matter of conscience and feel an obligation to always read "from cover to cover." The appeal of the religious paper is to the conscience as well as to the intelligence and interest of the reader.

FOOD SAVING IS NOT PRIVATION.

It is a mistake to think that true food conservation means privation, and that the United States Food Administration program is a program of privation.

The frequently quoted words, "The American people should eat plenty, but wisely and without waste," give the true interpretation; it is not a campaign of privation that is being carried on, but a campaign of sanity that will increase real pleasure, not only in the days to come, but in the present. One of the things that will come out of the campaign will be an appreciation of the fact that corn is an ideal food, and that its use instead of wheat, at many meals, will be a source of pleasure as well as of profit.

WAR MEETING FOR HEALTH WORKERS IN WASHINGTON

A war meeting will be held at Washington, D. C., October 17-20, by the American Public Health Association. This will replace the annual meeting which was to be held at New Orleans, December 4-7. This change was made that the Association might be in a better position to know whereby it could best serve the country in this time of war. The meeting is expected to be of unusual interest. The papers and conferences will deal largely with the health problems created by the Great War,—the food supply, communicable diseases among soldiers, war and general diseases, war and the health of the civil population, and other health subjects.

PRESIDENT WILSON'S ADVICE

Mr. Robert B. Hainer, Jr., Secretary of the American Branch of Scripture Gift Missions, whose office is in Philadelphia, wrote President Wilson a letter asking him to write a foreword for the Testaments to be sent the soldiers. Here is the reply:

THE WHITE HOUSE

Washington

"The Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it.

"You will find it not only full of real men and women, but also of things you have wondered about and been troubled about all your life, as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not; what things make men happy—loyalty, right dealings, speaking the truth, readiness to give everything for what they think their duty and, most of all, the wish that they may have the real approval of the Christ who gave everything for them—and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed and everything that is low and mean.

"When you have read the Bible you will know that it is the word of God, because you will have found it the key to your own heart, your own happiness and your own duty.

"WOODROW WILSON."

In our issue of August 22, the statement was made, by misreading a word, that the funds for the improvement of Rosemont church were not provided for. The sentence should have read: "The funds are *now* provided for," and not "The funds are not provided for" as it appeared.

INFORMATION! INSPIRATION

Three Letters

At the beginning of the greatest missionary effort our people of the Christian Churches in the South have ever made, and standing on the threshold of the gigantic undertaking for missions, this writer has mingled and varied emotions. To raise $50,000 for missions, one-half for Home, one-half for Foreign, would be an easy task among people who had been accustomed to giving for missions, and were acquainted with missionary needs and missionary sacrifices. But to raise this amount of money by voluntary offerings and individual gifts among a people not schooled in missions, and unacquainted with the missionary burden is another and a more serious problem.

Theoretically and indifferent we as a people know that the chief business, and greatest task of the church is missionary. But practically we do not know that fact. We see and know that it is so, in a general way, from reading the Bible; but we have never admitted it was so by our attitude and conduct. The people of the Christian denomination are not, and never have been, missionary. They admit the missionary fact, and readily agree to the missionary idea, doctrine and teaching from the Word of God. But while they *admit* they do not *permit*. They do not allow the missionary doctrine and teaching of Scripture to dominate their preaching, their teaching and their giving. In the thought, theology and task of us Christians, missions have never been given the primacy and prominence that are unmistakably given to this great theme in Scripture. So, in the great Laymen's Missionary movements and conventions that have swept over our country in recent years, in which the actual data were brought out, and prominently displayed before the eyes of all, as to what the various denominations were doing for missions, we of the Christian Church had to bow our heads in sorrow, shame and humiliation as we saw our pittances for missions, per capita for church membership even, away down at or near the bottom of every column. I presume there was not a member of the Christian Church who saw those awful facts and figures staring them in the face that would not have admitted that in spirit we were a missionary people, but who at the same time would have had to confess that we had in no measure done the misssionary deed.

And now to give this matter of missisons the permanence and the prominence amongst us that we theoretically know from Scripture it deserves and must have, (if we are to prosper and go forward,) one has been appointed who is to make this his one and chief concern, and to give the churches and people a chance to catch the vision and so right a wrong that has so long obtained to our hurt ond humiliation.

And be it known here, now and always that there are *individuals* amongst us who have already caught this vision and whose souls are burning with a holy zeal to see and realize that the Christian denomination is really and truly missionary.

Three letters are on my desk now from as many of three individuals. The first (all of them unsolicited and unexpected) was from a pastor whose zeal for missions is well known amongst us, and whose interest in missions has been often eloquently and forcefully expressed. He has been for years president of that Conference which has done more for missions than any others of our Conferences. His letter written many weeks ago said, "I could not sleep last night. I rolled and tossed in restless agony of heart and mind over the pittance we are doing for missions. I bathed my pillow in tears. I poured out my soul in sobs and petitions to our heavenly Father to help us as a people and a Church, and forgive us for our missionary shortcomings. And then I fell into a vision or a dream. You and I were together. Our topic was, of course, as usual with us, Missions. We talked and wept and prayed together over the situation. While we thus tarried in tears together one of our laymen appeared and enquired the cause of our anxiety and deep concern. We told him. And then out of a face and form wreathed in smiles he laid in our hands his check for *one thousand dollars for missions.* You may call this a vision or a dream; but my conviction is that that layman will give the thousand dollars when he has opportunity."

My second letter is from a widow amongst us. She has seen a great sorrow, and tasted to the bottom the dregs of the cup of grief, separation and mourning. Her letter says, "You are to begin soon a great work for missions amongst us. May God help and guide and sustain you. We have so long neglected this greatest of all our good works of the Church. I cannot give much as I have to work for every penny I get, but you may put me down for *two hundred dollars.* If I live you will get it; if I die it will be provided for." The third letter is from a faithful, successful and effieient pastor. He is known for wisdom, counsel, and good works amongst us. His letter was the first that I opened after preaching my last sermon as pastor at Elon College last Sunday. I was naturally depressed and saddened in severing a tie that had been so sweet and sacred for fifteen years. But this letter cheered me. Look! It ought to send a thrill of cheer and confidence through our whole brotherhood. "You are to begin in a few days the work of Field Secretary for Missions. My heart is with you. I want to be the first to subscribe *one thousand dollars* payable two hundred dollars a year for the five year period, on this big undertaking."

Behind every dark cloud there is a shining star. Not all amongst us are indifferent to the chief business of the church. Under God's good help we shall share this task together and rejoice not many days hence in a great and good task achieved.

Reader, am I to have your help, your sympathy, the benefit and blessings of your prayers?

Yours for service,

J. O. Atkinson.

Chips and Whittles

LIVING UP TO ONE'S PRAYERS

It is undoubtedly hard always to act in accordance with one's prayers. Just here men fail again and again to offer a complete prayer. Unless there be sincerity of life within the praying the prayer falls apart and fades into vapor. The man who prays to be honest and does not strangle the first temptation to cheat is only playing at prayer. The man who prays to be generous and does not straightway untie his purse-strings for some adequate cause is a hypocrite. The saints, some one has said hurl their lives after their prayers. This does not mean that they reduce their prayers to their ability to do; their prayers are always greater than their best accomplishment. As they tend to catch up with their prayers, the prayers instantly spring to a higher level, and the eternal pursuit continues. Nevertheless, prayers must be one as well as thought and uttered, and it is amazingly difficult to do approximately as much as we ask.—*Chas. L. Slattery.*

THE LEGEND OF A FLOWER

There is a beauiful legend that long ago, when nature's great loom had ceased its spinning and the flower blossomed, each one was assigned by the Creator its place to live and grow. Bands of buttercups trooped in yellow waves to the meadows, the silent lily's pallid cheek was pressed close to the heaving breast of the water. Everywhere bright-winged flowers took up their stations on the waiting earth, everywhere except on the lonely hills. Then he who named their places asked sotly: "Who will be content to dwell in these barren spots?" A shy, unheeded blossom answered: "Wherever thou sendest me, I will abide." Then said the Creator: "Thy race shall be forever blessed, because thou art content with a lowly place." And still on the tiny, coral-tinted flower that blessing abides. Every spring many people eagerly search the hillsides for the fragrant blossoms of the humble little trailing arbutus.—*Selected.*

Constantly look on. Be on the watch for chances to rise, like a bird let loose, though but for a moment, into the upper air. Such is the nature of holiness. Being from God, it is ever seeking to revert to its source. The heavier the pressure of a mundane life upon it, the stronger is the force of its compressed aspirations. Such pressure is like that of the atmosphere on water, which seeks, through crevices in its enclosure, the level of its fountain. A spirit like this will demand the habit of fragmentary prayer for its own holy indulgence; and will demand it with an importunity proportioned to the superincumbent weight of earthly cares.—*Austin Phelps.*

We quote a half dozen of the best answers to a London paper's inquiry, What is Home? "The father's kingdom, the children's paradise, the mother's world." "The place where the great are often small the small are often great." "A popular but paradoxical institution in which woman works in th absence of man and man rests in the presence of woman." "An arbor which shades when he sunshine of prosperity becomes too dazzling; a harbor where the human bark finds shelter in the time of adversity." "A little hollow scooped out of the windy hill of the world, where we can be shielded from its care and annoyances." "Home is the blossom of which heaven is the fruit.—*Biblical Recorder*

THINK THROBS.

(By William Hamilton Nelson.)

Where can you get a brighter crowd together than in a collection of good books?

Because men do not hear the grinding of machinery, they think God's providence is not at work.

It was a tempest in a teapot linked up with a small boy's inquisitive mind that gave the world the steam. The small boy's larger brothers and sisters, his father and mother, his grandfather and grandmother all saw the same thing in the same kitchen many a time, but it meant nothing to hem or he whole grown world until this inquisitive boy pointed it out. Moral: Don't despise small things and small boys and girls.

THE THINGS WE SAY.

We seldom, if ever, regret the good things we say about those who walk by our side. How delightful it is to know that in your absence a fellowman has defended you,—has seen the good in you and held it in high esteem. Sometimes we are prone to see some others' faults in defense of our own, or to discuss another's weaknesses that we may air our own petted, self-esteemed virtues. Our Lord Christ was continually seeking to conserve the good in those whom popular opinion put aid by giving favor for the virtues and forgivenesses for the faults. 'Twas God Himself who made the roses larger—much larger—than the thorns thus magnifying the beautiful and minomizing the poinful We elevate ourselves in the good we say and perchance our friends, too.

JOHN G. TRUITT.

ANNUAL MISSION BOARD MEETING

The Mission Board of the Christian Church will meet in annual sessison Tuesday, October 16, 1917, at 2 o'clock p. m. in the Mission Rooms, Christian Publishing Association Building, Dayton, Ohio, Ludlow and Fifth Streets. All persons having business with the Mission Board in either its Home or Foreign departments should govern themselves accordingly.

M. T. MORRILL, *President.*
WARRREN H. DENISON, *Secretary.*

DR. ATKINSON'S FINAL SERMON AT ELON.

August 27, 1917, Elon College, N. C.

Practically every citizen of Elon College turned out yesterday morning to hear Dr. J. O. Atkinson, who has been College Pastor for fifteen years, that means village pastor also since the only worship of this town is held in the College auditorium, in his farewell sermon.

Dr. Atkinson was visibly moved by the evidence of affection for him by those who came to hear his final discourse He prefaced his sermon by saying that he had no farewell sermon to deliver and no parting words since he does not expect to move from Elon, but simply change his work from that of College pastor to Mission Secretary. He referred tenderly to the support he had received during his long pastorate here from all.

Dr. Atkinson then preached a beautiful electrifying sermon on the Spiritual Law of Life. He showed these laws to be dissolution, appropriation, service and sacrifice.

When he came to speak of the third point he said that he had been so happily situated here in his long pastorate he had wondered if he ought not to select a harder place, a place less appealing, with more of the spirit of genuine sacrifice in it, and with this reason in mind had chosen the Mission Secretaryship.

A pleasant incident in connection with Dr. Atkinson's new work is that upon returning to his home immediately after his great sermon he found three letters in his mail. One was a subscription of $1,000.00 for the Mission work, another subscribing $200.00, and the third a letter from a pastor saying that his Church would undertake the duplicate pastor plan, saying that it had decided to support two pastors—one at home and the other in the Mission field.

"One Who Was There."

THE WASHINGTON LETTER

I flatter myself to believe that my friends of the Church are interested in my situation. I reported at Washington, D. C. last Tuesday and was assigned to the Navy Yard here with duties of service at the Seaman's Quarters, Visiting the Marine Barracks, the Naval Hospital and attending to such other duties as come within my professsion.

I am greatly pleased at the disposition my superior officers have made of me, and I deeply appreciate the great cordiality in which I have been received both by the Officers of the Navy and the people of the churches of the city.

I find a great co-operative spirit here and a tendency to a larger Christianity which I was unprepared to receive. It has been a great boost to me and the only thing that keeps me from being supremely happy is the absence of my family. If they were here my inspiration and my happiness would be complete.

The Y. M. C. A. and the churches are doing for me what I saw a man doing for a gang-plank at Alexandria as we were moored there Tuesday morning. Six stalwart negroes were tugging at the thing in an effort to properly place it—one side of it was torn away in the effort. Presently another came with a truck, slipped its nose under the end of the plank as the others tugged, and the whole thing moved with ease and was soon in its proper place, I said "What an inspiration there is in removing friction."

Landing in a strange city, among a strange people with new duties with which I am wholly unfamiliar, and realizing the iron hand that orders and obedience must follow, like the gang-plank, I settled down on myself so fast all the courage I could summons would not right me. But as I was tugging away for the mastery, along came an invitation to attend a Y. M. C. A. War Work Council, and then another to attend a Luncheon at a church where some good women were, and then another to go with Mr. Cooper and others of the Y. M. C. A. to Quantico on the Potomac where five thousand soldiers are in training and awaiting orders to foreign ports; there to dedicate a Y. M. C. A. building for the boys, and then again a preacher and an ex-chaplain offered me their services in any way to assist me in my work. Why, I had more than one truck under my gang-plank, and I tell you I am rolling, I think I am going to get right into place.

What an inspiration there is in removing friction. As a pastor I have been called upon repeatedly to remove friction during my entire career. I have often seen the need of it and felt wholly incompetent to lend the particular service nedeed. I am wondering now if I have ever made any others feel as good as the friends of Washington have made me feel. If so I have been amply repaid for all effort. If you read this—take courage and do your best to remove the friction in someone's life. If you succeed you make some one happy.

H. E. Rountree.

Seaman's Quarter, U. S. Navy Yard,
Washington, D. C.

NOTICE.

The District meeting for the Alabama Conference will convene with Beulah church Saturday and Sunday embracing the fifth Sunday in September, and all our churches are requested to send a full delegation; programme will appear later.

G. D. Hunt,
C. W. Carter,
Committee.

Courtesy is the legitimate offspring of Christian charity, and the etiquette of politeness is the only form which embodies the spirit of this Christian courtesy.—*George L. Carey.*

UNION MEETING FOR NORFOLK VICINITY

Rev. Theodore M. Hofmeister, an evangelist, has been called to Lambert's Point, one of the leading sections of Norfolk, to conduct a union campaign under the auspices of the R. R., Y. M. C. A., and the various churches of the community. The campaign will begin September the second and continue for a period of at least six weeks and probably longer. It will be held under a tabernacle tent with a seating capacity of 2000 people. The evangelist carries a party of four, each specialists in their line of work.

At present Mr. Charles C. Thompson, soloist and chorister of the party, is with us, having come as advance man of the party and has been singing in the various churches and institutions since his arrival among us on August the fifteenth. We have been holding union prayer services in one church each week in turn and since Mr. Thompson's arrival he has begun organization of the large chorus choir of 200 voices and has used the number he had brought together, so far, with great benefit in the prayer services, giving the prayer services an inspiration as he opens them with a song service, fifteen minutes in duration, before the regular meeting begins.

We in the Point look forward to a large meeting and to the honoring of the Saviour's name in our midst because of these consecrated workers coming to labor among us in the near future.

There are four prayer services each night of the week in the various districts, held in the homes and conducted by the laymen of the community, which have been largely attended and in which there has been much inspiration and interest.

IRA C. CLARK.

Norfolk, August 23, 1917.

SUFFOLK LETTER.

A lady from Burlington, N. C., was kind enough to say that a "Suffolk Letter" on "Vacation" led her to the Seaside Chautauqua; and then she was appreciative enough to say that she was repaid for her self-sacrifice in attendance. Now, housekeepers of all others need and deserve a vacation; but they, of all others, have vacation most rarely. If their sons and daughters go to the seaside, on an automobile trip, to a house-party, or to visit relatives; and "father must have some rest." says mamma; "He works so hard; he supports the family." Mamma, dear soul, thinks of all the family except herself. Her duties are petty, it is true; but they are endless. Even Sunday may prove the busiest, if the family has company. The store, the mill, the shop, the school, the office, the farm all close, but whoever heard of closing the kitchen and dining room on Sunday? I do not say they ought to be closed; but the Israelites gathered no manna on the Sabbath.

Think of Sunday for mother! Breakfast; beds to make and rooms to dust and set in order; children to prepare for Sunday school, self to dress; dining table to arrange and dinner; then to Sunday school and church; "if she can;" then cousins for dinner and afternoon entertainment. When the day is over, she picks up her Bible and says: " must read a chapter, I have not had time to say my prayers today." Thus she goes to rest for the night. I will not give busy Sunday in detail, except to say get childre off to school, wash day, gother up the threads of another endless week and run her course like the circuit of the sun. This, often, for a lifetime and hen her final rest.

Mother needs more than love and praise; she needs recreation. It is not enough to say that mother is the best person in the world; she is the busiest and most overworked. She is the burden-bearer of the race. We pity women before the coming of Jesus. We think of her doing the work of society; as the mercial of man; as the down-trodden. Civilization has not lifted the load very much from her back. Complex life has multiplied her duties and a thoughtless civilization has not provided recreation for mother.

I look back over my childhood and I look in vain for real recreation for my mother. Snatches of rest between unfinished tasks was all she knew; but her love for her Saviour ond her family was such that she never tired of her service, except in body. Heart is the engine that that drives the work of the world, as love of country makes men brave. War will never cease till motherhood is free.

W. W. SALEY.

Coupon—No. 6666

THIS COUPON sent to THE CHRISTIAN SUN office with a renewal of $2.00 entitles the subscriber to one year's subscription to *The Weekly Kansas City Star.*

(Give number, if you do not care to cut your paper)

Woman's Board of Missions of the Southern Christian Convention

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Mrs. J. W. Patton, Supt. of Cradle Roll .....Greensboro, N. C.

THE WOMEN AND THE MISSION SECRETARYSHIP

We women have been *Personally* interested in missions all along. We have been *especially* interested for the past four years. During all this time the end to which we have looked and for which we have earnestly prayed has been to see a Mission Secretary in the field.

And now we have him. Dr. Atkinson is to begin his work September first. He will have no more loyal supporters than the women. We will not have as much money to give as the men, but we will give all we can and use our best endeavor to induce the men to give larger sums than they have ever given before.

And we can pray for him. This we will do in full measure. The fifty thousand dollars will be raised, and then the work of constructive missionary education of our women will begin. We have already made a beginning in our mission study classes, but our education will be extended as the work develops under Dr. Atkinson's leadership.

One other thing we women can do for him, and no man can do it. We will entertain him when he comes to our homes in that right royal, womanly way of our South. We will lighten his heart and cheer him on his way gladly when he comes—*our* Mission Secretary.

MRS. W. A. HARPER.

CRADLE ROLL REPORT OF VIRGINIA VALLEY CENTRAL CONFERENCE

As Conference Cradle Roll Superintendent I wish to report that the work of the Missionary Cradle Roll is growing in extent and importance. At the beginning of our Conference year the Winchester church was the only church reporting. At the closing of the year we are happy to report the work started at Leaksville, Antioch, Palmyra and Timber Mountain. Cradle Roll superintendents have been appointed in every church in the conference. It is our earnest prayer that these litle ones who have enlisted so early in the Master's service will be trained and nurtured to do the most possible for the "salvation of men."

MRS. HARRY SEABRIGHT.

Winchester, Va.

Dr. W. W. Staley is spending his vacation at Franklinton, North Carolina, with his family.

"THE HOME TIES" PLAY

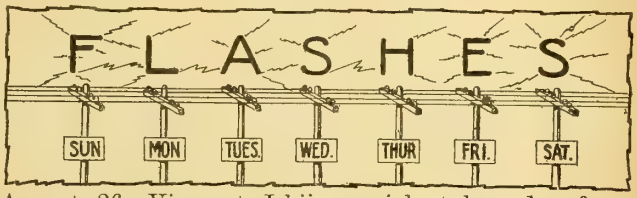
The younger set of Elon College, under the leadership of Miss Annie Laurie Wicker, presented that charming play, "Home Ties" on Saturday evening, the 25th of August. A large audience heard the play and was delighted. The receipts went to the Woman's Missionary society. All our work here in missions is in good condition.

MRS. W. A. HARPER.

MISSIONARY ENTERTAINMENTS

The Missionary Education Movement, 1156 5th Ave., New York City, recognizes the value of the dramatic element in religious education, and undertakes to cooperate with those desiring to secure full benefits from its use.

Those interested in this form of religious education should seek to acquaint themselves with those principles which scientifically relate the use of the dramatic instinct to other educational processes. Unless the work of preparation and presentation is regulated in this way, the method will not only fail to yield satisfactory results, but much harm may be done.
ory results, bu much harm may be one.



August 26—Viscount Ishii, special ambassador from Japan visits Mt. Vernon and declares Japan's loyalty to the Allies.

August 27—President Wilson orders no goods shipped to neutrals only under license.

August 28—The peace proposal by pope Benedict is rejected by the President of the United States.

August 29—Russians in Southern Moldavia flee from their trenches in wild disorder.

August 30—The price of 1917 wheat is fixed at $2.20 per bushel.

August 31—Another Liberty Loan campaign is to be launched October 1.

Septeraber 1—The British have renewed their attacks against German lines, much activity on both sides.

We are finding a ready sale for the Army and Navy Testament. See page 15.

THE SUN'S Editor preached at Long's Chapel last Sunday—having agreed to finish out the Conference year for Brother W. C. Hook.

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:—

For several weeks the weather has been dry and hot and our crops have been suffering. It was getting to be discouraging to us as we had lots of peas and silage corn that we planted late in the season. We get discouraged sometimes, but the good Lord is always so good to us we often feel ashamed that we do. On August 30, and 31, we had fine rain and everything looks refreshed and has taken on new life.

Our little folks enjoyed a very great treat this week. The Burlington Christian Sunday school came to the Orphanage last Thursday on their picnic and invited the children to take supper with them and it was a treat indeed to us.

We moved our tables from the dining room out on the lawn and they were loaded to the limit with good things to eat. I have attended many picnics, but when I stood at the end of the long table and looked at the many good things to eat I thought it was the prettiest picnic spread I ever saw.

It was so kind of our Burlington Sunday school to come here on their picnic as they not only enjoyed it themselves, but they brought joy and happiness into the lives of fifty little orphan children at the same time. My friends we were glad o have you come. We trust you will come again next year.

We extend to all our Sunday schools a cordial invitation to come here on their picnics.

We have been very fortunate this summer to have Miss Ella Andrews with us through the vacation season. She has been filling the places of our matrons while they were out on vacation. Miss Andrews has the interest of the Institution at heart and leaves nothing undone that she can do for its advancement. She is a splendid Christian lady and was at one time matron here. She has been a teacher for a number of years and knows children by heart. When she has something that she thinks the children will enjoy she likes to divide. Several times this summer she has loaded our machine with beans, corn, apples and grapes. She holds a warm place in the heart of every child and her sweet influence lifts them to higher ground.

Our friend, Mr. Luther Cates, came up to see us a few nights ago and brought us a sack of splendid roasting ear corn which we enjoyed very much. Our children are very fond of vegetables and they have been well blessed this year in that line.

We were very much delighted this week to have a visit from Mrs. Jas. L. Foster, Waverly Va. She was visiting in Burlington and run up to see the children and spent a short time with us. There are a number of of children here now who were here when Mrs. Foster was here. They all love Mrs. Foster as they would a mother. She and Rev. Mr. Foster and children attended the picnic and we were glad they were with us and enjoyed the pleasant occasion.

CHAS. D. JOHNSTON, *Supt.*

Report for September 5, 1917.

Brought forward		$ 4,379.18
Children's Offerings.		
F. Patience Holden	$ 1.00	
Ben T. Holden	1.00	
Henry Rosser	.29	2.20
Monthly Sunday School Offerings.		
Mt. Carmel Sunday school, Va.	2.00	
Mt. Carmel S. S., Class No. 6	1.00	
Morrisville Sunday school, N. C.	2.00	
Ebenezer Sunday school, N. C.	2.40	
New Hope S. S., Valley, Va.	1.00	
Linville Sunday school, Va.	1.00	
Raleigh Sunday school, N. C.	2.50	
Youngsville Sunday school, N. C.	1.00	
Amelia Sunday school, N. C.	3.60	
Wadley Sunday school, Ala.	1.24	
Damascus Sunday school, N. C.	.95	
Sanford Sunday school, N. C.	4.10	
Rose Hill S. S., Columbus, Ga.	2.00	
Mt. Auburn Sunday school, N. C.	3.88	
Poplar Branch Sunday school, N. C.	1.00	
Zion Sunday school, N. C.	2.45	
East Bend S. S., Newport News, Va.	6.28	38.40
Special Offerings.		
The Porterville Christian church Missionary society, Porterville, Ill.	7.00	
L. I. Fields,on support of children	10.00	17.00
Total for the week		$ 57.60
Grand Total		4,436.78

LETTERS.

Louisburg, N. C.
August 27, 1917.

Dear Uncle Charley:—

We are sending one dollar each to pay on dues for 10 months, beginning with June, 1917. Ben T. is large enough to play now and we have great times together. Much love to you and the cousins and orphans.

Yours fondly,
F. PATRICA HOLDEN
BEN T. HOLDEN, II

I know you have a fine time ploying with little brother. We are glad to have your letter this week.

"UNCLE CHARLEY."

REVIVAL WORK

On the first Sunday in August we began our meeting at Pleasant Grove. Bro. H. S. Smith was with us from the beginning and did all the preaching. There was a large congregation and good interest till the meeting closed on Friday with twenty-one accessions to the church. There will be others to join at the next appointment. The church was greatly revived. With his great earnestness of purpose and power of spirit Brother Smith endeared himself much to the people. May the Lord send him this way again.

Grace's Chapel

Our meeting at Grace's Chapel began on the second Sunday in August and we were compelled to leave on Friday to meet other engagements. Brother R. O. Smith was with us and conducted the larger part of the services. His zeal for the Master and burning desire for souls won for him the love and admiration of all. There were about thirty reclamations and professions. Only three joined the church, others are expected to join later.

Union Grove

At this place we begun our meeting on the third Sunday in August, Rev. H. S. Smith again coming to our assistance and doing all the preaching from Sunday morning till Friday night with great acceptance. Though we did not see the results as we would like to have seen, the church was much revived and two happily converted, while others are still anxious for the Lord will take care of results. To God be all the praise for all these good meetings.

My other work will be reported later.

T. J. GREEN, *Pastor*

Ramseur, Route 1.

Mt. Zion

On the second Sunday and week following in July we held our meeting at Mt. Zion. It was the best known at this place within the last few years. There were thirteen professions and twelve additions to the church. Rev. L. L. Wyrick assisted us here both in song and in the preachnig. He rendered faithful service and endeared himself with the people. He was with us in the meeting last year. Miss Hessie, of Durham, rendered faithful service at the organ.

This is a good people to serve. They have remodeled the pulpit and painted the church building inside this year. May God's blessings be upon them, and may they ever go forward in the service of the King is the prayer of their pastor.

Concord

On the fifth Sunday and week following in July we held our meetnig at Concord. The meeting here was not what we had hoped for, but we cannot always see the good that is done. Here we had six professions and one addition to the church. Brother Wyrick assisted us here also, and Miss Lillard, of Ruffin, was faithful at the organ. The singing was fine. Brother I. T. Underwood lead the singing. This church seems to be taking on more life. May she ever go forward in the good work.

Salem Chapel

The first Sunday and week following in August we held our meeting at Salem Chapel. We had a splendid meeting here. The church seemed to be greatly revived. The attendance was fine. There were fourteen professions and four additions to the church. We are hoping that others will join later. Brother Wyrick came to us on Monday and assisted us through the remainedr of the meeting. This is also a good people to serve. May God bless them.

Pleasant Ridge

On the third Sunday in August and week following we held our meeting at Pleasant Ridge. All seemed to enjoy this meeting very much. There are some good praying and working people here. There were about nine professions and five additions to the church. Rev. B. M. Williams, a minister of the M. P. Church, came to us on Monday and assisted us in the meeting through Thursday night. His messages were plain, simple Gospel messages, full of convincing power. We were glad to have him with us.

May God bless these churches and may they stand as "a city that is set on an hill cannot be hid."

J. F. APPLE, *Pastor.*

Elon College.

OFFERINGS FOR DR. W. T. HERNDON

Mt. Zion, by Rev. J. F. Apple	$ 5.26
Pleasant Ridge, by Rev. J. F. Apple	2.91
Happy Home, by Rev. P. T. Klapp	4.10
Rev. P. T. Klapp, personal	1.00
Bethlehem, by Sec. Clyde Iseley	5.10
Shallow Well, by Treas. C. W. Sloan	3.83
Rev. A. F. Iseley, personal	1.00
Union Ridge, by W. J. Graham	5.00
Durham, by Treas. J. W. Atkins	10.00
Pleasant Grove, by Rev. J. G. Truitt	5.00
Elon College, by Treas. J. C. McAdams	8.51
Total	$ 51.71

W. A. HARPER,
Secretary N. C. and Va. Christian Conference.

DURHAM

Last evening the Board of Deacons of the Christian church of Durham held a business session, as it is its custom, and went over the work of year just closing and considered plans for the future.

The members of the Board were well gratified with the condition of the church. It is free from debt, united in membership, with enlarging plans for the future. The most serious question now facing the church is the election of a successor to Rev. W. L. Wells, the present postor, who will sever his official connection with the church in November. The Board of Deacons desires to express its appreciation of the efficient and faithful service rendered during the past four years by the retiring pastor.

Rev. W. L. Wells leaves the church free from debt, with the membership united in purpose and harmoniously working together, and with an evident determination to do more for the advancement of the church of Christ than ever before. During his pastorate not only has the church been relieved of debt, but the contribution to benevolences has been doubled, and the membership of the church has been greatly increased. Brother Wells has not announced his plans for the future. Wherever he may elect to go this church feels assured that he will have the same large success that he has had here.

The Board is giving thorough consideration to the successor to Brother Wells. Several of the leading ministers of the Christian Church are being considered for the pastorate.

D. L. Boone.

August 30.

HOME MISSIONS E. N. C. CONFERENCE

Dear Brethren: It is only three months till the annual meeting of our Conference. Are you ready for it? If not, prepare at once for it by earnest prayer and liberal contributions. Send any amount for Home missions with five per cent. added. So many calls for new church organizations that it behooves us to make great effort to establish them. Will we do it?

W. G. Clements, *Chm.*
Home Mission Committee.

Morrisville.

NOTES AND PERSONALS

Rev. J. W. Holt will be open for additional work next year, so we are informed. Some of our pastorless churches had better get busy.

Dr. Atkinson made the initial visit on his work last Sunday. He was at Pleasant Grove church, News Ferry, Va.

We call particular attention to Dr. Atkinson's article this week. It has in it the keynote and prefatory word to his missionary work for the Church. And in connection with this same work—it being a part of the Forward Movement plan—Dr. Harper's article sets forth in clear style and manner that great undertaking which we have as a denomination launched. Read these two messages, and in so doing you will, we think, be the wiser and better informed.

A RECEPTION TO DR. N. G. NEWMAN AND FAMILY

We clip the following from the local paper of Defiance, Ohio, that will be of interest to our people:

"What may be unpretentiously termed an informal reception was tendered the Newman family, by a score of their friends remaining about the College campus, on Monday, August 20th from five to eight p. m., the evening before their departure for Elon College, North Carolina, their future place of residence and the sphere of Dr. Newman's labors.

The event, which proved to be a most delightful one, though mingled with feelings of deep regret at their going from our midst after four years of uninterrupted, happy and helpful association in social and religious life, was at the home of the president, under the direction of Mrs. McReynolds and other ladies. With a sumptuous repast, provided by the ladies participating, the evening was pleasantly spent in social converses, ending in the pronouncement of the usual sad words spoken on such impressive occasions.

The residence of the Newman family in the College community will be remembered only in terms of profound respect and personal endearment. As College preacher. Dr. Newman has, from year to year for four years, won a place of high esteem and affection in the minds and hearts of the members of the College faculty and of the student body, and he will be remembered by a multitude of young people, not only as a unique sermonizer and pulpit orator, but also as a Christian gentleman whose habitual conduct but emphasized the reality of his Christian life.

In disposition Dr. Newman is exceedingly amiable, and he naturally wins the admiration of those who come to know him well. His preaching is thoroughly Biblical, with no taint of unbelief in the essential divinity and inspiration of the Bible as the Word of God. The matter of his discourses is well digested and systematically arranged. The manner of his speaking is natural and dignified. His delivery is earnest, at times impassioned and profoundly fervent. Both at the College and in the city of Defiance he has well sustained the reputation of an "able minister of the New Testament," with a record untarnished and a prospect unclouded. We bespeak for him appreciation as College preacher at the College of his Alma Mater."

Send the coupon if you desire the free paper.

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

ENDOWING OUR CHURCH BENEVOLENCES—RAISING FIVE HUNDRED THOUSAND DOLLARS

By W. A. Harper, Given at the Chautauqua, Va. Beach, Va.

The Springfield Convention was characterized throughout by a deep indication of something needed in the interest of denominational solidarity and service. Several times speakers would voice the convictions of their hearts, that we must go farward in some vital undertaking. In the closing hours especially did this conviction find many voices proposing many measures. The convention adjourned with the idea that the Home and Foreign Mission Boards would shortly project "A *Forward Movement.*"

In February 1915, upon the motion of Rev. J. W. Harrell, D. D., and in accordance with action taken, looking thereto by the Mission Boards, a select group of our leaders met in council in Dayton, Ohio, to take a preliminary view of the situation and constitute a central group of smaller size to work out the details. In January 1917, upon the call of the central group, a meeting attended by nineteen leaders from all sections of the Brotherhood again assembled in Dayton, Ohio and definitely outlined the Movement. Dr. Frank G. Coffin, our Convention President was appropriately chosen to be the head of the general committee of thirty, and also of the executive committee of five. Dr. Warren H. Denison was elected general superintendent and Mr. Herman Eldridge secretary of Religious Education. The campaign is to be five-pointed. Its trade mark is to be the prehensile hand, anxious to grasp its opportunity for serving the King. The four fingers of that hand, Intensification of the Spiritual Life, a Program of Religious Education, A Campaign of Evangelism, and Missionary Education have already been adequately presented. The thumb of that prehensile hand, the symbol of our larger growth and service as I devoutly pray and confidently hope, the thumb binding the four fingers into a unity and giving stable strength is now to be treated. The thumb is a campaign to raise $500,000 on a five year subscription basis—$125,000 for Foreign Missions; $125,000 for Home Missions and Church Extension; $100,000 for the Board of Education; $75,000 for the American Christian Convention; $15,000 for the Sunday School Board; $25,000 for the Christian Endeavor Board; and $25,000 for Publication and Tracts. How the money shall be distributed is of small consequence. That it to express its attitude to these three points.

shall be raised is the main issue and that guarantees of its proper administration be given equally as important.

In February 1917, as a member of the Executive Committee, I addressed a letter to every minister of the Southern Christian Convention. In this letter I set forth the plan of the movement briefly, and inquired if the person addressed favored the movement, how the funds should be applied, and if the idea of apportionment by membership was the best plan to raise the money. At that time I had no dream of being called on to present this topic at this time, but as the representative of my Southern brethren, I wished when I voted in the Committee to express their sentiment. I prepared an article, "The Forward Movement Moves" and presented it to the Executive Committee of the Southern Christian Convention for endorsement and got their consent for the Forward Movement to operate in the Southern Convention before I published this article or addressed the questionaire to the brethren as aforesaid.

Practically every minister of the Southern Convention answered me and all but one favored the movement. He did not openly oppose it, but doubted its propriety. Our leaders gratified me by their generous response and approval. Most of them thought that all the funds should be permanently retained as endowment of the various departments. Evidently they thought this would encourage giving, as it undoubtedly would. A few felt that a part should be expended at once for needed improvements and the remainder held in trust. This was the opinion of the Committee of Thirty, whose idea was to retain as permanent endowment at least 75 per cent. of each fund. I did not not mention this fact in my questionaire, because I wanted the opinion of each minister and not the approval or disapproval of the Committee's plan. Practically all thought the various sections of the Church should assume definte proportions of the amount to be raised, the apportionment to be based on membership.

If the response of the ministers of the Southern Convention are to be accepted as indicative of the policy along whose pursuit success is to be had, we may conclude that the movement is heartily desired; that the money should be raised on an apportionment basis; and that most if not all should be retained as a permanent endowment, the income only to be expended for current purposes. When the Executive Committee meets, these findings will be laid before it. It might not be amiss for this assembly of lay-members and ministers

The Campaign Itself.

The Committee of Thirty voted five years to raise this fund, the first two years of which were to be educational, and in this they displayed their supreme wisdom. Our Church has never launched such a movement before. We lack adequately trained denominational machinery to put it across in shorter time. We have through all our history been trained to act apart rather than together, and to look askance at any concerted action looking to efficient solidarity, fearing the freedom of the local church would somehow be destroyed, under the moral, if not the organic impact of the mass of our cohorts. I am not prepared to agree with many of our dear brethren in the view that we are an illiberal people. My experience teaches me we are a very liberal people. We are spasmodic rather than systematic in our giving, but the genuine spirit of genuine liberality is there. If these distrusts of united action and efficient solidarity can be overcome, and they can be, this movement will go through to a completion wih a readiness and an acclaim that will silence those carpers against our liberality forever. But to overcome these traditions and deep seated handicaps will reuqire a campaign of education and rare tact. We feel convinced that our two superintendents and our Executive Chairman are to be to us the Moses, Joshua and Hur of victory in this movement so prophetic of Brotherhood solidarity and general efficiency. They have our supreme confidence. They shall have our earnest prayers. They shall see our co-operation in every direction. We bid them, noble trinity of great souls, we bid them God-speed.

It is presumptuous to discuss the principles and methods of the campaign to raise this money, in view of what has just been said. I shrink from it. As many of you know, I begged off, but some one must now outline the plan, and, God being my helper, it shall be attempted. The brethren interested and charged with the conduct of the matter will not offend the speaker if they proceed along lines entirely different and distinct, and certainly do not think they will regard the things to be said as in any way a prejudgment or advance criticism of what they shall do.

There are certain principles that properly underlie every campaign to raise money and certain scientific methods that naturally enter into every such effort. These we shall discuss in broad outline.

And first of all the movement will be expected to justify itself. It will show that the Church as a section of God's vineyard needs the money. This will be easy and will afford us a splendid opportunity to inspire our people with what we have already done in our various departments as well as to show what our imminent lacks now are. But the picture must be reversed, and the people be made to see that they, not some other church or people, but they need this movement. Here the demands of Christian stewardship as well as its joys and blessings will be set forth. Here again is a wide open door for education. But the movement will need go one step further. It will show that our enterprises need the money and, turning on the X-ray of introspection that we need to give the money. The third step will clinch the issue. It will be necessary in further justification to show that the Church really deserves the money. People do not give to a needy cause, but they never refuse a deserving one. This will be our supreme denominational chance. We shall be called upon to review our origin, our history, our principles. Humbly and truthfully we will do it, and our people will rejoice—they will shout and give. Surely no people ever had a nobler claim to present than ours, for our Church is founded on the Master's teachings and glorified with the aim and purpose of His prayer for His people.

This is preliminary, and what a preliminary it is too! but the folks must be reached. We cannot rely upon our religious journals. They will nobly help, but we cannot rely on them wholly. Would that we could! The headquarters office must have its own lists. A survey must be made. Our ministers, church secretories, and Sunday School and Christian Endeavor officers we already have. We must utilize them to supply us the others. We must know the leaders in every congregation. Then we shall need committees assisting our superintendents in every conference and one person in every congregation on whom we can rely. The superintendents must create this organization because we do not have it, and they will need to keep it oiled and in working condition. When these lists of brethren and this organization have been perfected, they will be reached first of all by literature. I have read the publicity literature of the M. E. Church North, in its campaign of millions. It is a marvelously conceived project. You want to give, because this church proves to you through this masterly literature that it deserves to receive help. Our literature for this movement cannot be the creation of one man, but one must now be charged with its planning. We have the talent and ability to produce it, and we will produce it.

Three methods of pubicity will offer themselves—the printed page, the public platform, and private interviews. The M. E. Church has relied on the first and third methods. The Disciples of Christ, in their Men and Millions Movement, have chosen two and three. The Methodists have depended largely on their regular organization to raise the money. Their ministers and their laity are trained to take orders from above and to obey. The Disciples had no such organization and being compact in various sections have centered all responsibility on the team of workers directly charged with the movement. Their success has been remarkable. Very little literature has been printed. They prefer no heralding of their coming to a church or group of churches. They come like a whirlwind, work like a whirlwind, and sweep everything before them in the zealous fury of their momentum. The ablest men in the church constitute their workers.

They educate, create the sentiment, harvest the crop and are gone before the church realizes what has been done. These two movements, so widely different and yet both marvelous successes, demonstrate that confidence and personnel will write this movement of ours down in the archives of our church as a real achievement.

Very likely our best plan will be a combination of the Methodist's and Disciples' plans, making use of the printed page, of the public platform, and of private interviews. Our geographical spaciousness will render this combination practically imperative for us. Our teams when they come will not wish to arrive as out of the nowhere. They will wish to be prepared for. Neither can we rely wholly on our organization. It will be a recent machine and not skilled in co-operative effort nor confident because of previous records of success. We shall therefore need to link up in co-operative, harmonious working array specially organized forces in every Conference and Church, and adequate and judicial publicity literature, the winning enthusiasm of great platform occasions, and the victorious onslaught of the personal touch.

A word perhaps should be added in respect to the platform occasions. The local minister and the local committees will graciously step aside on these occasions. They will have sown the seed and brought the people out. They must be content now in the spirit of the Master's forerunner, having prepared the way, to decrease and give the visiting team complete sway. No self-advertisement, no honoring of local celebrities, no addresses of welcome or congratulatory finales are to be indulged in. These occasions are not times for luxuries. They are not dress parades. These men are on serious business bent—on the King's business. Haste them on. Give them a clear path. These teams will be composed of one or both of the superintendents of the movement, a minister, a foreign missionary, a college president or dean or prominent professor and an outstanding business man. Each will speak his characteristic message. Preceeding or following the public occasion, the local leaders will be banqueted with this team as guests. Then the work of the personal touch will begin, with a forecast of what each man should give and a mighty drive to land him. Most will gladly land.

Provided, yes, provided. Not provided our leaders directly charged with the conduct of the campaign do their duty. They will do that, or other leaders will be found. Not provided the literature is properly prepared. It will be and no doubt of it. But *provided, provided* we launch this movement in the strength of Jesus Christ and for His sake prosecute it. And *provided* most of all that we hold it up to God in believing intercession. That will be the real dynamic of our success. Without the prayers of a united people this movement is an abortion. And that is why its promoters have placed first in its five points, not the raising of money, not missions, not religious education, not evangelism, but the intensification of the devotional life, the consecration and dedication, the surrender and sacrifice of what we now are, in a Calvary of supreme agony for the Kingdom's coming that a glorious Pentecost may baptize us with the cloven tongues of fire and purify us for a glorious entrance into glorious accomplishment for our King. Yes we shall endow our benevolences. We shall raise the $500,000.

THE HORSE TO HIS DRIVER IN THE SUMMER

If a horse could talk he would have many things to say to his driver in summer. He would say:—

"Water me often when the heat is intense, a little at a time if I am warm; don't water me too soon after I have eaten, and always at night when I have eaten my hay.

"When the sun is hot let me breathe once in a while in the shade of some house or tree. Anything upon my head, to keep off the sun, is bad for me unless it is kept wet, or unless the air can circulate freely underneath it.

"If I stop sweating suddenly, or if I act strangely, breathe short and quick, or if my ears droop, get me into the shade at once, remove harness and bridle, wash out my mouth, spong me all over, shower my legs, and give me two ounces of aromatic spirits of ammonia, or two ounces of sweet spirits of nitre in a pint of water, or a pint of warm coffee. Cool my head at once, using cold water or if necessary chooped ice wrapped in a cloth.

"A warm night in a narrow stall neither properly cleaned nor bedded unfits me for work.

"Turning the hose on me is too risky a thing to do unless you are looking for a sick horse. Spraying the legs and feet when I am not too warm on a hot day would be agreeable.

"Plaese sponge out my eyes and nose and dock when I come in tired and dusty at night with clean cool water, and also sponge me under the collar and the saddle of the harness."—*Our Dumb Animals.*

At a Scottish watering place Macpherson was found stretched in a contented mood on the sands, puffing his old pipe. "Come on, Mac," said his companion; "let's go for a sail." "Na, na," replied Macpherson; "I hae had a guid dinner at the cost o' three and saxpence, an' I'm takin' no risks."—*Liverpool Post.*

Once upon a time a manager asked George Ade if he had ever been taken for a minister. "No," replied Ade, "but I have been treated like one." "How was that?" "I have been kept waiting for my salary six or seven months."—*Ladies' Home Journal.*

The Christian Sun
Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

$2.00 per year in advance

When you request your paper stopped, send balance due, if any.

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MARRIAGES

MURPHY-LYNCH.

On the morning of August 18, 1917, Miss Margaret Lynch and Mr. Chas. Lee Murphy were happily united in marriage. It was a quiet home wedding. The relatives and a few friends witnessed the ceremony. May theirs be a happy union always.

R. F. BROWN.

HUNT-THOMAS.

On August 12, 1917, Mr. Curtis Hunt and Miss Maggie Thomas were married by the writer at the residence of Mr. F. O. Leonard at Joneboro, N. C., in the presence of a few relatives and friends. After the ceremony they motored to Southern Pines and other places for the evening.

Both are popular young people and members of Poplar Branch Christian church. May they have a pleasant voyage on the matrimonial sea.

T. J. GREEN.

LOCKWOOD-MASSEY.

At 4 P. M. on July 10, 1917, at the Durham Christian church, was the scene of a beautiful marriage when Mr. Allison Lockwood led to the altar Miss Jessie Massey. The church was tastefully decorated for the occasion. There were present to witness the ceremony a large number of friends and relatives. The words that made them one were read by the writer, using the ring ceremony.

Mr. Lackwood fills an important position with the Bell Telephone Company, and is stationed at Winston-Salem. Miss Massey is the accomplished daughter of Mr. and Mrs. J. H. Massey. She is a member of the Christian church, and a young woman of sterling qualities. Fortunate is the man who won her heart, and hand. Mr. and Mrs. Lockwood will reside in Winston-Salem. Their many friends wish for them a long and happy life.

W. L. WELLS.

YOUNG-NEWMAN.

A wedding of unusual interest, because of the contracting parties and also because of the conditions leading up to it at this time, was that of Miss Alma Kathleen Newman and Lieutenant Oliver E. Young, of the United States Reservess, at Elon College on August 29, 1917. It was the intention of Miss Newman and Lieutenant Young to marry this fall and the engagement had been announced early in the spring to take effect at that time. When the war broke out Mr. Young, who was then an attorney in Vernon, Ala., his home town, and law partner of his father, Judge Young, volunteered. He was given a commision in the United States Reserves as first lieutenant and ordered to report at Camp Gordon on September 1st to take part in training the Liberty Army now gathering at that camp in Atlanta. This necessitated a hurrying up of the marriage.

Dr. J. U. Newman, father of the bride, performed the ceremony, in which he was assisted by his brother, Rev. Dr. N. G. Newman, college pastor at Elon.

The ceremony was beautiful in its simplicity. The only attendants were two little flower girls, little Misses Lois McAdams and Wattell Lambeth, who strewed flowers in the pathway of the bride. The ceremony was performed in the parlor of the Newman residence in the presence of a large company of friends. Little Miss Emma Williamson Atkinson carried the ring in a large sunflower. The color scheme in which the Newman residence was decorated throughout was yellow and green.

Immediately preceding the ceremony two college friends of the bride, Miss Ethel Clements of Morrisville, and Miss Linda Barnes of Greensboro, sang, "Dearest, I Love Thee." with Miss Lois Davidson of Greensboro, another college mate, as accompanist. While the ceremony was being performed Miss Davidson rendered the beautiful wedding march of Lohengrin.

The bride was attired in a going-away gown of blue cloth with black hat, gray shoes and gray gloves. She carried a white prayer book as she entered the parlor on the arm of the groom. Lieutenant Young was clad in the regulation Army uniform for officers of his rank.

They left immediately for Atlanta where Lieutenant Young on September first began his official relationship in training the recruits of the Liberty Army for service in France.

A FRIEND.

SUNDAY SCHOOL LESSON—SEPT. 16.

(By G. O. Lankford)

The Fiery Furnace—Dan. 3: 1-30.

Golden Text: "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43: 2.

King Nebudchadnezzar's decree that all who would not "fall down and worship the golden image should be cast into the midst of a burning fiery furnace" was unsound and unwise. This decree was in part the product of the king's desire for self-glory. He liked for his subjects to say: "O king, live forever!" He was a victim of self-interest.

The king's decree, although unwise and unkind, affected all his subjects, both Chaldeans and Hebrews. All were drafted and none

exempted. Each had to answer the king either in worship before the golden image or with his life as fuel for the roaring flames. Shadrack, Meshack and Abednego found it necessary to decide; they must consent or be consumed, the accusing Chaldeans thought. While the Chaldeans were thinking, three young Hebrews were also thinking; they were deciding—deciding in favor of their consciences and their God. They took a stand. They became steadfast and immovable in their attitude toward the question of right and wrong. They had convictions that they would not surrender, neither would they compromise. They believed in God and to Him they were true.

A decision such as these young Hebrews made is, in our day, both difficult and unpopular; but principle is more important than popularity. It is easy to "follow the crowd"—a weakling can do that; but it takes a man to stand alone for a righteous cause while the multitudes are opposing him. To stand firmly for God and the right frequently is to encounter misunderstanding, opposition, and even persecution. It was so with the young men of our present study. The Chaldeans were envious of them and accused them before the King, who in turn misunderstood them and became enraged on that account. The king felt himself offended, insulted, outraged. He would, therefore, heap vengeance upon the "Jews" who had rejected his decree. To the flaming furnace these men must go. There they would pay the penalty for their insolence. The men were bound and cast violently into the rushing, seething flames. The king and his hosts must have rejoiced over the victory they had achieved.

But their victory was not as they had hoped; it was instead utter defeat. The king was near the furnace doubtless directing operation there for the destruction of those who had mocked him. Another King, whose form was "like the Son of God" was also near. Three men were hurled into the fire that they might be destroyed; a fourth voluntarily entered that He might deliver. God never forsakes those who cling to Him.

Nebudchadnezzar was convinced that no other God save Jehovah could deliver. The life of each Christian as a channel through which God is anxious to manifest himself with convincing testimony to the world.

CHRISTIAN ENDEAVOR TOPIC.

Sept. 16, 1917.

(By R. C. Boyd.)

A Christian Power, Act 1:1-8.

A man needs to wait God's time, as well as to have God's power, in order to do God's work.

This subject is well pictured in the first eight verses of the first chapter of Acts. The Disciples as followers of Christ were waiting there in Jerusalem, and Jesus told them that they should receive power after that the Holy Ghost is come upon them. When the Holy Ghost comes into a man's life he has power. He is a new creature and the things of the world which he once loved he now hates.

Peter on the day of Pentecost after that the Holy Ghost was come upon him, preached with power and 3,000 souls were converted. If it were not for the power the church and Christians words for right, wickedness would be so great that life would be no more than that of an animal. The thing that men most need is not physical power or ruling power as that of a king or emperor, but the power from on high.

One way in which to receive power is to go to Him Who is the source of all power, and in prayer ask Him to strengthen us for the task.

Jesus gave His Disciples power to heal the sick, cleanse the Lepers and raise the dead and we, if we but trust Him, may have the power for good in the world.

Let us realize we are finite creatures and need the strength which cometh from Him Who said: "All power is given unto Me in Heaven and in earth."

What weakness of ours needs power?

How can we attain spiritual power?

Do you use your power for good?

What would you do with more power if we had it?

What will the power of Christ do for us?

Why do we have powerless Christians?

Bible References—Matt. 28:18; 2 Cas. 13:14; Ps. 66:7; Matt. 9:6; Like 4:14; Phil. 3:10; Peter 1:5.

DR. J. H. BROOKS

DENTIST

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¶ m From that time Jē'sus to preach, and to say, "Repe the kingdom of heaven is

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Vol. LXIX | Elon College, N. C., Wednesday, Sep. r 12, 1917 | No. 36

State Library

JUST AS I AM

CHARLOTTE ELLIOTT

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee,
O Lamb of God, I come! I come!

Just as I am, and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come! I come!

Just as I am, though tossed about,
With many a conflict, many a doubt,
Fighting and fears, within, without,
O Lamb of God, I come! I come!

Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in thee to find,
O Lamb of God, I come! I come!

Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come! I come!

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

Editorial

TO THE SOLDIERS OF THE NATIONAL ARMY

You are undertaking a great duty. The heart of the whole country is with you. Everything that you do will be watched with the deepest interest and with the deepest solicitude not only by those who are near and dear to you, but by the whole Nation besides, for this great war draws us all together, makes us all comrades and brothers, as all true Americans felt themselves to be when we first made good our national independence. The eyes of all the world will be upon you because you are in some special sense the soldiers of freedom. Let it be your pride, therefore, to show all men everywhere not only what good soldiers you are, but also what good men you are, keeping yourselves fit and straight in everything and pure and clean through and through. Let us set for ourselves a standard so high that it will be a glory to live up to it, and then let us live up to it and add a new laurel to the crown of America. My affectionate confidence goes with you in every battle and every test. God keep and guide you.

WOODROW WILSON.

The White House, Washington.

Are your mistakes of the head, or of the heart?

* *

Is religion a convenience, a necessity or a blessing to you?

* *

The rustle of the leaves and the whispering of the pines speak the glory of God.

* *

Sentimental preaching has been let go all too long. The plain Gospel message is what we need.

* *

The man who can oppose a thing then love it from the standpoint of Bible teaching is a man of religion.

If the Lord forgives your trespasses as you forgive those who trespass against you, how much forgiveness will you get?

* *

Is the Lord your shepherd? Do you want for that which feedeth the soul? Do you walk beside the still waters? Do you fear any evil?

* *

"NO HUMAN BEING INTERESTED."

Twenty-one prisoners found their freedom the other day through the mercy of Governor Bickett of Raleigh. Twenty men and one woman composed the list and aggregated a term of 466 years. They had not been released before because "no human being had been interested", said the Governor. And this instance reminds us that hundreds are about us who suffer because no human being is interested. Think of it!

Some of the men pardoned had been behind the prison walls for thirty years. One prisoner entered the tombs when only thirteen years of age and is now a man of forty. Others carry about the same record. Think of these men! Think what they have been through with! A seered conscience because of their crime, the shame and embarrassment of their trial and the severing of family relations, and then a blighted hope "Here for life," "Here for thirty years," "Here for forty years," was all they knew, and could say as to their future. And then think of them—many of them—being confined to prison life when lads and young men. They have missed the days of training, the days of association with their community fellows and now turned out to meet the cold world.

We know that crime must have its penalty and that those who commit crimes must be punished, but we doff our hat to His Excellency, Thomas Walter Bickett, Governor of the Tar Heel State, because he is interested in those whom others have no interest.

* *

WRITE US

Occasionally we get a notice from some postmaster saying that THE CHRISTIAN SUN addressed to a certain party cannot be delivered because the party has refused the paper. Please, beloved, one and all, don't refuse your paper at the post office, but write THE CHRISTIAN SUN office direct that you do not care for the paper any longer and you may rest assured, doubly so, that the paper will be discontinued immediately. It is wholly unfair and unjust to a publication, to its editor, and to all concerned to accept a publication from the mails until the subscription has got behind and then refuse to accept it from your post office.

It is a strict and uncompromising rule with the present management of THE CHRISTIAN SUN to discontinue subscriptions when a request is made to that effect. And it is the management's highest expectation of every subscriber that when a request is sent to let the same be accompanied by any balance that may be

due. There are no large accounts to be collected in our work; it is the aggregate of the small accounts that make our business possible. If we fail to collect the small accounts our business is doomed to failure. Fifty cents today, seventy-five cents tomorrow, and a dollar the next day, unpaid, soon amounts to hundreds of dollars.

A man complained the other day because we sent him a bill for forty cents, but that forty cents was due THE CHRISTIAN SUN and it was only right and just to THE SUN that this amount should be collected. "A financial success with THE CHRISTIAN SUN" is our slogan and ambition and in so doing we hope that we shall never cheapen an issue or minimize one inch of space to the subscriber's hurt. We want to give value received and receive just reward for our labor. It ought to be the pride of the Church for its paper to be a financial success, and if we should report at any time the paper in a better financial condition than it has been in the past, that report should thrill each heart and lessen no man's zeal to pay one cent less to the support of the paper than he has always paid. Publications cannot live on sentiment; editors cannot survive on air; printers do not accept best wishes in lieu for their services on Saturday afternoon; neither do paper dealers ship their stock on unconditional promises. Stand by us, brethren, and count on us always to give you and your account justice and further remember our aim and object to make THE CHRISTIAN SUN a financial success in every way, for in so doing the arm of the Church is made stronger and her usefulness multiplied.

A BOOK WORTH WHILE.

"The Church—The Pillar and Ground of the Truth" by Rev. J. F. Burnett, D. D., Secretary of American Christian Convention, is the title of a book of one hundred and sixty-six pages that has been on our desk for some weeks and has been read with great delight and profit. Dr. Burnett's first chapter is on "The Church," the next on "The Local Church," and then he presents in a beautiful way "A Christian Church." This is followed by a chapter on "The Preacher," and the final pages of the book are devoted to sensational preaching.

Minute details in a book that fail to express to you the peculiar characteristic of the themes and characters are burdensome. Dr. Burnett goes into details, but he does it so fittingly and in such a delightful way that you read every line with increasing interest and growing knowledge of his subject. It is a natural characteristic of the author to weave a thread of humor into all his writings, and thus he has flavored his book with this splendid spice of journalism. Dr. Burnett's book is a publication that the Church needs; is a publication that the minister should have and the layman will be wiser if he ponders its pages. This book may be secured from The Christian Publishing Association, Dayton, Ohio, at 75 cents.

NOTES AND PERSONALS

Christian Endeavor Topic reached us too late for publication this week.

Dr. Rowland was with Brother Black at Holy Neck last week.

How did the Mission Secretary come out on his first trip? See page eight and read for yourself.

Mrs. C. E. Joyner, of Zuni, Virginia, sends her renewal to THE SUN and includes two new subscriptions. Why not many do this generous thing?

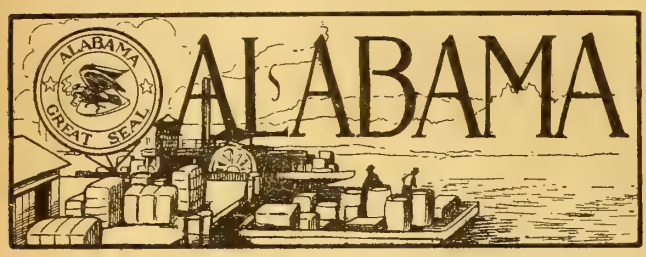
And now will you do it? What? Turn to Editor Poe's article (sermon) and read it. You will be benefitted by so doing Read it, and again, we say read it.

Elon has had another great opening. As we go to press (Monday morning) the enrollment has passed the 320 mark and others are to come. It was once feared that the great war would cut short the opening, but it looks now as if it will have very little effect upon the institution this year.

We have the following announcement of interest: "Mr. and Mrs. J. B. Slack announce the marriage of their daughter Sallie Elizabeth to Reverend Robert Frederick Brown, Wednesday, September the fifth, nineteen hundred and seventeen, Seagrove, North Carolina At home after September the fifteenth, Chapel Hill, North Carolina." Congratulations and best wishes and may their lives be long and happy.

Readers will note a change in the missionary page of THE SUN this week. Mrs. Rowland thinks it wise and fitting that the Field Secretary of Missions be editor-in-chief of the missionary department, and Dr. Atkinson has consented to do so. Mrs. Rowland will make a general announcement and statement of the change next week.

Last Sunday was a busy and delightful day at Elon College. President Harper delivered the opening message of the school year at 11 o'clock, using as his theme "The College Man and Patriotism." At 2:30 P. M. Mr. Karl Lehmann, Southern States Secretary of Christian Endeavor, spoke on "Vitalizing a Vision." Mr. Lehmann was accompanied by his bride of one week and their visit and words of inspiration and enthusiasm were highly appreciated. At 8 P. M. an installation service was held in which Pastor N. G. Newman was formally installed. Dr. W. P. Lawrence spoke on behalf of the citizens, Brother J. C. McAdams on behalf of the church, Dr. T. C. Amick on behalf of the faculty and Mr. E. B. Page, a member of Elon's next graduating class, spoke on behalf of the student body.



REVIVAL WORK

Dingler's Chapel

Our meeting began here on Saturday before the third Sunday in July and closed on the following Friday with one addition and the church greatly revived. Rev. A. H. Sheppard was with us and did some good preaching. At our last appointment here Rev. J. H. Harris of the M. E. church was with us and assisted. The meeting continued until Tuesday night following and closed with three additions.

Rockstand

Our meeting began here on the fourth Sunday in July and came to a close on the following Friday with two additions. Here we had a good meeting with Rev. J. H. Hughes to do the preaching. Brother Hughes seemed to be at his best and his sermons were greatly enjoyed by all. My father filled our last appointment here and received one other member for baptism.

Forest Home

Our meeting was in session here on the fifth Sunday and the week following. Brother Hughes did about all of the preaching and we had a good meeting with seven additions to the church.

Mt. Zion

Here our meeting was broken into by the burial of one of our deacons, Brother T. S. Keeble, who was one of the best helpers that this church has ever had, and, of course, we were in a sad condition of mind to begin the meeting. We were rained out on Monday and Monday night and the meeting came to a close on the following Saturday morning with three accessions to the church. Rev. John Taylor assisted us here and greatly endeared himself to the people of Mt. Zion.

Bethany

Here the Lord blessed us with a great meeting, coming to a close on Friday after the second Sunday in August with eight accessions to the church. Revs. J. H. Harris and A. H. Sheppard were with us and assisted in the meeting, both doing a splendid work. May the Lord bless both of them and crown their efforts with success.

Noon Day

Our meeting began here on Saturday before the fourth Sunday in August and came to a close on the following Friday with four new members added. We had one of the best meetings that I was ever privileged to enjoy. We were assisted by Rev. C. K. Parker, of the Baptist church, who is a good man and a splendid preacher.

Roanoke. J. D. DOLLAR.

A CONFERENCE REMINDER

Less than two months will bring us up to the annual session of Alabama Conference. There is much to be done to get ready for this session. Many of our churches wait until just before Conference assembles to pay pastor and then many times fail to pay in full. It is to be hoped that this will be one time when our churches will surpass anything they have formerly done in rallying to support of pastors. Our pastors receive far less ordinarily than they are justly entitled to. At this time when prices are soaring so high; and after your pastor has gone through the year feeling that you will be both prompt and liberal in payment of salary, he should not be disappointed. Then too, there is our church assessment. What will we do about that this time? Pay it in full if we wish to go forward in our church work. Surely all these demands are just and legitimate and as such will meet our prompt payment.

Besides the above we will doubtless have some important measures to come before us at this session. For a long time we have been talking of establishing a church school here. Will we continue to talk until we lose confidence in ourselves? Like the boy who cried wolf when there was no wolf until men lost confidence in his cry. I believe the time has come for action in the matter. I believe that our people realize that in order for us to go forward we must have a school.

Much has been said and well said about grouping our churches. It seems to be generally agreed to that in order to successfully manage our work with limited supply of ministers we have that the work will have to be grouped. This matter will in all probability be disposed of in some way at this session of Conference.

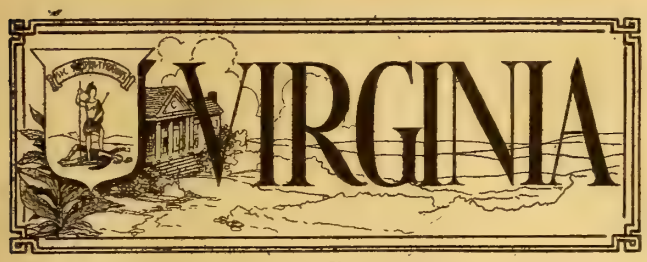
Brother layman, I have been trying to get your attention. What we want is a great session of Conference. To have that we will have to take care of our church finance. Get ready to move forward with business and have a large delegation of live, energetic and enthusiastic men and women. Let us by all means have a great session.

J. H. HUGHES.

Route 7, Cullman.

We must remember that we live in the Master's presence; and therefore in His strength, for His sake, let us show in all our dealings with men the graciousness which won all hearts to himself.—*W. L. Watkinson.*

"No one performs an act of kindness but plants a flower in his own heart."



DR. ATKINSON AT PLEASANT GROVE, VA.

"For such a time as this" has come our well-known and much-loved Dr. J. O. Atkinson. At pleasant Grove last Sunday he delivered his maiden address as Mission Secretary of the Southern Christian Convention, and in a masterly manner he challenged the church to do its duty. Having served this church for eleven years as pastor he is a well-known friend to all who were present, but for more than an hour he held it spell-bound as though he had been a "new creature" with a new message. It seemed that every word was chosen for warning and every sentence for challenge.

Men and brethren of the Christian Church, now is the time for us to redeem ourselves denominationally by giving of our means for missions while Dr. Atkinson is giving the whole strength of his noble manhood. Solemnly, wisely, gladly he is going to the task with a burning heart, and a burdened soul. Shall we do less? With bowed heads and anxious hearts let us answer the question.

JOHN G. TRUITT

News Ferry.

OUR SUFFOLK YOUNG PEOPLE'S SOCIETY CHRISTIAN ENDEAVOR

Twenty-five years ago the Suffolk Young People's Society of Christian Endeavor, was organized in the Christian church. A few of the charter members are still living in Suffolk. We are going to celebrate the twenty-fifth anniversary of our Society soon and anticipate a glorious time. We are very proud of our Society and do not hesitate to say so. We have many reasons to be proud. One of the main reasons is: we feel and believe that we have one of the best (if not the best) all-round working societies in Virginia or North Carolina. We have been through many fiery trials such as lack of interest, inclement weather, small attendance, small collections, but none of these things move us, for we feel the Master's cause at heart, we feel that we want to do our part and contribute our "mite" to our Father's kingdom. Not long since our esteemed vice president, Brother Wilbur E. McClenny, suggested that the Society purchase one hundred and fifty New Testaments and present them to Company F., 4th Virginia regiment National Guard. This was done, and as these dear boys marched away to war, we felt that a more precious gift could not be bestowed upon them, for we believe they were not given in vain. It seems that the spirit of this gift to these soldiers has been an inspiration to others as the fact has gone out to the world, has been published in "C. E. World," and we hear of others who are following or rather imitating our example. Let the good work go on.

Heretofore it has been the custom of many of the Suffolk churches to close the church doors for the month of August. This year, however, Brother W. W. Ballard suggested that the Suffolk C. E. Society take the Wednesday night prayer meeting in charge for the month of August. The result has been very helpful and satisfactory to those who attended and took part, and the crowning point was reached last Wednesday night that being the last night in charge of the C. E. Society. The services were led by Mrs. W. H. Andrews, who presided with dignity and grace. Rev. J. V. Knight, of Newport News, who had previously been invited to attend on this occasion was there and delivered a most pleasing and impressive address on Christian Endeavor work. He prefaced his remarks by relating an amusing incident about a young couple who were anxious to be married and had come a considerable distance to get the pastor to tie the knot. The pastor had just entered the pulpit and was in the act of delivering his message to the congregation when the couple appeared at the church door and desired him to perform the ceremony. He persuaded them to come in and take a seat in the rear of the congregation until he finished his sermon. Then he gave the following invitation: "All parties desiring to be married will please come forward." The result was thirteen women and one man went forward, showing conclusively that women are always in the majority for every good word and work. Brother Knight spoke especially of the effort being put forth the world over by the C. E. Societies to raise "a million new dollars for missions." As our Society is intensely missionary and enthusiastic in regard to missions, at the close of the address, made a donation to this campaign with a check for fifty dollars, (double the amount the Society had pledged). The presentation speech was made by Colonel J. E. West, who is also filled with the missionary spirit and who is ever ready to give a helping hand to a righteous cause. Colonel West, referred to the first time he ever met the beloved pastor of the Suffolk Christian church.

It was at old Spring Hill church, near Waverly, Va., at a missionary meeting. Dr. Staley, was present with a donation from the Suffolk church, the amount being about ($8.36) for "all charities." Think of how this church has grown since and is now contributing up in the thousands.

A quartette composed of Mrs. J. M. Darden, Mrs. J. C. West, Mr. W. W. Ballard, and Mr. R. J. Brinkley, accompanied by J. H. Kelly, Jr., furnished most delightful music.

At the conclusion of this service Brother W. W. Ballard, made a happy talk on the progress of the work of our Society, especially for the month of August,

reporting a good attendance at each meeting. He also reported the purchase, by the Society, of another 150 Testaments for the selective draft of Nansemond county, including white and colored. He spoke of the joy expressed by the old colored minister when he informed him of the fact that our Society would present Testaments to the colored soldiers as well as the white.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

W. G. FARRAR, *Recording Sec'y.*

CHRISTIAN ENDEAVOR AT SUFFOLK

The series of mid-week prayer services of the Christian church of Suffolk, conducted by the Christian Endeavor Society were concluded on Wednesday night with a good attendance, the meeting being a most enjoyable one. The services were led by Mrs. W. H. Andrews who presided with much dignity and grace, which added so much to the occasion.

Rev. J. V. Knight, of Newport News, was present and delivered a most impressive address on Christian Endeavor work. He also spoke especially of the Million Dollar Campaign which is now being conducted throughout the world by the Christian Endeavor Society in order to raise "A Million New Dollars for Missions."

As the Society is very enthusiastic in regard to missions at the close of the address a donation to this campaign was made with a check for $50.00 presented by Col. J E. West, who is a man filled with the spirit of missions, and who presented the check in a most effective manner.

The Society was fortunate in securing a vocal quartette composed of Mrs. R. J. Brinkley, accompanied by Mr. J. H. Kelly, Jr. This quartette rendered in a most delightful manner "In God's Harvest" by K. Frank Lehman, and "Lead Gently Home" by Briggs.

At the conclusion of this service Mr. W. W. Ballard made a short talk on the progress of our C. E. Work during the month of August, reporting a good attendance at each meeting, 150 Testaments given to soldiers of Co. F, 4th Va., Regiment, also an additional 150 for the selective draft of Nansemond County, including both white and colored. Adding this to the $50.00 for missions, surely the efforts of this Society have not been in vain.

D.

A LETTER THAT EXPLAINS ITSELF

Dear Editor:—As requested by Mrs. Bullock I am sending you a list of the officers from Boys' Conference of Eastern Virginia Sunday school Convention:

President ..... J. F. Johnson, Zuni, Va.
Secretary ..... J. E. March, Holland, ,Va.
Vice-President ..... C. L. Holland, Holland, Va.

Respectfully yours,
J. E. MARCH.

SUFFOLK LETTER.

This is the season for opening the schools. Public schools, denominational colleges, and universities open their doors for a year of service. The public schools will not be affected by the world war, but the colleges and universities will. It will be a year of patriotic teaching. The war enters into everything, determines modes of thoughts, feelings, and life-purposes. These different classes or grades of schools stand for different types of training, as the distinct feature, apart from literary work.

The public school is the school of democracy. Here all grades of society mingle and develop on common ground. In class-room, on the play-ground, on the way to and from school they come in contact in mental activity, physical struggle, and social contact. Outside of what we call book education, this training in incipient democracy is the one thing the public school fastens upon young America. It is not a matter of theory, but of experience in the plastic age. The public school is a leveller. It brings up the lowest and it tempers the highest grades of society. It benefits both by training for normal conditions that furnish the best civilization the world has ever known.

The university is the school of science. It deals with higher learning. It searches into language, history, law, philosophy. It is not concerned so much with personal experiences as with investigation. It tests all things in the field of scientific research. It deals with men already established in personal convictions and relations. It adds nothing to the moral standards or social destinty of society. It is the battlefield of thought, the authority for learning, the school of statesmen, the mecca of students. It has little to do with character-building, and less with religion. To be sure there are great religious personalities in the chairs, and religious students; but the university as an institution is simply a school whose chief product is great scholars.

The denominational college is the school of religion. Character is the main object. Personal loyalty to Jesus Christ is the highest attainment. There is no real conflict between these three grades or types of schools, and there should be no competition. The public school should prepare for the college, and the university should admit no student without a college diploma or its equivalent. The gravest injustice in education is low standard of admission to State universities. It makes them competitors of denominational colleges for students. Denominational constituencies support universities by taxes, and then their colleges by donations. The university supported by the State, would not suffer by reduction in the number of students. Colleges depend largely upon fees from students to support the institution and are justly entitled to the students from their constituencies. If denominational colleges had a fair chance they would fill their own sphere more successfully and help to make the universities more splendid institutions.

W. W. STALEY.

DAMASCUS

Our meeting began here the third Sunday in August. We had no ministerial help, but the meeting continued with increasing interest. On Thursday Rev. Mr. Clegg of the Methodist church made us a visit and I succeeded in persuading him to preach one sermon. His theme was "Know Thyself," based on that impressive sentence in the fifteenth chapter of Luke, "He came to himself." The meeting came to a successful close Thursday afternoon, there being about fifteen professions and eight additions to the church.

HANK'S CHAPEL

Yesterday (August 31), brought us to the closing day of a wonderful meeting at Hank's Chapel. Rev. J. F. Morgan of the First Christian church, Norfolk, Virginia, was with us and did the preaching. With great enthusiasm and profound power he brought us the simple messages of truth. His messages were appreciated, accepted and appropriated by the young as well as the old; the saved as well as the unsaved. The meeting was great. There were more than thirty professions and eleven additions to the church. For all these blessings we look up and give thanks.

R. F. Brown.

Chapel Hill.

HAPPY HOME

We began our meeting here the third Sunday in August and continued till the following Friday night. God only knows the good that was accomplished. So far as we know there were twenty-five or thirty who professed faith in Christ. Thirteen united with the church and we think more will join. The church seemed to be much revived. We have agreed to serve this church another year. Brother John W. Knight assisted us in this meeting. His messages were good and earnestly presented. His message on the "Coming Kingdom" is worthy of any ones hearing. Brother Knight had a very successful revival near Summerfield. More than thirty professed faith in Christ, and some twelve or more professed to have received the baptism of the Holy Ghost.

The Hub (Berea)

Here the M. P., M. E. and Christian churches held a union meeting from the fourth Sunday in August and continued nine days. During this meeting there was some faithful, plain preaching done. Many professed to have been greatly benefitted. I am not certain how many professed faith in Christ. The pastors of these churches did the preaching. To God be all the honor and praise for all the good that was accomplished.

P. T. Klapp, *Pastor.*

Elon College.

BURLINGTON

The Burlington Sunday school held its annual picnic at the Orphanage on the afternoon of August 30. A bountiful table was spread on the grounds and all inmates of the Institution were invited to join us in unloading it. It was a delightful occasion. The trip was made in autos. The Orphanage children gave a short but splendid exercise for the entertainment of the Burlington school.

The vacation season is now over and the church is getting back to regular work. The pastor was granted a month's vacation, which he appreciated very much. The parsonage has been moved and thoroughly renewed on the interior. Pastor and family are just moving in again and beginning to feel that they are at home. For three months they have hardly known whether they were at home or not. Surely we will enjoy our new home and thoroughly appreciate the work of the congregation in putting it in such splendid condition.

The work on the new church is progressing. The carpenters are busy getting in the big girders and joist for the first floor. About 150,000 brick have been laid. The necessary material for the work is coming in and we are still hoping to get the building under roof by winter.

The churches of the city are just entering upon a union evangelistic campaign. The big tent is being pitched this week. Rev. L. B. Bridgers of Gainsville, Ga., is to conduct the meeting.

J. W. Harrell, *Pastor.*

NOTICE.

Last Wednesday, September 5, while myself and family were out of town, there came to my home three letters for me. In some way the letters were misplaced before I knew their contents, and since that time I have not been able to locate them. If they were letters of special importance and to be answered, written by any readers of The Sun I will appreciate hearing from the parties again and shall give my immediate reply.

W. L. Wells.

814 *Cleveland St,*

Durham.

Greensboro had special services last Sunday and Sunday evening, so we note from the announcement in the Greensboro Daily News.

DEPARTMENT OF MISSIONS

REV. J. O. ATKINSON, D.D., MISSION SECRETARY, EDITOR

THE BELOVED MAKE A BEGINNING

At any rate a beginning has been made. It has taken a long time, and there have been many, many expectations and very much talk. But at last there is a beginning . I presume that Colonel J. E. West of Suffolk, Va , is the one directly and immediately responsible for this beginning now. We were in committee assembled, three committees, and some invited brethren of us, at Virginia Beach Chautauqua in July. The opinion of some was that the Field Secretary should begin his work of education in the matter of missions amongst us, and then after a due course and campaign of education, the Field Secretary should begin the work of raising the $50,000 for missions. Col. West, a much membered and a much resolved man arose and said, "Hear brethren and beloved! I have had about as much of this education business as I can stand. I am tired and sick and worn and weary with talk in the Christian Church about what we ought to do, and what we shall do. I have heard that from youth up. Now I hold that it is time to do something. Let us now do something first, and then our Field Secretary and the rest of you may talk all you want. If Atkinson will get out and raise this $50,000 for missions, that will be the sort of education we and our people need now." About that time Dr. C. H. Rowland, another much-membered and over-resolved brother gave a lusty "Amen" that fairly shook the rafters, and all of us lesser lights fell in line.

So brethren, if your Field Secretary did wrong in beginning to raise the money first and then talk afterwards, it must be attributed to Col. West's nausea and Brother Rowland's ground-shaking, house filling Amens.

My work as Field Secretary was to begin Saturday, September first. On that day I sojourned to dear Pleasant Grove community, Halifax county, Virginia. I had been pastor there in the years gone by and knew they could stand a sermon on missions one hour long, even on a hot Sunday. Sunday morning in bed the pastor of the church, Brother J. G. Truitt, gave me his note for $100.00. I went down stairs and dear sister Pierce who could not go to church handed me $5 and told me more would follow. I felt very happy.

I went to church and preached as best I could from John 12:24, 25. It was my first message as Field Secretary. No offering was asked for, none was taken. Sunday afternoon a young man carried me over to see an uncle. I asked the young man if he did not think it would be a good thing for him to make an offering for missions, as he had heard the message of the morning and knew something of the need. He said he did and would be glad to give $75.00. I then went in to see his uncle and we talked over the situation for nearly an hour. He decided that he ought, and would give $1,000. He then took me over to see his brother where I was to have supper. His brother and I talked of the missionary situation and the great opportunity, as well as the great need. He then gave me his signature for $1,000.00. His supper was so good and his mutton so tender and fine and his guests so gracious at the table that we really had a feast. His brother then took me to his home to sit awhile and he gave $125.00. I was very happy. I then went over to spend the night with another nearby neighbor. After family worship he and his wife said they would give $150.00.

My dear CHRISTIAN SUN readers, I shall not say what dreams I dreamed that night, what visions I had, what waves of emotion swept over me as I thought of our dear Christian Church; of how we had passed through the years without giving our people a chance at this matter of missions, and of how we were far below the lowest in the column of all the churches in gifts for missions, and of how God had not allowed us to grow, of how He could not let us grow, because we had not been missionary, and of what we could do and would do by His gracious and divine leadership in the years to come. That night I wished for Dr. Staley who before being approached said he wanted to be the first to give a thousand dollars to this great undertaking; for that widowed one amongst us who out of her sorrow wrote that she would give from her savings $200, and for Col. West who was sick because of too much talk and two little giving, and of Dr. Rowland who knows how to say Amen better than anybody. But I was alone with God in praise in the upper chamber.

Monday and Tuesday I spent in the community in most delightful and joyous visitation. On the Sunday afternoon and the Monday and Tuesday following I visted 35 persons. They gave me in cash and pledges thirty-five hundred dollars—an average of one hundred dollars to the person visited. Not one person approached refused, denied, or declined.

So, SUN Readers, Pleasant Grove members have made a beginning for us. They are no richer than scores of other churches, and the members thereof. But they have set the standard high for us. Will the other churches, the members thereof, do as well? If so, we will, in a few months, hear some more eloquence from Col. West and some more Amens from Dr. Rowland.

God bless the dear, good souls of Pleasant Grove who have made this beginning and have shown the rest of us how and what to do.

Elon College, N. C. J. O. ATKINSON.

RALLYING CALLS.

The first "is more prayer to God." Would that all the churches of our own and other denominations remember this need. One thing should impress us and that is the longing of our missionaries for the prayer of the Church. It is not the money of which they are thinking. Their privations are hid from public gaze, but they are burdened with the weight of their work and its unending, unmeasured responsibility, and they are hungering for the power that comes in answer to the prayer of intercession. Let us not forget, that it is in our power to give more than money can purchase if we but take our places among the Lord's remembrances. The second rallying call is "New Work." How the hearts of our officers ache when the petitions for aid that is asked for in many places, to which they can return only the disappointing—the heart-breaking reply, "We have no money for your field. We promised the Church that we would incur no new debt, and we dare not enter your open door." How sad it is to think that no interests save those of the church are allowed to stand still in foreign lands.

God has surely given us the men and the means, and there is no lack of opportunity. It is overwhelming in its extent, men are waiting. God's people have the money. Will they give it?

MRS. W. T. WALTERS.

Winchester, Va.

THE CLOSE OF THE YEAR

The September quarterly report marks the end of our Conference year with our Women's Missionary Society. Have we done our best? There are a few weeks more in which we can work. We should endeavor to put forth our best efforts to make this the best year in our history. Officers for the ensuing year are to be elected so that their names may be reported in the final report. Delegates should be elected also to the Annual Woman's Missionary Conference. Let us make these remaining days tell most effectively.

Then, too, we want to make plans for the coming year that God may lead us to undertake the greater and better things for him.

MRS. R.

A THOUGHT FOR THE WEEK

Would you have your name smell sweet with the myrrh of remembrance and chime melodiously in the ear of future days? Then *cultivate faith, not doubt,* and give every man credit for the good he does, never seeking to attribute base motives to beautiful acts. Actions count.—*Elbert Hubbord.*

Now is a good time to pay your subscription. We need the money. Don't put us off any longer. See your label and remit now.

"A LITTLE SERMON FOR FARMER FOLK"

By Clarence Poe, Editor The Progressive Farmer

August is a month for sermons in the South, and I am glad it is. I am glad it is the custom of our country people to set apart certain seasons when the thoughts of all are especially directed to man's immortality, and when the humblest man is reminded that he is a son of the Ruler of the Universe and made but a little lower than the angels, if he but put himself in right relations with the Divine Father.

I believe that the richer rural civilization we are seeking to develop in the South must have a religious basis; that such a civilization must be based on character, and that religious training is essential to the proper development of character. I have always been impressed by what Mrs. Hadleigh says in Warrington Dawson's "The Scar":

> "I have seen many Christians break away from their church in after life, and having had the benefit of that early training, remain fine men and women. But I have never seen a child reared without knowledge of a God whose character was not defective."

And I ought to add that I believe not only that the richer rural civilization we are seeking to develop must be based on character, but that it must be hallowed, illumined, and ennobled by a conscious purpose to fulfill God's purpose in bringing His Kingdom to earth.

* * *

It is well therefore, I repeat, that we have just had a season in which chosen ministers have reminded our people afresh of the first and greatest commandment given to mankind, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" that man, imperfect and mortal shall have as the Master Passion of his life a consuming love for a Father Perfect and Immortal, and so be lifted toward Him and grow into his likeness. This is the first great requirement for ennobling man: to put the beast within him under foot and unfetter the divine nature implanted within all of us.

This, I repeat, is the first great requirement, the first great commandment, but it is not only one. After mentioning it as the first great commandment, the Master went on to say, "And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments"—(on these two commandments, notice, and not on either one singly)—"hang all the law and the prophets."

* * *

It is this second great commandment, love for one's neighbors, love for all mankind, that I wish now especially to emphasize, and to urge our preachers and religious leaders to emphasize. We have too many church members professing a religion of love who do not speak to some neighbor; who instead of forgiving some ancient injury lie awake nights planning to get even; who instead of putting a charitable construction upon the words and deeds of neighbors, live in a perpetual state of suspicion and distrust; or who belong to some "set" or faction in the community which cherishes nothing but hate or bitterness for some other faction.

* * *

Especially, it seems to me, are such conditions likely to prevail in country communities. It is not that country people are worse at heart than the city people, but simply because the farmer, living to himself, does not mingle with his fellows as much as the city man, and it is always easy to mistrust the man you don't know. It was a wise saying of a great man, "Know one another and you will love one another." I remarked the other day that in proportion to property interests involved, I believe there are ten times as many lawsuits among farmers as among city business men.

No matter what our object may be—whether it is to develop, individuals of noble, generous character; or bring about greater business co-operation among rural people; or

oring about a more satisfying social and community life—in any case, there is nothing more important for us than to get our people to put life's emphasis on love rather than hate, on trust rather than on suspicion.

* * *

There ought to be more sermons preached from the text which says a man cannot love God and hate his brother; from Christ's saying: "He who loveth God loveth his brother also"; from that wonderful 13th chapter of First Corinthians in which the old translators erroneously used the word "charity" where all modern translators say the correct word is "love"; and from Christ's declaration that if a man is bringing his gift to the altar—that is to say, if he is about any religious service—and remembers that he is not in right relations with a brother, let him first go and be reconciled to his brother; a more important matter than any religious form or ceremony.

"God is love," we are told; must we not infer therefore that the devil is hate, and that a man is godlike in the degree that his thoughts and his conduct are ruled by the spirit of love and free from the spirit of hate? "Whatsoever things are true, honest, just, pure lovely, of good report; if there be any virtue, if there be any praise, think on these things," we are told; but too often we find professed followers of this Book who seem to have made the verse read: "Whatsoever things are untrue, dishonest, unjust, unlovely, of evil report; if there be any wrong, if there be any suspicion, think on these things."

* * *

I hope everyone will realize that I am not merely preaching a sermon for the sake of preaching a sermon. I am writing this because I know that while I am constantly urging all forms of rural co-operation on this page, and all the other things that I believe necessary for the development of a richer rural civilization, such plans can succeed only in proportion as the farmer has the right attitude toward life. A gospel of hate and suspicion can get nowhere; a gospel of love and trust can conquer the world.

There are many wrongs to be righted in this world, many oppressors to curb; but we must fight not in hatred for the wrong-doer but in love for the wronged; not in hatred of the oppressor but in love for the oppressed. The leaders whose names are enshrined in the hearts of mankind are those who have battled in this spirit. Lincoln fought slavery not out of hatred for slaveholders but in love for the slaves; Lee fought grant not that he hated the North but that he loved the South. And so in the battle to secure a juster share of the world's wealth for labor as commanded with capital, I do not believe that the Almighty will let complete success come until we go forth not to pull down the rich but to life up the poor.

* * *

I have been worried a good deal about this because our Southern farmers often seem inclined to follow leaders with a gospel of hate and suspicion rather than one of love and brotherhood. If hearing a man's speech leaves you hating mankind more rather than loving it more, or if reading an editor's paper leaves you hating mankind more rather than loving it more, that speaker or that editor is not the right sort of man to follow. I know a man right now, a man who I believe began his life with a great passion to help the downtrodden, but who has become embittered and now uses his really great talent to make one class hate another class, one sect hate another sect, and who preaches suspicion of nearly everybody and love of hardly nobody. I know another man whose heart seems to be right but who has seemingly brooded over the wrongs our farmers suffer until he has lost faith in mankind.

* * *

We need more faith in our fellowman. Let's not believe that among the rich there are many who are consciously dishonest. They have more than their share, but most of them got it by methods recognized by the law and not yet condemned by mankind, and the fault is not that they are bad at heart but that they haven't realized that in providing wealth for their families they are condemning other men's families to want. We must fight that such injustice may be corrected, but let us fight, as we have said, not in hatred for the rich, but in love for the poor—in love for the toil-worn wives and mothers who need mere comforts, in love for aspiring boys and girls who need a better chance in the world.

Let us not believe, I repeat, that the rich are dishonest or knowingly evil. And let us not believe that our public servants are corrupt. Farmers are all too prone to believe evil of officials. Democratic speakers try to make us believe Republican leaders are rascals, and vice versa, and the result is that the ignorant man probably loses faith in all. There has probably never been a President of the United States of either party who was not personally as honest as the day, and yet evil-minded men have probably assailed all of them.

* * *

To all Fair-minded readers we should like to make this appeal in conclusion: Let us have more love-inspired men and fewer hate-inspired men. Let us follow leaders who make us love and trust our fellows more and hate and suspect them less. There is not much hope for us to build a great rural civilization in the South on any other basis. The man who loves and trusts his fellows will want to see better schools for their boys and girls; will want to see co-operative enterprises established; will work loyally with others in developing a richer community life; will work for wise laws to lift up the poor and give a fairer share of wealth to those who toil. It is a wise saying of Tennyson's, and as for myself I have long made it a rule of conduct: "It is better to fight for the good than to rail at the ill." That is in line with Van Dyke's saying that we should "be governed by our admirations rather than our disgusts," and with what my father-in-law, whom everybody loved, usesd to say about politics: "I like a man who is **for** somebody, not **against** somebody." It is in line with Paul's idea that we should put our minds on pure, true, and praise-worthy things, rather than an impure, false, and blamable things.

Whether in affairs relating to our own neighborhood, the county the state, or the nation, let us put behind us ugly suspicion and devil-inspired hate and let us go forth with love for God and love for man. It is a safe rule never to believe evil of any man until it is proved and then to have faith that he may yet "win purity out of a stain"; believe—

"That men may rise on stepping stones
Of their dead selves to higher things."

So shall we keep our own hearts free from the corroding poison of hate; so shall we spread trust and good will among our fellows; and thereby hasten the good day coming when men shall walk in the comradeship that God intended, and—

"Man to man, the world o'er
Shall brothers be for a' that."

HONOR ROLL FOR AUGUST

The following persons sent new subscriptions during August:

Rufus Morgan, R2, Parkersburg, N. C.	1
Norman Brinkley, Cypress Chapel, Va.	1
C. C. Cheek, Ore Hill, N. C.	1
H. S. Smith, Elon College, N. C.	2
Miss Blanche Penny, Bald Creek, N. C.	1
T. E. White, Ramseur, N. C.	2
Mrs. Nellie A. Rodgers, Youngsville, N. C.	1

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

ELON'S NEW YEAR BEGINS

Every heart will rejoice to know that despite the dismemberment of the Junior and Senior classes by the great unpleasantness with Germany, Elon has enjoyed

Let us give thanks for the splendid session that bids rollment on the opening day of this year and last was not near so marked as had been anticipated. New students are here in greater number than ever before so early in an opening, and our hearts rejoice at their presence. It is only when we think of the splendid fellows who would be here but for their response to liperty's clarion call that we are sad.

Let us give thanks for the splendid sesssion that bids fair to lie out before us. W. A. HARPER.

WORDS OF GREETING TO ELON ON OPENING DAY SEPTEMBER 5, 1917

To the Faculty and Students,
Elon College, N. C.
Greeting:—

An engagement which was to have taken me to Fayetteville, N. C., today, would have made it possible for me to have been with you on this auspcious occasion of the twenty-eighth opening; but that engagement was cancelled and I have no means of greeting you except by writing, which is an art both ancient and modern. It has filled the libraries of the world and is as silent as wireless telegraphy, and more universal.

The alphabet contains a liberal education, for by its kaleidoscopic uses the poems, histories, philosophies, and sciences of the world have been formed; and the Word of God is contained in the temple built out of words.

The letters written by first-year students compared with those of the graduate year would be a fair index to the college career. These letters not only show the change in writing composition, and thought, but the change in taste and character. Before the days of the printing press letters formed the finest and choicest literature, but letter-writing, in the literary sense, is a lost art.

I congratulate you upon the quiet of this classic place while men are dying around Verdun and Lens. The most peaceful spot on earth is the school. It is the brooding place of the world. All lines of thought and purpose converge in the school. The mature faculty and the immature students meet on common ground. In the college it is simple democracy inspired by religion. Students learn from teachers and teachers learn from students. Mutual relations weave a web of affection tinged with all the colors of young aspiration and good example. The school is a sort of multiplied and magnified home. Books furnish the ground upon which work is done and the harvest is ripened souls.

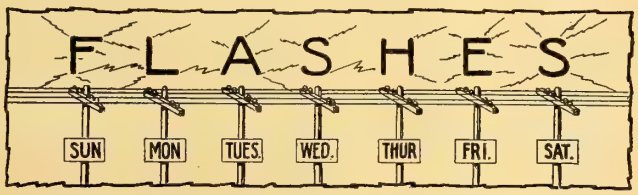
It is impossible to estimate the value of a college course, and waste of time is the largest waste in the nation. Conservation of time in college days means resources for efficiency in years to come. These months before you are most precious, and the investment in yourselves will pay the largest dividends in after life.

Criticism of work means progress; criticism of persons means retrogression. Be patient with the faults of others, but severe on faulty work. Learn the fine art of self-criticism while you see the best in others.

Remember the boys who have gone out from Elon and now wear the uniform of the greatest nation.

Follow with your prayers pastor Atkinson as he retires to engage in the great missionary campaign, and welcome pastor Newman with loyalty and love; and remember that I pray for the Institution daily, and crave an interest in your devotions before the Throne.

Suffolk, Va., Sept. 3. W. W. STALEY.



September 2—After being driven from three states the People's Council of America for Democracy and the Terms of Peace held a meeting and perfected an organization in Chicago today.

September 3—The first five per cent. of the drafted men will begin mobilization Wednesday.

September 4—Jessie Roth a little white girl of Henderson was shot by a negro; no motive is assigned for the deed.

September 5—United States takes drastic action to end anti-war activity among Socialists and I. W. W.

September 6—Russians are hard pressed by Germans; Italians continue a great drive against Austrians.

September 7—Mayor Thompson of Chicago sues for over a million dollars in libel suits.

September 8—A bomb making plant is found in New Jersey. A daughter is born to the Crown Prince of Germany.

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:—

Our financial report this week is more encouraging. You see the total since January first is now $4,574.96. We lack only $425.04 reaching the $5000.000 mark. How long will it take us to reach that amount? Let us put forth a little more effort and reach it by October 17th.

The writer visited Catawba Springs the first Sunday in September and had a heart to heart talk with these good people about our Orphanage work and we found them very much interested. They gave us a good offering and have canned a lot of fruit for us, and will ship us some wheat. We will need about 100 bushels of wheat to have enough to run us and to sow this fall. We truly hope the churches will remembber us in this way and ask the friends of the institution to give us a donation of this kind.

We enjoyed our visit to Catawba Springs very much and enjoyed meeting the good people and getting better acquainted with them. Brother B. F. Branch met us at the station and carried us out to the church and entertained us while there.

We visited the Raleigh church at night and talked to those good people for thirty minutes and tried to present our work to them. An offering was taken which amounted to $5.50 to help us. We were highly pleased with our visit to this church as we had the pleasure of meeing a number of persons who stand by us in this work and when we are striving to reach a goal they come to our rescue.

We beg to thank Mrs. Fred Bullock for a box of clothing and can fruit, shipped to us last week. Donations of this kind help us.

We received this week from the Missionary society of the Porterville Christian church, Robinson, Ill., a box containing dresses and clothing for the girls. One new blanket and two new quilts. We appreciate these kind remembrances very much and it is very encouraging to have our people to remember us in this way.

We can use second hand clothing where it is not worn too much, and shoes also. Suppose you have a little suit too small for your little boy or a pair of shoes, good, but too small for your child, send them to us we can use them and will thank you too.

Don't forget to begin to plan for your Thanksgiving offering this fall. $4,000.00 is the goal we want to reach. Will you help us reach it by making a sacrifice to help?

When you are sitting by your fireside this winter, when the winds are blowing cold and whistling around the corner, don't you think you would feel better if you had made a sacrifice to keep some little helpless child warm and comfortable. Try it and see if you enjoy your cozy corner more.

CHAS. D. JOHNSTON, *Supt.*

Report for September 12, 1917

Brought forward		$ 4,436.78
Children's Offering		
Erma Jean Whitaker		.30
Monthly Sunday School Offerings		
Durham Sunday school	$ 5.00	
Suffolk Sunday school, Suffolk, Va.	28.00	
Wakefield Sunday school, Va.	1.00	
Timber Ridge Sunday school, Va.	1.64	
New Providence Sunday school, N. C.	3.12	
First Christian S. S., Norfolk, Va.	3.32	
Pleasant Hill Sunday school, N. C.	2.00	
Hine's Chapel Sunday school, N. C.	3.00	
Apple's Chapel Sunday school, N. C.	1.00	
Shallowell Sunday school, N. C.	1.35	
Catawba Springs Sunday school	13.56	
Catawba Springs S. S., Baraca Class	1.37	
Raleigh Christian S. S., N. C.	5.50	
Dry Run Sunday school, Va.	5.00	
Burlington S. S., Aug. and September	26.85	
Henderson Sunday school, N. C.	6.68	
Union Christian S. S., Virgilina, Va.	2.00	
Spring Hill Sunday school, Va.	1.00	
Berea Sunday school, Norfolk, Va.	2.00	
Beulah Sunday school, Wadley, Ala.	.53	
Pleasant Grove Sunday school, Va.	2.00	112.83
Special Offerings		
The O'Kelley Bible Class, Greensboro, N. C.	$ 20.00	
Mrs. Sue Brooks Siler, on support of boy	8.00	
Cash for House Rent	2.00	30.00
Total for the week		$ 143.13
Grand Total		$ 4,574.96

LETTERS.

Atlanta, Ga., August 20, 1917.

Dear Uncle Charley:—

I am late again. Think I will do better every time, but I see I don't. I really don't know if I sent my dime last month or not. Fear I didn't. I will send 20 cents this month. My papa is a soldier and I have a bugle and can blow it.

Your little friend,
HENRY ROSSER.

You must grow fast so you can be a soldier too. It is fine to be a soldier and fight for our country.

"UNCLE CHARLEY."

TWO WAYS OF GETTING UP

When we tumble out of the right side of bed,
How bright the sun shines overhead!
How good our breakfast tastes—and, oh!
How happy to school we go!
And o'er the day what peace is shed—
When we tumble out of the right side of bed!

When we tumble out of the wrong side of bed,
How dark the sky frowns overhead!
How dull our lessons, how cross our mothers,
How perfectly horrid our sisters and brothers!
And they all say, too, it's our fault instead!
When we tumble out the wrong side of bed!

—*The Outlook.*

THE GRASSHOPPER'S CROQUET

Four little grasshoppers one fine day
Hopped on the lawn to play croquet.
"But we'll play a game of our own instead.
"We can't use mallets and balls," one said,
We'll hop through the wickets ourselves and see
Whether I beat you or you beat me."
So hippety-hop they went around
Through all the wickets upon the ground,
Till the one who was leading made a jump
And hit the home stake "bumpety bump."
Then out came Johnny and Bess to play,
And four little grasshoppers hopped away.

—*Exchange.*

JOHNNY'S REASON

Johnny stood beside his mother as she made her selection from the huckster's wagon, and the farmer told the boy to take a handful of cherries; but the child shook his head. "What's the matter? Don't you like them?" asked the huckster. "Yes," replied Johnny. "Then go ahead and take some." Johnny hesitated, whereupon the farmer put a generous handful in the boy's cap. After the farmer had driven on, the mother asked: "Why didn't you take the cherries when he told you to?" Johnny said: "'Cause his hand was bigger'n mine."—*Christian Register.*

GLADSTONE AND HIS DOGS

There were always several dogs at the beautiful home of William Ewart Gladstone, at Haworden, which walked with the great man in his rambles over vale and hill and slept at his feet as he studied and wrote. Petz was a black Pomerian and was Gladsone's constant companion for the last ten years of his life: "In the dining room," says a writer in the *Strand* magazine, "he expected his biscuit from the master's hand. In the drawing-room he reposed before the fire in social mood; at St. Deniol's library, where Mr. Gladstone sat reading in the corner and no one dared disturb him, Petz, when he considered that the horses must be kept in waiting no longer, pushed his little cold nose against his master's hand and suggested an immediate adjournment of the sitting. Petz's vitality and energy seemed inexhaustible."—*Selected.*

The less a man talks the more he doesn't have to apologize for.—*Exchange.*

When your heart is pent up and likely to burst this is the outlet; pray for somebody else.—*A. B. Simpson*

The depth from which our words are spoken is the measure of the depth at which they will be heard.—*Julian Hawthorne.*

It will be found that some of the best known people in heaven filled very obscure places while on earth.—*Exchange.*

Life is an education in love. Prayer is an attitude of soul, opening the life on the Godward side, and keeping free communication with the world of spirit.—*Hugh Black.*

Dentist (to a patient who is opening his purse): "No, don't bother to pay me in advance." Patient: "I'm not. I was only counting my money before you give me gas.—*Chicago Herald.*

The more we thrill with human sympathy, the more we thrill with Godward love and adoration, for, at our best, we always know that God is greater than our hearts and that whatever comes, we shall not be confounded.—***John White Chadwick.***

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C. B. RIDDLE, Editor

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OBITUARIES

JOHNSON.

Mrs. Johnnie Johnson, widow of the late K. R. Johnson, departed this life at her home on Norfleet street, Franklin, Virginia, July 26, 1917, aged 66 years. She was a great sufferer for nearly two years, but her sufferings were borne with much patience, and her aim seemed to have been, to be as little trouble as possible. She was a member of the Franklin Christian church for many years and was devoted to it. She leaves to mourn their loss two daughters, Mrs. Hayes and Mrs. Lankford, and four grandchildren. The funeral was conducted from her church by the pastor, assisted by Rev. R. M. Chandler of the M. E. church. Our prayers and sympathy for the bereaved ones.

C. H. ROWLAND.

August 28, 1917.

RIPPEY.

Garland Newman Rippey died August 28, 1917, at Bath, Beaufort county, N. C., aged thirteen years, 11 months, and twenty-two days. He was the only child of his parents, and was a bright young man. Funeral and interment at Bethlehem, conducted by Revs. J. W. Harrell and J. W. Holt. His death brought sadness to many relatives and friends. May God comfort the sorely bereaved parents.

J. W. HOLT.

GOINS.

Joseph Levi Goins died August 19, 1917 at Altamahaw, N. C., and was buried at Bethlehem on Monday, August 20, funeral conducted by Rev. J. W. Holt. He lacked only a few days of being twenty-one years of age. His mother, one brother and two sisters are sorely bereaved by his death. He was well and favorably known in the community. He never made any public profession of religion, but bore a good reputation in the community.

J. W. HOLT.

CHRISMAN.

At the same time and place the funeral service and burial of a little child of Mr. and Mrs. W. R. Chrisman of Ossipee Mills. A twin sister died only three days before about three months of age. Of such is the kingdom of heaven. May God comfort the bereaved parents.

J. W. HOLT.

EVANS.

James Madison Evans departed this life at his home, Altamahaw, N. C., August 23, 1917 at the age seventy-four years, four months, and nineteen days. He leaves a widow, three children, seventeen grandchildren, and a large circle of friends and relatives who mourn because of his death. He had been a member of Bethlehem Christian church for more than thirty years. A good citizen and kind neighbor is lost to the community. Funeral and interment at Bethlehem, conducted by the writer.

J. W. HOLT.

RESOLUTIONS OF RESPECT—SAUNDERS

Whereas, in His all wise and infinite wisdom God has seen fit to remove from this life the soul of our dear sister, Mrs. Pearle Saunders, who was a faithful member of Johnson's Grove Christian church Sunday school and Ladies' Aid Society, we feel that our church and community has lost one of its most faithful and loyal members who was always ready to help in the church and Sunday school whenever she saw an opportunity, and was ever ready to speak a kind, loving word to all with whom she came in contact. Therefore be it resolved,

First, That in the death of our dear sister we will mingle our tears with those of her grief stricken husband, an aged mother, one brother and sister, a step daughter and a host of sorrowing friends and pray that God's richest blessings may abide with them.

Second, That she in her quiet life in the midst of us proved herself a faithful follower of Christ, always ready to obey His call and to aid in the spreading of His precious gospel among men.

Third, That a copy of these resolutions be spread on our minutes, a copy be sent to her immediate family, and a copy be sent to THE CHRISTIAN SUN for publication.

ALEX BRADSHAW
HURLEY R. JOYNER
MRS. FLOYD VICK.
Committee.

Watch your label and renew your subscription when your time is up.

WHAT A PITY!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to it normal health. 50 cents a box. From druggists or by mail from

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AND the third day there was a marriage in Cā'na of Gāl'i-lee; and the mother of Je'sus was

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THE CHRISTIAN SUN
Elon College - - North Carolina

SUNDAY SCHOOL LESSON—SEPT. 23

(By G. O. Lankford)

Daniel in the Lion's Den.—Dan 6: 1-28.

Golden Text: "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34: 7.

"Daniel was preferred above the presidents and princes" (v. 3). His "excellent spirit" had given him precedence over all his associates in office. On this account they became jealous and conceived in their hearts a plan for his overthrow and death. Having failed to find occasion against Daniel, they would make one to suit their own convenience. This wicked scheme bodied itself forth in the form of what was termed a "royal statue," the sole object of which was to entrap and destroy him whom they hated. Such a scheme reminds one of some rather recent political frame-ups that have darkened the pages of our country's history. Wicked men do not ponder the outcome of their wickedness. Haman built the gallows on which he himself was hanged.

Darius was taken unawares by his court officers and attached his royal seal to the wicked document presented to him. The king acted very unwisely in not being king on this occasion. It is unsafe for one to be guided by another's caprice. The king had done a thing he could not undo; he had signed a decree that he could not unsign. Some wrongs are not repairable. While the wrong may not be repaired, the wrong-doer may right himself. The king saw his mistake and was "sore displeased with himself." There is hope for the man who is dissatisfied with himelf on account of the sins of his life. On the other hand little can be expected from him who is not moved with a desire to right himself with man and God.

While his enemies were plotting, Daniel was praying. And as he prayed he also trusted He was unmoved from his course by the enactment of the "royal statue." His windows were still open when he prayed as before. To have closed them and prayed only in secret would have been distrust in God and consequent defeat in the end. But he was undaunted; he held on to Jehovah with a deathless grip. "No manner of hurt was found upon him, because he believed in his God." (v. 23). The lion's den was safe because an angel of God was there.

Lesson Thoughts

1. Jealousy is frequently the tap-root of murder.
2. Law makers should not be law-breakers.
3. Deeds should be weighed before they are done.
4. The way of trust is the way of safety.

"PUBLIC ACTIVITIES OF J. J. SUMMERBELL."

Those who have known the illustrious family of Summerbells, either in that large way of their impress upon a whole religious body, or in that more intensive personal relationship, will appreciate the service which Dr. Carlyle Summerbell has rendered them in his latest book, "The Public Activities of J. J. Summerbell."

One reads the author's preface with admiration for the son's loyality to his father. It is a beautiful and amply justified tribute. The son, though doubtless prompted by filial devotion to stronger expression has been very conervative and unbiased in these introductory words. The men who have collaborated in the succeeding chapters of the book have shown themselves keen and helpful teachers.

The chapter on the Summerbell family by Dr. Martyn Summerbell is a denominational treasure and will answer many questions as to identity in the future.

The succeeding chapters on "The Gospel Minister, "Pastor," "Orator," "Theologian," "Author," "Denominational Officer," "Editor," "Man and Leader," are true delineations of a great character. I have read every paragraph, and, after six years asscoiation with Dr. J. J. Summerbell as his pastor, friend and colaborer, I would not weaken a word there written.

Two great qualities of the man have not been adequately emphasized. To one who knew him these separated him from other men in qualities of both character and scholarship. The one was his generous benefactions, especially to needy people and neglected enterprises. Many of them were bestowed in the characteristic quietness of the man in a dignified, unpatronizing manner. The other was his minute knowledge of the scriptures. Among the men of the ministry whom I have known none equalled Dr. Summerbell in this latter attainmon.

F. G. Coffin.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache, or rheumatism.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours—*Christian Life.*

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A BIT OF HUMOR

Mr. Penn: They say the streets in Boston are frightfully crooked.

Mr. Hubb. They are. Why do you know when I first went there I could hardly find my way around.

"That must be embarassing."

"It is. The first week I was there I wanted to get rid of an old cold we had, and my wife got me to take it to the river a mile away."

"And you lost the cat all right?"

"Lost nothing! I never would have found my way home if I hadn't followed the cat."—*Yonkers Statesman.*

Little Eleanor had lost several buttons off one of her shoes. One morning she said, in a distressed tone: "Mother, I wish you would sew the buttons on my shoe. There is a draft in my shoe all the time, and it don't feel good."

Early to bed and early to rise,
And you'll meet none of the regular guys.—*Widow.*

"The man over there plunged in deep and apparently unpleasant thought, and the dog with him chasing his tail are both bent on the same thing.

What's that?"

"Trying to make both ends meet."

ENOCH HAL ON EDUCATION

Sometimes I get disgusted at the way some people do things. At our best we are naturally anxious and want to see things *now*. I was talking with a young man the other day about going to school and as well as my heart was set on convincing that young brat that he needed preparation for life, he was equally anxious to convince me that he needed to make money and that other men had made a success without education.

Now, your "Uncle Enoch" doesn't have the sense of a Philadelphia lawyer, and is by no means trained in the literary arts, but he has not jogged along for nearly fifty years viewing the passing throng of humanity without gaining a little knowledge of it. When I hear a man say that there is no use in sending his daughter to school because she will get married as soon as she finishes, I can't keep my mind from thinking of giving him a good frailing. We place a great deal of emphasis on good cows, fine bred horses and Poland China hogs, and know full well that to improve these beasts we must take the best of care. Yet we think that one generation, though illiterates, they may be, is a sufficient background for the next generation. A man that will keep a fine bird dog about the house and is always boasting about his pedigree and never takes an interest in improving the minds of his children so that the next generation will be a little better off physically, mentally and morally, I can at once think of men in the penitentiary that I have greater respect for than I do him.

And there is another thing while I am speaking about educational matter that I want to say: Thousands of fathers and mothers are mislead because they cannot distinguish between "graduate" and "finish". If their child has "finished" the high school it means graduation to them. There ought to be a little more preachment along the lines of "common sense" among our public men and I truly hope that the day will soon come when we shall see this thing.

Yours for the right thing, the best thing, and for all things that are for the upbuilding of the human race and for the giving of our boys and girls a fair and just consideration.

ENOCH HAL.

Note: We have delayed this letter by request until we could give it a place on the back page which is in accordance with Enoch Hal's original request to publish his articles on the back page.—EDITOR.

THE HOUR BEAUTIFUL

Why should communion with Christ be the most beautiful part of the day?

Because I open the door to receive my best Friend, who has been standing without waiting to enter.

Because His presence at once makes my "better self" supreme, for I can appear nothing save what I am, for I know that

He knows me far better than I know myself.

Understands me as no one of my friends.

Pardons every wrong I have committed in every thought, word, or deed.

Encourages me in every desire to do that which is pure, beautiful, and good.

Makes me forget the wrong and injuries done me, for He puts the spirit of love in my heart.

How can I help being happy when I know that God, my Friend, my Father, my Saviour, is only love! That He cares so much He loves even me! —*Rhoda Jane Dickinson, in Northwestern Christian Advocate.*

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FOUNDED 1844. THE OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

Vol. LXIX | Elon College, N. C., Wednesday, September 19, 1917 | No. 37

State Library

REV. DANIEL A. POLING, LL. D.,
Associate President of the World's
Christian Endeavor Union.

WE MUST GIVE.

There are blind men everywhere. The world is going blind today. Guides are needed, guides who have all the dash of the boy scout and as much information. You are bound, and so am I, in a small corner or in a larger place, and to the utmost of our physical strength and moral stamina, to show the way. Any man or any woman who has as much as a handful of the flour of influence, or a thimbleful of the oil of ability, and hoards it, in these starving times, is not a Christian, is not a patriot, is a poltroon. We must give,—give unto the uttermost, give our all.—*Daniel A. Poling.*

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

Editorial

Don't be a dreamer of dreams only, but a doer of deeds.

* *

If you read your neighbor's paper you should also borrow his Bible.

* *

If you can not glorify God until you crucify self, plant the cross at once.

* *

Pray for the men who have been called into service for their country—your country.

* *

Some people complain so much that we don't see how they are going to be satisfied in heaven.

* *

Your lost faith in humanity is an indication that you have strayed away from God. Keeping near the Light will help you to see.

* *

We believe that God loves everybody, but it is hard to understand how He can keep loving some chronic grumblers.

* *

If you are not going to call your your pastor back next year, don't let him leave without all of his salary—and if he is going to serve you another year he will need it anyway.

* *

These are days of stress and strain when many human hearts are anxious over the world conditions. These are days of sundry opinions—opinions that differ from yours, but you must be liberal and give your neighbor the right and privilege of thinking as he sees and chooses.

* *

Columbus received three hundred dollars as a salary when he discovered America. Milton received twenty-five dollars for Paradise Lost. Charlie Chaplain gets six thousand dollars a year for his comical stunts, while many a faithful minister is *burdened* with a six hundred dollar salary.

WHO TAKES THE CHURCH PAPER?

Who takes the church paper? Is it the rich? Not always, and our acquaintance with our denominations has lead us to believe that over 50 per cent of those who take THE CHRISTIAN SUN are less able to do so than hundreds who do not. For instance, we know of a dozen cases that we have seen during the past few months where the home estate was worth thousands of dollars. There were acres of spreading grain and barns well filled, and yet no CHRISTIAN SUN in the home. But thanks be, we have let none of these places pass us.

But back to our question. Here is an answer to it: The information comes to us that a few days ago a church conference was being held in a certain North Carolina section. The local church entertaining the conference had a membership of 300. A survey of the membership was taken to find out the number of members taking their church paper. Only one man could be found. Was he the "millionaire" of the church? No. The information was revealed that he was a renter and one of the poorest men, financially, to be found in church. This case was not in our denomination, but we are thinking that if the facts were at hand we have some cases as interesting.

* *

"HE IS A GOOD BEGGAR."

We heard a person say the other day in speaking about one of our Church officials that "he is a good beggar." The person who said this did not discount in the least the work of the institution represented by the man about whom the remark was made, but rather was rejoicing because of the success he was making. While this person meant well in his remark he was using a phrase that should have been dead a hundred years ago. It is a pity, a great pity, that so many good persons have had their vision of church work clouded because they considered those who are asking for funds to extend the Kingdom's cause and keep alive for the interest of humanity the various institutions of the Church, beggars.

Think of a man being called a "beggar" when there has been placed upon his shoulders and upon his hands the duty and the responsibility of financing and carrying forward a movement for the cause of humanity, for the upbuilding of his own denomination, and for the good of society at large. He is forced to place the care and the needs of his work before the people and then be branded by some as a "beggar." And while we give justice to this man who called a worthy officer of the Church, asking for funds, a "beggar," we do unhesitatingly say that many place a man in the "beggar" list who ask for money for the Lord's work.

Not until we as a denomination consider our public officers, "benefactors" and not "beggars" can we hope to place our Church in its right and proper sphere. Not until we have emerged from the state of lethary or unconcern where we call our small "hand out"

"collections" and look upon them as an offering unto God, can we hope to bring to our service and to our organization as a denomination that place and prestige rightly and justly due us. Let us not write it "collection" but "offering." Let us not say that he is a "beggar" but "benefactor." Let us rise on our dead selves to higher and holier things.

WHY NOT A PROGRAM?

We have often wondered why more of our ministers do not outline a regular program for the year. Some of them—and we fear all too few—do this and results follow. A program, if you please, so that the sermon of last Sunday will be a back ground for that of next Sunday; or from month to month as the case may be.

And this leads us to ask a question: "Why so little reparation upon the part of so many ministers?" Just "preach" is not enough; you must preach *something*, and that *something* should be a message wrought out and studied out with an aim and an object in view. To preach about that which *impresses* you most is all right, but those impressions should fall upon a prepared mind and heart. To make a special study of a certain theme and thought does not mean that you must preach about the same thing every time you visit your church. It means that you have an opportunity of leading your flock week by week, or month by month until you have reached the climax of your program. Can you recall sitting for two hours watching a play and when each scene grew more interesting? Two hours! Think of it! Do you think you could preach that long with *increasing* interest to your auditors? We know that there are strong arguments against this comparison, but mind you, my dear pastor and preacher brother, there is some truth and consideration in the order in which we present a thing.

Many pastors will change their work this fall. They will go into new fields of labor and service. The trained mind will have an object in view—a program to execute and a goal to reach. There will be missions, education, personal work, spiritual development, and a long list of things to be accomplished. All these things cannot be worked out in one year. You must decide on some logical order so that one will easily come or the result of the one just accomplished. No wonder that some ministers give up a pastorate or a hard task. The more difficult the situation, the wiser you must be in laying your plans. Remember that you have human nature on your hands wherever you go. Your place may be where that nature has not been captured, and it also may be that you can not capture it. If this be the case, you had better move on and let another have a trial.

But we are a result *wanting* people rather than a result *getting* people. We are impulsive and want to see results now. And this may be, to some extent, the reason why some ministers begin on getting *immediate* results rather than building a foundation for lasting results make a sure oundation.

A STATEMENT.

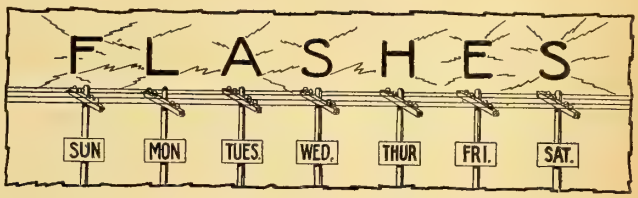
(Received too late for classification.)

As was seen from last week's issue of THE SUN, our Field Secretary of Missions has charge of the *Department of Missions.* This insures a page pulsating with missionary thought and interest, and it is most fitting that Dr Atkinson is editing this department. This does not mean that the interests of the Woman's Work will suffer in the least. From the beginning of our work Dr. Atkinson has been our warmest co-worker and champion and he invites us to furnish him with items of interest concerning our work, and the Editor of THE SUN will give space for our programs, reports and other matter of general interest.

No one has regretted that the page has not been better in the past than the writer, but oftentimes the press of home cares and duties have crowded it to a secondary place. With this page ably edited, and our Secretary in the field to help us in our work, the women of our convention are going to push on to high and nobler achievements.

MRS. C. H. ROWLAND.

Franklin, Va.



September 9—The German Chancellor states that Germany will soon publish her peace terms.

September 10—Secretary Lansing discloses the fact that Sweden has been aiding the Teutons. Largest taxation measure in history of America passed the Senate last night.

September 11—Civil war may be added to the woe of Russia as a result of General Kerniloff's revolt.

September 12—Argentina expels German minister. Luxburg dispatches must be renounced or break is certain.

September 13—The decision of Premier Kerensky to install stern discipline in Russia is welcomed; Kerniloff's revolt a failure.

September 14—Mr. R. F. Beasley, Lumberton, N. C., has been appointed commissioner of public welfare for North Carolina.

September 15—Reports say that U-boats are in American waters. One ship attacked.

Rev. L. L. Wyrick, a licentiate in the North Carolina and Virignia Conference and a member of Elon's next graduating class, is open for church work for the coming conference year.

If you enjoy THE SUN get others to take it.

FROM OVER THE SEAS

BETWEEN THE MILL STONES IN PORTO RICO.

(By M. T. Morrill, Foreign Mission Secretary).

Your Mission Board has just had to meet a crisis in affairs in Porto Rico which has been imminent for some time, and the outcome has been to largely increase the burden resting upon the Board for carrying on the missionary work in that Island.

Almost as soon as our missionaries went to Porto Rico, they began to inquire for property that might be purchased for missionary residence. At various times they have reported, but on each occasion the price fixed for the desirable property has seemed to be forbidding.

Rev. D. P. Barrett and family have occupied their present home for a number of years and have been paying $28.00 a month rent for the premises. Several times we have broached the matter of purchasing the house and lot, but usually they have not been for sale and any figures named have seemed to be beyond the reach of the Board. Not long ago the owner of the premises died, and the estate was settled without division of the property in question. A few weeks ago Mr. Barrett was informed that the property must be sold and that our Mission Board might have the first opportunity. Immediately the Foreign Mission Secretary got into communication with members of the Board, placed before them the conditions, and the Board decided that the only thing to do was to purchase the property for a missionary residence.

In recent years we have again and again gone over the city seeking for other places that might be secured to relieve the burden of rent. Nothing available has been found. At present the situation seems to be, purchase the property in question, buy lots and erect a house, or change the headquarters of our mission to some other town where property could be acquired at less expense. The third course would practically mean the abandonment of some of our work. The second alternative would probably be more expensive than the first, and hence the decision of the Mission Board. We are required to pay $6,000.00 for the large house and lot occupied by the Barretts, $3,000.00 of which must be cash payment, and will be made before this is published. The balance can be paid at a later time with interest.

As stated above this will increase the burden upon our Mission Board by something like $6,000.00 immediately, to say nothing about interest. The Board is hoping that it may be possible to wipe out $3,000.00 of the debt within a year and the remaining $3,000.00 within another year.

As to the property itself, this much may be said. It is located on one of the principal streets of the city, only a little way from the public square and between that and the railway station. It is only five or six squares from our church and on the same street. The location, therefore, could hardly be improved. The building is a large brick one, adequate to house the Barrett family, and when the building was erected, it was considered a good one. At present it is a little out of date and somewhat out of repair. The lot is large and nicely accommodates the house, the garage, the small stable and still leave room for children's play ground. There are very few such yards in the city of Ponce. The value of these premises has been continually increasing and there is hardly a doubt that it will continue to do so for some years to come. Hence, merely as an investment it seems to be safe, and if we should not be able to swing this added indebtedness, then the property can be resold. However, missionary work is needed in Porto Rico just as badly as ever, and it seems out of the question for us to think of abandoning our field. The only other way is therefore to go ahead and provide money for the purchase of this missionary residence. This is the course which your Mission Board has finally adopted.

Now, that the transaction has come to pass, the Mission Board must look to the brotherhood for help to make payments as they shall come due. We, therefore, appeal to all who are interested in the mission work in Porto Rico, to make contributions toward the purchase of this mission home for the Barretts. The fund is now open, and all who are willing to contribute may be assured that their assistance will be highly appreciated. As soon as possible we should like to make payment to reduce the indebtedness and so reduce the payment of interest.

It is absolutely necessary to provide a good house for our missionaries or they cannot continue to reside in Porto Rico and keep their health. Your Secretary has felt for a long time that if more had been done to fix up the house the Barrett family would have had less illness.

We shall be glad to give information to all who desire it, and we are expecting that friends will respond generously in behalf of this latest acquisition to our property in Porto Rico.

Sincerity is power. Being insincere in any way, however slight, tampers with the sources of power in one's own soul. Sincere thinking, sincere living, should be cultivated by every young man or woman who wishes to grow in character.—*Exchange.*

The life of every man is a dairy in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it.—*J. M. Barrie.*

PLEASANT UNION AT OLD TRICKS

About 9:00 o'clock last Saturday night I was very content in the good home of Brother "Cal" Upchurch and stationed for the night, I thought, when two men on an automobile drove into the yard and informed me that I was wanted at the church, also that they were not prepared to answer questions. I reached the church to find it well lighted, and, in waiting, a congregation that would have been an honor to any preacher. Besides the immediate community, the towns of Angier, Buie's Creek and Lillington were well represented. As I walked down the aisle, wondering, I beheld, piled across the pulpit, the surprise—a "pounding"—which Bro. Will Long in behalf of the congregation presented to me. Words failed me. I knew not what to say or do. Tears of joy could not be kept back, not so much because of a thought of a replenished pantry, but because pastor and people were passing through one of those experiences which the world must accept as an indisputable evidence of the liberality and brotherliness of the Christian religion.

Monday's inventory of the gifts, which were a great variety of groceries, a few articles of wearing apparel, and other useful articles, revealed the fact that in the stores of Raleigh they would have cost $20.00.

May God's richest blessings attend this people, and, may He help me to so serve as to show our appreciation of their love.

Wife joins me in much thankfulness.

B. J. Howard, *Pastor.*

Broadway.

GREENSBORO.

We had interesting and helpful services yesterday. One member was received and baptized at the morning services.

At eleven a. m., I preached from the subject: "Jesus, the Carpenter," based on Mark 6:3, "Is not this the Carpenter." The services were especially appropriate and for "Labor Day." At three-thirty p. m., I conducted services at the Masonic and Eastern Star Home. The secretary of our church, Brother L. M. Clymer, is superintendent.

At our evening service I spoke on Bible Hymns, followed by responses from congregation on "My Favorite Hymn and Why?" Those who responded gave name of hymn, where found, quoted a stanza, and some gave the circumstances under which it was written, and by whom, and asked that the choir and congregation sing stanza named. It was a most interesting and helpful meeting.

I was deeply interested and impressed by the responses, which were made in the following order: "Just as I Am;" "Nearer My God to Thee;" "All For Jesus;" "How Firm a Foundation;" "Sweet By and By;" "Jesus, Lover of My Soul;" "Rock of Ages;" "Beautiful Isle;" "Abide with Me;" "Jesus, Saviour, Pilot Me;" and "Face to Face." We opened with "Praise God from Whom all Blessings Flow," and closed with, "How Can I Keep From Singing."

The out-side wood-work of our church has been recently painted, and work on enlarging pastor's study and other additional improvements are booked to begin today.

P. H. Fleming.

September 19.

WHY THE UNITED STATES IS AT WAR.

For the best essays on "Why the United States is at War," written by public school teachers of North Carolina prizes aggregating $300 are offered by the National Board for Historical Service. To elementary teachers, five prizes ranging from $10 to $75 each, and to high school teachers seven prizes ranging from $10 to $75 each, are offered. Essays must be submitted by January 1, 1918.

Similar contests are being conducted in fourteen other states. The winning essays in each state will be entered in a national competition in which additional prizes of $75 each will be awarded.

Full information, including the conditions of the contests and references to material, may be obtained from R. D. W Connor, Secretary of the North Carolina Historical Commission, Raleigh, N. C.

A PRAYER FOR UNITY

"O God, the Father of Our Lord Jesus Christ, our only Savior, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that as there is but one body and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God, one Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mouth glorify Thee, through Jesus Christ our Lord. Amen."

The innocense of ignorance is not the highest purity. Those who have never known temptation, may be free from sin; but it is those who have met and overcome temptation who are God's conquering saints. The rewards of the New eJrusalem are not promised to those who have never known the battle with sin, but to "him that over cometh."

TED HOFMEISTER AT NORFOLK.

Evangelist Theodore M. Hofmeister and his party opened a union campaign under the auspicies of five churches and the R. R. Y. M. C. A. of Lambert's Point, Norfolk, Virginia, September 2. Evangelist Hofmeister carries an efficient party and from the opening of the meeting we have seen the ability of each of these consecrated workers to cause men to unite in a strong effort for the Savior's cause.

The audiences from night to night are enlarging and spiritual and everything has been done in unity. The evangelist is a man who has no message but the gospel of the Son of God. He holds and enlarges the size of his audience by the simple soul stirring message of the Christ's love and power.

The audiences from night to ngiht are enlarging and the Christian people are greatly and deeply interested because of the earnest endeavor of the party.

Pastors and people are looking forward to a great meeting filled with power and ending with a deep thoroughness of spiritual life among us, judging from our splendid beginning and knowing that this has always proved the case in other fields where the evangelist has conducted meetings in the past.

IRA C. CLARK.

Norfolk, September 11.

SUFFOLK LETTER.

The world war has brought into prominence many questions that had occupied the public mind for years, and given a new emphasis to matters which had not received due consideration. Economy has taken a new place in public and private concern. Great corporations had already taught us the value of old-time waste, and had made fortunes out of by-products; but individuals were slow to learn the good lesson of economy. War has emphasized this important doctrine of political economy. Saving is a Biblical as well as a political teaching. "'Gather up the fragments" was commanded after the thousands had been filled. *That order was not given while men were hungry.* The first duty is to feed men, clothe men, supply their necessities, and then save the remainder. In that way both men and wealth are saved. The world ought to be satisfied and the world ought to be rich. God always has a surplus. There is a surplus of rain; there is a surplus of apple blossoms; there is a surplus fo sunshine; there is a surplus of mercy; there is a surplus of love; but man is limited in his resources, and should conserve many of nature's stores; trees, coal, iron, gold, silver, lead, zinc, oil, gas. fish, and soil. Then the products of seasons, as grain, hay, fruits, animals, and such things as a year of failure may need.

The national prohibition of the manufacture of food-products into alcohol for beverage purposes during the war is a wise conservation of what was worse than waste.

This war has given a new emphasis to the temperance cause. Moral suasion has been surpassed by legal action. Moral suasion is too mild for war.

The war has brought nations to solemn consideration of questions which had been ignored. Among such questions is temperance. France has outlawed absinthe and Russia has prohibited vodka, though it brought $500,000,000.00 yearly to the government revene; the United States has prohibited the conversion of food-products into alcoholic beverages during the war; and it is almost certain that the national prohibition will be enacted by amendment to the Constitution next winter. It looks, now, as if world-temperance in the form of prohibition would be one result of the world-war. That one reform would be compensation for the war The death rate in this war appalls the world; yet it is not so destructive as intemperance before the war. The Army War College at Washington made an investigation of the destructiveness of war before this war began. The comparative figures showed the appalling fact that alcohol was killing as many *Americans* every year as *all* the wars of the *world* had killed in 2,300 years. If the findings of the War College are within the bounds of facts, war is killing men on a smaller scale than alcohol. In other words, *intemperance is more destructive than war.* If this war ushers in the world-temperance it will be the life-saving service of the centuries. It is a pity that nations have to learn temperance at the mouth of guns; but prohibition alone, in this country, will pay the cost of the war by conserving the productive enegry of men, to say nothing of the moral improvement in society, the multiplication of happy homes, and the lengthening of human life.

W. W. STALEY.

10-1-7 on your label means that your subscription will be out October first, and you have only one more issue coming to you that you have paid for.

The make-up man has asked us for a filler to take up this space, and here it is: Without these lines this page could not be locked up for printing. This is a small space, but it is as important to the mechanical work as any other item on this page, and this lesson is like unto your subscription. It is only $2.00, but we shall suffer if you fail to send it. It is a filler and we need it before we lock up the form next week.

We need your renewal. Send it now.

WORSHIP AND MEDITATION

THE OVERHEAD PILOT.

We do not always reach the end we aim for. Many a well-devised, well-matured plan has failed. Why worry on the brink of a failure, or quibble with the Providence that holds us back from sorrow? God's purposes may underlie our greatest disappointment. Our failure may be His triumph; His triumph our victory. Few of us ever reach the heavenlies along the high path of our own ambition. God oftentimes has another road for us, another trail. He is the builder of life's highways, and His ways are not our ways. We plan, and fail. God throws His span across the broken arch, and with beckoning finger He calls: "This is the way, walk ye in it."

Our path led to the precipice, but we knew it not. We saw not the lips of the chasm. We heard not the suppressed thunder of the cataract. Yet the way seemed a good way. Fruits and flowers and green fields and sunny skies were all about us. We heard only the whisper of the trees and the masked music in the arbors. Was there anything wrong with the way? Were there coiled serpents in the sun? Was there poison in the vines? Did miasmas lurk in the cups of pleasant flowers? To us the way seemed as the garden of the Lord. But, put your ear to the ground. Do you hear the wild rush of unseen waters? Can you see the ragged scar across the path's end from whose depths destruction is calling? You see neither the one nor hear the wicked plunge of the other.

Far above the eyrie where the eagle broods her young God's vigilant eyes are watching. He sees the tumult of the canyon and has compassion for His child, so unsuspecting and so happy. He closes up the shining way, and opens the gate of sorrow. There is disappointment, there is almost resentment. There is bitterness of soul because life's plans have been thwarted; and we sit down and mourn over vanished hopes and the dreams that will never again be renewed.

O if we only knew! If the eyes of faith were but as clear as we sometimes think the eyes of our vision are! Then would we see the blessing of a Pilot in the skies? We would find that our disappointments are His appointments, even though they mean the overthrow of long cherished hopes and the breaking up of the path that seemed so beautiful and dear.

We should erect a wayside shrine at the place of disappointment, and pour out our hearts in gratitude to Him Who saved us from the deep and terrible yawn of death. "He knows the way that I take." But oh, how short our vision; how dull our perception, how treacherous, how uncomprehending is our path. Therefore, if hopes fail, let us trust Him; if the beauty of life's path is marred, let us remember the eyes that are higher than the eagle's; if our ambitions tumble in ruins round about us let us not forget that His is a rightly-divining vision, and to the home-coming pilgrim the happiest part of the journey will be the ending of it.—*The United Presbyterian.*

A SATISFYING RELIGION.

There is a religion which is satisfying. I will call your attention to four features of it:

First, a sense of the conscious favor of God. You feel that God loves you, that He holds you in His arms.

Second, the consciousness that He has made you good. If the world pours into your lap all its wealth and honors, you would still be a miserable creature unless you knew that you were good and honest and true and pure.

Third, the consciousness that you are doing your duty to the Lord and to those about you.

Fourth, the assurance that all is going to be well. There may be difficulties in the way now; but if we have the assurance in our hearts that all will be well in the end, it will bring satisfaction.

And this satisfying religion you can have without money and without price on the simple conditions that you go right down and submit yourself to Christ, believe in Him, and trust in Him.—*General Booth.*

LIVING UP TO ONE'S PRAYERS.

It is undoubtedly hard always to act in accordance with one's prayers. Just here men fail again and again to offer a complete prayer. Unless there be sincerity of life within the praying, the prayer falls apart and fades into vapor. The man who prays to be honest and does not strangle the first temptation to cheat is only playing at prayer. The man who prays to be generous and does not straightway untie his purse strings for some adequate cause is a hypocrite. The saints, some one has said, hurl their lives after their prayers. This does not mean that they reduce their prayers to their ability to do; their prayers are always greater than their best accomplishment. As they tend to catch up with their prayers, the prayers instantly spring to a higher level, and the eternal pursuit continues. Nevertheless prayers must be done as well as thought and uttered, and it is amazingly difficult to do approximately as much as we ask.—*Charles L. Slattery.*

It is a great blessing to his creatures that God loves to be loved. "Son, give me thine heart," he pleads. It is wonderful that he cares for our love. It is infinite condescension that delights in our love. But he does, he does. Blessed be his holy name.—*Selected.*

DEPARTMENT OF MISSIONS

REV. J. O. ATKINSON, D.D., FIELD SECRETARY, EDITOR.

LETTERS OF WORTH AND WEIGHT.

Since entering my work as Field Secretary of Missions for the Southern Christian Convention September first, I have received letters of such encouragement and wonderful inspiration that my heart is overflowing with gratitude. We, of the Christian Church, will do our duty, and rise to our high privilege, in missions—the chief business of the Church—when we shall have seen what our duty and our privileges are. But to my letters, they are personal, and so names of the writers will be withheld. This one from a loyal and successful pastor:

> "Put me down for everything I can do for you and the great cause you represent. You are on my prayer list, and have been there since your election as Field Secretary of Missions. That $50,000.00 must come. We, the pastors of the Southern Christian Convention, must get under this task, or privilege with you. I am with you and already I feel the assurance of victory."—September 7, 1917.

This from a busy city pastor:

> "I know you are too busy to read long letters, but my heart is burdened to express something of the feelings I have toward you and the great work that you are undertaking. When the place of Field Secretary was created I felt that one of the great needs of the Church would be thereby supplied. At the morning session of the last Southern Convention, held at Elon College, when Dr. Staley suggested that the members pray over the matter of securing a man to enter the field, and that guidance would be given, my mind turned to you, as the man for this work. I believe there was a unity of many minds in this matter; and I think many hearts united in earnest petition that your health might be restored, for other reasons, of course, but above all that you might be able to enter into this, I sincerely believe, the greatest work of your life. Of course, I am going to pray for you and for the success of the great work you are undertaking, and if at any time I can be of any help to you it is yours to command and mine to respond willingly. I shall be glad to have you visit my field at any time that you may suggest."

This from a man long burdened with the missionary need and opportunity:

> "My heart was greatly moved when I read that Dr. Staley had pledged $1,000.00 for missions. I believe that there are many others who will do as he has done. It is Scriptural to expect great things from God. I expect you find many to respond with large gifts that you little expect."

The one who wrote the above is a man of prayer and has great faith in what he prays for.

The following is from a layman of another church who, in some way, heard of my work in its beginning and wrote:

> "I rejoice in the success which rises up to greet you in your glorious new work. Go to it with all your soul, but give good heed to your body's up-keep. whoso mixes a day's rest with a day's work will go far and farewell."

This is from a deacon and a layman who is, though busy with many affairs, can always find time to give heed to the calls of his church:

> "This will acknowledge receipt of your circular of the 8th instant with reference to the cause of missions, and the same shall have my earnest consideration and will, in time, bear fruitful results, I hope. I don't know that I can make subscription payable this fall, as I am booked for nearly all I can stand in 1917, but this call will not escape response from me."

This from a good pastor at a distance for the present:

> "I consider the work upon which you are now entering one of the most if not the most important in our Church. Rest assured that I am with you in sympathy, in prayers and to under any aid that may be within my power. Perhaps some time I shall be your sphere of work again where I may co-operate more fully than I can at this distance. If at any time you are within reach of our place I shall indeed be pleased to have you speak for us. With best wishes for a great, useful and effective service."

Rev. P. H. Fleming, D. D., President of the North Carolina-Virginia Conference, on learning of the splendid response of Pleasant Grove members to the mission call, wrote that church the following:

> "Greetings: Through our Mission Secretary I have just learned with gratitude and profound joy of the contribution you have made to the cause of missions; and I hasten to express my delight; and to congratulate the church, the pastor, the Field Secretary, and the Conference on this auspicious beginning. It will cheer the whole Church and send a thrill of joy all along the line of missions. It is a noble response of a noble people to a noble cause. May the blessed Christ whom we love and serve, cheer your hearts, bless His work in your hands, and hearten all of us to attempt great things for Christ and the Church. With hearty good wishes and earnest prayers for your prosperty in battle, spiritual and temperal things, I am your brother and fellow-worker in Christ."

Many SUN columns could be filled with these helpful letters. The brethren, and sisters are praying that there may be amongst us a real, a true and genuine missionary awakening. We know well enough why our good Father has withheld His abundant blessings from us as a Church. When we learn to *give*, then we begin to *grow*. We have grown less the last ten years than other churches, not because our policy, or our principles were wrong, censurable or faulty; but because we gave less than any other denomination for missions and benevolences.

God cannot prosper a non-missionary people and keep His word. The first and fundamental law of all life and growth is *dissolution*. We have concerned all for self-preservation and given too little heed to the call of a world in need. Brethren and beloved our time has come to go forward. J. O. A.

OUR MISSIONARY CONFERENCES

The time is drawing nigh for our Woman's Missionary Conference. The Eastern Va. comes first with our women at Windsor, Va. The Eastern N. C. follows soon after. Then comes the Western N. C. with the women at Burlington, N. C. and the N. C. and Va. at Elon College, N. C. We need to plan and to pray much for these gatherings that they may be mountain top occasions, full of inspiration and power. Let those who are to represent the societies feel that it is important to attend and get the most they can to carry back to their Society. Let us not forget to pray, for "it is not by might nor by power but by my Spirit saith the Lord."

Mrs. R.

WASHINGTON LETTER.

I have just returned from the formal ceremonies of the Detachment of Rear Admiral Glennon, our Commandant of the yard. I have never witnessed a more impressive service. A company of Marines lined up on one side presenting arms; a corps of officers on the other at right angles standing at salute, the band playing its enterludes and the Admiral standing front reading his own detachment was an impressive scene. As he expressed his thanks to friends for their goodness toward him, his heart flushed his eyes with tears and he was visibly affected.

The ordinary civilian thinks that military men are more or less heartless. My brief experience here teaches me different. The officers here are men of fine feeling and sensibilities and so convey themselves to their companions. The fact of a Rear Admiral of the Navy, at the ripe age of sixty, showing emotion in his detachment from his post to a new one proclaims a heart beneath the uniform that throbs with love and with as much humanity as found in civil life.

The enlisted men here, generally speaking, are responsive to every appreciation and personal touch. Uniform does not change men. It is true that many are bad, and many, when donning their uniform, leave off their religious habits, if they had any, and plunge into the abnormal life in an unusual and an abnormal way. But when one thinks of them as going out to meet the supreme tests of life, covered indeed with the formalities of militarism, but swelling with hearts full of aspiration, believing they will live forever for what they do unselfishly,—Eldridge is right, "Greater love hath no man than this,—that he lay down his life for his friends." These are men who, with the divine touch, may have their impulses directed to the true ends of honor and eternal life. The spirit of these fellows calls for all the love a man has in the service. In the stress and strain which they enter, upon entering the service, one of three things they will do: Sour on things, turn to dissipation, or turn to God. As they leave for ports unknown they are an unrest. They don't know what is coming to them. They ask themselves the question, "Am I on the safe side?" Here is the opportunity. They have enough of the divine in them to turn them to God if they can get the right direction. The most of them are out of good homes and religious influences. So many are Sunday school boys, and the supreme opportunity of life is to give them Christ and send them out to show the world what Christianity can do in war.

God helping me, I shall try to hold out the light of my Father and Jesus the Son, the big Brother to these men that they too may reflect His light on the war path.

H. E. Rountree,
Chaplain U. S. N. R. F.

Washington, D. C.

NORTHFIELD CONFERENCE.

Several weeks have now passed since the close of the Northfield conference and the return to pastoral duties.

Many features added to the enjoyment at the conference. One was the moral atmosphere of the place. No bad language was heard from any one. No fumes of tobacco smoke were in the air. One purpose seemed to rule in the mind and heart of all present—to receive instruction and spiritual uplift.

Another was the music. When more than a thousand voices, many of them well trained, joined in song led by such a man as Mr. Alexander, it was indeed inspiring to listen to and join in such music.

Another was the privilege of listening to the great speakers. Many of these were present, but there were three who were intensely interesting—J. H. Jowett, of New York; Vance, of Nashville, Tenn., and Kirk, of Baltimore.

Dr. Jowett is an interesting writer, but one can not fully enjoy the beauty of his thought until they hear him and get an idea of his real artistic style.

Dr. Vance is a great thinker and a power in making plain the fundamental doctrines of christianity.

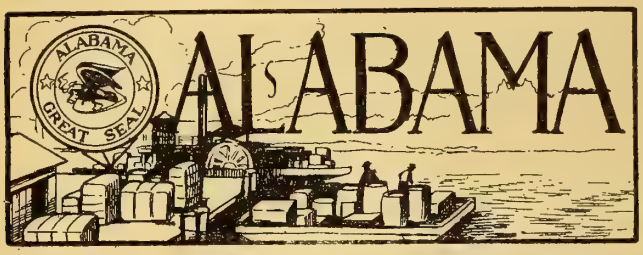
Dr. Kirk dwelled largely with characters and ideas of the past and showed their effect on present day thoughts and conditions.

Other very interesting speakers were Dr. Toney, of Los Angeles; Dr. Gardner, of Chicago; Melvin Trotter, of Grand Rapids.

One evening the Round Top service was conducted by a native of Siberia who was said to have come to this country several years ago little more than a wild man. He is now a graduate of Harvard University and expects to return to his native land as a missionary as soon as he has an opportunity.

But to tell of all the good speakers and good things seen and heard would make this too lengthy. We hope to weave the truth and inspiration into life and use as an aid to better and more effectual service.

South Westerlo, N. Y. R. H. Peel.



PROGRAM OF DISTRICT MEETING—BEULAH CHURCH, SEPTEMBER 29, 30, 1917.

10:00 a. m.—Devotional services conducted—Rev. B. F. Young.
Enrollment of delegates and election of officers.
"The Object of This Session"—J. W. Payne.
11:00 a. m.—Preaching—Rev. A. H. Sheppard.
Adjournment for dinner.
1:30 p. m.—Devotional services.
"Possibilities of The Christian Church"—Rev. G. D. Hunt.
"Balancing Accounts—Successes or Failures of This Year"—Dr. J. M. Welch.
"Shall We Educate Our Ministry at Home?"—Rev. J. D. Dollar.
"Who is to be Benefited by Grouping The Churches?"—General Discussion.
Business session.
7:30 p. m.—Preaching—Rev. John Taylor.

Sunday Morning.

9:30 a. m.—Devotional services—Jackson Clifton.
"Lessons From The Chautauqua"—Rev. E. M. Carter.
Sunday school.
11:00 a. m.—Preaching—Rev. C. M. Dollar.

E. M. Carter,
G. D. Hunt,
C. W. Carter.

PROGRAM OF THE NINETEENTH ANNUAL SESSION OF THE ALABAMA CHRISTIAN CONFERENCE TO BE HELD AT ROCK SPRINGS CHRISTIAN CHURCH, OCTOBER 16-18, 1917.

Tuesday Morning, 10:00 O'clock.

Devotional—Rev. B. F. Young.
Enrollment of ministers and delegates.
Election of officers.
Annual address—Rev. G. D. Hunt.
Appointment of special committees.
Adjournment.

Tuesday Afternoon, 1:30 O'clock.

Devotional—Rev. J. C. Knight.
Report of Executive Committee.
Reading of letters from ministers and churches.
Report of Committee on Moral Reform, Rev. J. C. Hughes, Chairman.
Miscellaneous business.
Adjournment.

Wednesday Morning, 9:00 O'clock.

Devotional—Rev. W. R. Knight.
Reading of Minutes of previous day.
Enrollment of delegates.
Report of Home Mission Board—J. J. Carter.
Address—Rev. J. H. Hughes.
Business session of missionary association.
Sermon.
Adjournment.

Wednesday Afternoon, 1:30 O'clock.

Devotional—Rev. A. H. Sheppard.
Report on Foreign Mission, Rev. G. D. Hunt, Chm.
Address—Rev. J. O. Atkinson.
Report on Sunday schools, Rev. J. W. Payne, Chm.
Address—J. L. Gregg.
Report on Christian Endeavor—Rev. John Taylor.
Address—Rev. E. M. Carter.
Miscellaneous business.
Sermon and communion service.
Adjournment.

Let every church in the Alabama conference send a delegation for the entire session. We can well afford to spend these three days for the Church we love so much. Every church should throw in their mites and make it possible for the delegates to stay during the entire session.

G. O. Lankford, *President*
J. D. Dollar, *V. President.*

AN OUTSIDER ON THE CHAUTAUQUA.

One of the speakers of note on our Chautauqua program was Mr. Karl Lehmann, the wonderful Christian Endeavor Field Secretary. He is known far and wide in Christian Endeavor circles. Unsolicited he has sent me this fine appreciation of our Seaside Chautauqua at Virginia Beach:

> "It was a great privilege to be with you at the Seaside Chautauqua. You are doing a magnificent work for the Church and the Kingdom by your great and practical program at Seaside. No church, Sunday school or Christian Endeavor Society can do a finer thing than to pick out some of their most helpful and promising leaders and send them there to catch the inspiration, enthusiasm and practical help from the splendid program you prepare for them. You count me a friend of Seaside and I shall always be happy to help you in any way possible. Command me when I can serve you."

Now is the time to begin to plan for our Seaside Chautauqua at Virginia Beach for next year. Keep your eye on your possible leaders and see that they look this way.

Warren H. Denison,
President.

Norfolk, Va.

That little sticker on your paper does two things: It guides the paper to you and tells you when you should start two dollars our way.

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

THINGS WORTH NOTING.

So many things are happening in these opening days on the Hill that one cursory article must summarize them. As our friends know, we have had a splendid opening. Our work is now well under way, and the spirit is fine.

Following the rush of matriculation and classification the first big event was Dr. Amick's faculty lecture on Lanier. Dr. Amick has established himself long since as a great expounder of Mathematics. He is now also established in the line of professional literature. He was full of his subject and left with every one a definite conception of Laniers worth and greatness.

Saturday evening the faculty was at home in its annual formal reception to the student body. They were assisted in receiving Elon's largest (and they were to make it also the best) senior class, despite wars and rumors of wars. The reception was very satisfactory.

Sunday afternoon a great Christian Endeavor Rally was held with Karl Lehmann as orator. "Vitalizing Your Vision," was his theme. His new bride was with him. It was his first speech since his marriage. He never spoke so splendidly before. It does some folks good to get married. Mrs. Lehmann was presented but declined to speak, saying their family was unusual in that Mr. Lehmann was its talking member. She is an expert Junior worker and will speak for us later. After Mr. Lehmann's address Mr. H. T. Floyd presented the visitors with a handsome loving cup, on which was inscribed: "To Mr. and Mrs. Karl Lehmann From the Elon College Endeavorers, Sept. 9, 1917."

Sunday evening Rev. N. G. Newman, D. D., was formally inducted into the pastorate of the College church Dr. J. O. Akinson gave him the charge, speaking in his eloquent way of the mind that was in Christ and which should be in all His ministers, and then leading in a tender moment of intercessary prayer. Dr. Newman gave a magnificent response—one that uplifted and satisfied and made radiant with hope of the good things yet to come. He said he accepted the call because of his conception of the ministry his faith in God's word, and his confidence in humanity. Dr. Newman's eloquence is of the deep, moving current type. Its volume engulfs you and before you are aware of it you are in the speaker's attitude of mind and heart. The installation service, brief, dignified, delightful convinced all that Dr. Atkinson's successor is to continue that good man's fifteen years work in unbroken and ever-expounding forwardness

Wednesday, the 12th, was also an unusual day. Chapel occupied an hour. Speakers joined the students representing the Y. M. C. A., the Y. W. C. A., the Christian Endeavor and the Ministerial Association; outlined the plans of these organizations to the student body. Dr. W. C. Wicker, superintendent of the Sunday school, assigned everybody to a Sunday school class, and described his plan for standardizing and systematizing the work. The chief features of the new plan involve two schools—one for the citizens meeting at 9:30 a. m., and the other for students meeting immediately after the morning preaching hour. Another feature is to be the organization of the teachers, many of them to be college students, into a training class on methods of presenting the lesson. Superintendent Wicker's plan will be watched with keen interest and hope. Finally every student who was at this service assigned to an extra curriculum Bible class, which meets Wednesday at four to five p. m.

THE SUMMERBELL LECTURESHIP.

Dr Martyn Summerbell is to appear at Elon in the early fall this year. His lectures will begin on the fourth Sunday, September the twenty-third, and conclude on Wednesday following. Dr. Summerbell will preach twice on Sunday and give six lectures—two each day for the next three days—on "The American Indian." The roster of the lectures follows:

Sunday, Sept. 23.—The Gladness of the Gospel.
The Water of Life.
Monday, Sept. 24.—The Mound Builders of America.
The Glory of The American Indian.
Tuesday, Sept. 25.—The Decline of The Indian.
Indian Life and Customs.
Wednesday, Sept. 26.—Indians Beliefs and Ceremonies.
Indian Ceremonies, concluded.

These lectures are free and required of all students. The public is cordially invited to be present.

Those glorify God most who look with keen eye and loving heart on His works, who catch in all some glimpses of beauty and power, who have a spiritual sense for good in its dimmest manifestations, and who can so interpret the world that it becomes a bright witness to the divinity.—*Channing.*

Germany has destroyed 858 neutral vessels up to this writing. The loss of lives and property is untold.

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER.

When you were a little fellow, did you ever play in the branch and build a dam across the stream and then watch the water gently rise to the top of the dam and run over? It was interesting to see the water rise so slowly and so gently a little higher and still a little higher and then over the top it went.

Have you watched the financial reports of the Christian Orphanage since January first and noticed how the amount has climbed up a little higher each week till the amount only lacks just $311.35 reaching $5,000.00?

Have you done as much as you think you ought to have done to help us in this work? Have you thought of the fifty little boys and girls in this Institution who are looking to you for support? Have you looked into the future when these little boys and girls will be men and women to go out into the world to bless humanity and to be an honor to the Church and society?

We want to reach the five thousand dollar mark by October 17, and that gives us only three weeks to reach it. About $104 each week. Will you see that the amount gently climbs up to that amount by that time?

We gathered and prepared enough corn one day this week to fill sixty quart cans and did the work in a half day. Our little fellows worked hard and stuck to the job. Everybody worked together and we accomplished the task we started out to do. What if we could just get our people interested in the Christian Orphanage and get everybody to do something? How easy it would be to care for the children we now have and would be able to take those who are pleading with us for a home and shelter and lend them a helping hand. We have in the Southern Christian Convention about 227 churches. 95 are helping in this work. Where are the others? Suppose they would fall in line and lend us a helping hand, now much it would help us in this work and how many more little helpless children we could give a home and shelter and train them to be useful in life.

My friends, stop and think, and if you have not given anything to the Orphanage cause this year and you don't feel that you have done your part, why not ease your conscience now by mailing a check for whatever amount you feel that you would like to contribute.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR SEPTEMBER 19, 1917.

Brought forward	$4,574.96

Children's Offerings.

Mills Wellons Staylor	$ 0.10
Willie Staylor	0.10
	$0.20

Monthly Sunday School Offerings.

Piney Plains Sunday school, N. C.	$ 4.30
Lebanon Sunday school, N. C.	1.00
Damascus Sunday school, N. C.	1.00
Grace's Chapel Sunday school	1.00
Franklin Sunday school, Va.	5.00
Holland Sunday school, Va.	6.00
Wadley Sunday school, Wadley Ala.	1.28
Old Zion Church, Va.	1.00
Holy Neck Sunday school, Va.	2.00
Washington St. S. S., Portsmouth, Va.	3.00
Berea Sunday school, Va.	10.00
Antioch Sunday school, W. N. C.	1.00
Shallow Well Sunday school, N. C.	1.00
Parks Cross Roads Sunday school, N. C.	1.16
Ramseur Sunday school, N. C.	1.85
Centerville Sunday school, Va.	1.00
North Highland S. S., Columbus, Ga.	1.29
Rosemont S. S., Norfolk County, Va.	5.00
Asheboro Sunday school, N. C.	1.21
	$49.09

Special Class Offerings.

Class No. 5, Durham Sunday school, Miss Ruth Honeycutt, teacher	1.00
Boys and Girls of Miss Irma Daughtry's class Berkley, Va.	2.00
Little Girls Class, Miss Lola Whitehurst, teacher, Berea Sunday school, Va.	2.00
	$5.00

Special Offerings.

L. I. Fields, on support of children	15.00
Womans H. and F. M. Board, S. C. C.	34.00
	$49.00

Miscellaneous.

Cash: Sale of pigs	$.00
Cash: Overcharge on insurance	2.40
	$10.40

Total for the week	$113.69
Grand Total	$4,688.65

A LETTER.

Cardenas, N. C., August 30, 1917.

Dear Uncle Charlie.—Enclosed you will find thirty cents ($.30) my dues for June, July and August. We four children are working to make 25 cents each so we may send a dollar for the Thanksgiving offering.

Erma Jean Whitaker.

You are a splendid little girl. It will be so good if you children send a quarter each for "Thanksgiving." It will help us raise the $4,000.00 we want to raise.

"UNCLE CHARLEY."

KEEPING SMILING.

If I knew the box where the smiles are kept,
No matter how large the key
Or strong the bolt, I would try so hard—
'Twould open, I know, for me.

Then over the land and sea broadcast
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would try to gather them every one
From nursery, school and street.

Then, folding and holding, I'd pack them in,
And turn the monster key;
I'd hire a giant to drop the box
To the depths of the deep, deep sea!

—*Selected.*

A GOOD GUESSING GAME.

As will be seen, each one of the nineteen questions is to be answered by some word ending in "berry."

1 What berry is red when it is green? Blackberry.
2. What berry is a kind of cloth? Mulberry.
3 What berry did Mark Twain write about? Huckleberry.
4 What berry can be found only in the early morning? Dewberry.
5. What berry lives in the barnyard? Gooseberry.
6. What berry is used for decoration? Hollyberry.
7. What berry is the oldest? Elderberry.
8. What berry do animals like to lie? Strawberry.
9. What berry does one drink? Teaberry.
10. What is the melancholy berry? Blueberry.
11. The berry that comes in winter? Snowberry.
12. A bird? Pigeonberry.
13. A month? Juneberry.
1. Used in sewing? Thimbleberry.
15. An animal? Dogberry.
16. A bit of coast line? Bayberry.
17. A fish? Shadberry.
18. A game? Checkerberry.
19. Used in cleaning? Soapberry?—*Selected.*

Man's love sometimes wearies; Christ's never. Man's basket may be emptied; Christ's is fuller after the distribution than it was before. This Fountain can never run dry.—*Alexander Maclaren.*

JOHNNY'S GARDEN.

I'm going to have a garden, yes; but you need not suppose
That in it will be planted a tulip or a rose;
For I am going to purchase the plants that I like the best,
And here's a list of some of them; I've not thought up the rest.
I'm very fond of oyster stew and oysters broiled or fried,
And so I'll have an oyster plant, to keep me well supplied.
And as I just love omelets, and sometimes hens won't lay,
A thrifty eggplant I'll set out, and pick the eggs each day.

Then I'm very fond of pies, and they're kept out of reach,
So I'll have three large pie plants, an apple, mince and peach.
And I shall have a rubber plant; and when there's rain or frost,
I'll just run out and pick a pair, for mine are always lost.
Another plant I want to buy—I've never seen it yet—
But seems to me it would be wise some candytuft to get.
And so, you see, I've thought up all the things that I like best;
And, as I said, I haven't yet decided on the rest.

—*Youth's Companion.*

This truth comes to us more and more the longer we live, that on what field or in what uniform, or with what aims we do our duty matters very lile; or even wha our duty is, great or small, splendid or obscure; only to find our duty certainly and somewhere or somehow to do it faithfully, makes us good, strong, happy, and useful men and tunes our lives into some feeble echo of the life of God.—*Phillips Brooks.*

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The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. EIDDLE, Editor

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MARRIAGES

BROWN-SLACK.

A beautiful wedding took place in the home of Mr. and Mrs. J. B. Slack, Why Not, North Carolina, on the afternoon of the fifth of September, when their daughter, Miss Sallie, became the bride of Rev. R. F. Brown, Chapel Hill, North Carolina.

The ring bearer was little Miss Elizabeth Slack, a neice of the bride, and the maid of honor was Miss Tula Morris. The best man was Mr. H. T. Floyd, Roanoke, Alabama. Just before the ceremony Mrs. A. B. Trogdon sang, "I Love You Truly," and Mrs. F. J. Cox sang, "With You." Miss Margaret Biggs presided at the piano, rendering Mendelssohn's "Wedding March" as the party came in, and "Bridal Chorus" was rendered softly while the ceremony was being read by the writer.

The bride is an accomplished and popular young lady of Randolph county, and the groom is a rising young minister in the Christian Church.

May many blessings be upon this happy couple. J. F. MORGAN.

McKINNEY-FULTON.

Mr. Andrew McKinney and Miss Fleta Fulton were happily united in marriage at the Guilford hotel, Greensboro, North Carolina, September 12, 1917. The young bride is the charming daughter of Mr. and Mrs. J. W. Fulton, Belew Creek, North Carolina, and the groom is one of the popular citizens of Winston-Salem, North Carolina. Both the contracting parties at the time of their marriage were making their home in Winston-Salem.

The bride was beautifully attired in blue with grey accessories. The marriage was very quiet. The only persons to witness the ceremony were a few members of the bride's family and Mrs. R. F. Brown, Chapel Hill, North Carolina..

Immediately after the ceremony the happy couple left Greensboro for Winston-Salem where they will make their home. They have the congratulations and best wishes of their many friends.

R. F. BROWN.

RESTORE THAT BEAUTY

So many people have simply lost their beauty of face and hands because of some skin trouble which could have been so easily avoided by using Tetterine. This is a fragrant salve sold in 50 cent boxes. It is the best known remedy for skin disease. Sold by druggists or by mail from Shuptrine Company, Savannah, Ga

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Specimen of Type.

AND the third day there was a marriage in Cana of Gal'i-lee; and the mother of Je'sus was

No. 2120. Bound in Khaki cloth, round corners; Flag stamped in gold on cover; brown edges. Price, 50c. per copy.

THE CHRISTIAN SUN
Elon College - - North Carolina

SUNDAY SCHOOL LESSON, SEPT. 30.

(By G. O. Lankford).

The Goodness and Severity of God. (Review) Dan. 9:3-16.

Golden Text: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy."—Ps. 103:8.

"We have sinned," (verse 5). This statement was made by Daniel as he uttered a prayer unto God in behalf of the captive Israelites who were stricken by iniquity and had fallen on account of their sins. It was through the sin of disobedience and rebellion that the Hebrew kingdoms had hurled themselves from the mount of their strength and plunged into exile. Long before the downfall of these kingdoms, the prophet's voice was frequently lifted in admonition and warning; yet the prophet's voice—the voice of God—was an unwelcome sound and was therefore unheeded. For this reason the Lord permitted the suffering that ensued. A foreign foe was not restrained from falling in fury and power upon this people that had forgotten God, leading them as captives from the land of their fathers' into a land that was strange and unloved. "The way of transgressors is hard," but the transgressor makes it so. Man suffers at the hands of God only as he violates God's law. Suffering is a natural consequence of sin.

"O Lord, righteousness belongeth unto Thee," (verse 7). The author of this prayer was not only mindful of the sin of his people, but recognized the justice and righteousness of God in dealing with those who had transgressed His law and disobeyed His will. The Lord punishes only where punishment is deserved and necessary, and His punishments are always severe. God's punishments lie within the range of His love. If He did not love He would not punish. The Lord chastens those He loves, doing so for their eternal benefit.

"To the Lord our God belong mercies and forgiveness," (verse 9). This being true, Daniel could pray in confidence and with assurance. So can we. This servant of the Most High could feel that his peti-

tion would bring the blessing he sought; namely, the forgiveness of sin and restoration to God's favor. God's mercy is the sinner's only hope.

The exile was not the destiny of the Hebrew race. Israel (the Northern kingdom) went down not to rise again, but Judah (the Southern kingdom) must yet return that the Divine purpose might be fulfilled. Out of this "remnant" the Redeemer of mankind must spring.

Lesson Thoughts.

1. God hates sin but loes the sinner.

2. Those who come in penitence before the Throne will not be turned away empty.

3. In each nation and life God should be given room for the accomplishment of His purpose and plan.

CHRISTIAN ENDEAVOR TOPIC FOR SEPTEMBER 30.

(By R. C. Boyd).

Home Mission work among immigrants Ps. 67:1-7.

Immigrants often come here for material reasons—to make many to gain more freedom; but, like Jacob, they meet God at Bethel. Do we help them to meet Him?

There are thousands of immigrants coming to this country each year, thus affording a great opportunity for mission work. Are we availing ourselves of this opportunity?

The foreigners who come here, about eighty per cent of them, are working age. We are willing to employ them in our factories, mines and other industries, are we willing to tell them of Jesus who, Himself, was a carpenter?

The commission of the Savior was "go and teach all nations." So we must remember that the foreigner in our midst is included.

The Psalmist exacts all people to praise the Lord. We must tell the immigrants of the Savior, so they can help in this praise.

America is no longer American. The immigrant is re-making it in his own way. Therefore the crying need that the gospel first make the immigrants. As they cling together and do not mix with the American people we must get the gospel to them through native preachers, The churches of America must live her highest before these people in order to set the example.

Bible References.

Let us read Ruth 2:1-12, the welcome of our immigrant.

Acts 2:1-12. Preaching to strangers. Also read Rev. 7:9-17. The account of those who are coming home to the Master, praising God, having had their robes washed in the blood of the Lamb.

OBITUARIES

CANADA.

Franklin Boone, a little son of Lowman and Ollie Canada, died September 3, 1917, at the residence of the parents in Chapel Hill after a brief illness, and was buried at Damascus church.

W. S. LONG.

O'BRIANT.

On August 5, 1917 little Edna May, daughter of Mr. and Mrs. J. P. O'Briant, Morrisville, N. C., was translated from earth to heaven, being two months and nine days old. Funeral services were conducted by the writer at Bethesda cemetery. May God bless the parents.

W. G. CLEMENTS.

CARPENTER.

On September 6, 1917 the messenger of death called M. William Carpenter from his home near Carpenter's Station, N. C., to the Spirit land. He was about seventy-five years old. He leaves a wife, three daughters and many friends to mourn their loss, his first wife and two sons having preceded him to the grave. He was a professor of the Christian religion but had not united with any church. He was a kind neighbor. His funeral services were conducted by the writer at the Sear's cemetery. May God bless the widow and children left to mourn his departure.

W. G. CLEMENTS.

WILLIAMS

J. M. Williams, a citizen of Chapel Hill, N. C. was so seriously hurt at Cameron, N. C. that he died in the hospital at Sanford the next day, August 24, 1917.

He was riding in his car and as he was crossing the railroad track he was struck by a train and so terribly injured that he died the next day. His body was brought to his home and after religious services in the Baptist church conducted by the writer, assisted by Rev. Walter Patton of the M. E. Church, he was buried in the cemetery of Chapel Hill.

He was forty years old, was married to Lena Stone January 8, 1902. He leaves his wife and one little daughter; his mother, and other near relatives and friends in sorrow on account of his tragic death.

W. S. LONG.

HOLT

Margaret Jones Holt was born August 3, 1900 and died August 11, 1917. She was the daughter of J. Alexander and Maggie L. Holt of Burlington, N. C. She was the fifth of a family of eight children. Only one preceeded her to the Spirit land; so six are left to mourn their loss, besides her parents and many friends.

Though young, Margaret was called upon to suffer. From Thanksgiving she was not able to leave the house. Most of the time she was confined to her bed. In the midst of it all she exhibited a spirit of great patience and resignation.. When a very small girl she found a place in the Sunday school of the Christian church and at the age of twelve professed faith in Christ and became a member of the Church. Her life and ministry was short, but not without purpose and blessing. She brightened the corner in which she lived and suffered.

The funeral service was conducted by the pastor from the church and the interment was made in the city cemetery. The offering of flowers was beautiful.

J. W. HARRELL.

THE SOUTHERN SR SERVES THE SOUTH

THE ETERNITY OF RELIGION

The great spiritual verities which are the heart and substance of religion do not fade away in the light of candid inquiry. In the dim starlight, one may look upon the snow-clad Alps, towering like phantoms of the night, like ghost forms that will flee away at morning. But when the east slowly whitens, they take on clear outline and substance; then their foreheads begin to glow with celestial light; and when the sun rises they stand revealed with their precipices, and glaciers, and untrodden snow-fields, as they have stood and will stand while a thousand generations pass away. More abiding than the Alps, or than the starry heavens, are Conscience, Hope, Faith, Love, Duty, the soul's law; Love, the soul's life; God, the soul's home—these shall abide when all this outward garniture has faded like a dream. Fear to think, to study, lest these things prove unreal? Sooner fear to tread the earth, lest it dissolve under our feet!—*Henry Ward Beecher.*

'THROUGH FOR A SEASON IN HEAVINESS.'

Too often we shut ourselves up with our sorrow. And yet the darkest day that ever came had some alleviation; the saddest hour that ever struck had something in it to make life possible; but too often we wrap the mantle of grief around our person, and although the child's hand reaches out its flowers, although the sky sends down a glint of smiling sunshine, although there are wafts to us of some beautiful burst of music which should lift us up on its wing, we shut ourselves up in our sorrow, and say: "No, we are too down and dull today to be able to entertain and accept joy." How often the good love of God, therefore, though all around our path, is sent away abashed, disappointed and thwarted. Thus all our life is needlessly shadowed by constant prohibition.—*Rev. F. B. Meyer.*

THE UPLIFT OF A SONG

Give us, O give us, the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible to fatigue while he marches to music. The very stars are said to make harmony as they revolve in their sphere. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine—graceful from very gladness—beautiful because bright—*Carlyle.*

WANTED: 3000 persons to pay their Subscriptions to The Christian Sun during 1917
RECEIVED 1429
"I'll make it one more"
U.S. MAIL

The crosses which we make for ourselves by restless anxiety as to the future are not the crosses that come from God. We show want of faith in Him by our false wisdom, wishing to forestall His arguments, and struggling to supplement His providence by our own providence. The future is not yet ours; perhaps it never will be. If it comes, it may come wholly different from what we have foreseen. Let us shut our eyes, then, to that which God hides from us, and keeps in reserve in the treasurer of His deep counsels. Let us worship without seeing; let us be silent; let us abide in peace.—*Fenelon*

WHAT A PITY!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to it normal health. 50 cents a box. From druggists or by mail from

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THE CHRISTIAN SUN

FOUNDED 1844. THE OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

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State Library

The Son of Man

(British Weekly)

He left the Father's bosom and His throne,
And took our life of mortal woe instead;
Home, love, dominion, all were His in heaven;
On earth He had nowhere to lay His head.

He saw the sun, whose torch of light and heat
His breath had kindled, in the west grow dim,
A thousand lamps flashed out for homeward feet,
Not one was trimmed, or candle set, for Him.

And, while unseen, the keys of death and hell
And life and glory at His girdle hung,
No lowly latch for Master knew Him well.
No door for His tired footsteps inward swung.

That never soul redeemed should vagrant go
Unhoused through the hereafter, rest denied,
That all who would the Father's house might know,
A stranger, pilgrim, Jesus lived and died.

Without the walls that spurned His love as dross,
'Mid faithless scorn and alien pity hurled,
He suffered, outcast, that His sheltering cross
Might be the roof-tree of a homeless world.

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

Editorial

ONE HUNDRED THOUSAND

The committee in charge of the Church's mission interest has certainly set a high water mark. *One hundred thousand dollars* for missions is the goal set, as will be seen from the announcement in this issue of THE CHRISTIAN SUN.

Some months ago when the Forward Movement committee announced that the raising of fifty thousand dollars would be undertaken, such figures astonished the most of us and those who were less optimistic had serious doubts that it could be done. That fifty thousand dollars, it seems, was only a beginning. One hundred thousand dollars is the standard set now. For a moment this seems a tremendous task, but when we announce that our Field Secretary, Dr. J. O. Atkinson, has, since September first, raised twenty thousand dollars of this amount it looks like the problem will be easily solved. And it will be.

Five years was the limit set for the raising of this fifty thousand dollars. That was the small sum of only ten thousand dollars a year but in less than thirty days the Church has given what we asked it to give in two years. Is this not an indication that the reason we have not gone forward in greater things is because those who lead have set the limit? It certainly does not look like the blame can all be placed on the laity of the Church.

And we shall raise this one hundred thousand dollars. Every dollar of it will be raised, we sincerely and honestly believe. And when we have raised this one hundred thousand it seems to us that it will be only paying our back debts that have long been past due. This is an enormous amount of money. Let us figure a little: If this amount were brought together in silver dollars and mounted one on the other the pile would reach 840 feet into the air. It would be 310 feet higher than the Washington monument—a pile higher than is easy to conceive; or, again if this amount were given in silver dollars and laid one beside the other it would reach two and one-fourth miles. But it seems to us that our neglect, if it were possible to transform it into a visible result, would be a greater comparison than this great amount of dollars that we have set out to raise.

Never in the history of the Christian denomination has such a task been undertaken. Never in our history have we given God such an opportunity to use us, and as we give we grow, and as we grow the Kingdom will grow, and as the Kingdom grows the nearer that time will come that Jesus prayed for when He said, "Thy will be done on earth as it is in heaven."

* *

HIGHER CRITICISM

We have never been alarmed over higher criticism. Frequently we read of it and hear of it, but we have a faith strong enough to believe that all the attacks on the Bible will be ultimately of no avail. We believe in warning people against any theory or doctrine that seeks to under value the Word of God, and take occasion to do this, but we know that it is a physological principle that you can give a thing publicity by trying to condemn it. We read so much about higher criticism that some times we doubt if there is not more harm than good done in some instances. You can tell a child not to get into the fire and in all probability the child never thought of it. We suggest it to the child and so he gets into the fire. You tell him to stay out of a pail of water and if he had not thought about getting into that pail of water your warning will suggest it to him.

It is a certain fact that we mortals are anxious to discover something and all too many times we hear of something and hear warnings against it and then go right on and test it out for ourselves. We have no fear for the man whose heart is in accord with the Master's mind and whose life has been given to the Lord. Higher criticism and other false doctrines find their lodgment in the minds and hearts of those whose lives have never been baptized in the new life. We had rather risk our work and chance of service in endeavoring to get men to seek God rather than be constantly calling their attention to higher criticism and foolish attacks on the Bible. The Bible will stand.

* *

DON'T BE EXCITED

We hear a great deal about food conservation these days and every paper contains more or less editorials on the subject. Don't be excited over the situation. We are not on the verge of starvation in this country; we are far from it. We have plenty of food and there is no reason to be excited in the least. Our government is only trying to teach that which we should have been taught a century ago—to conserve and to economically manage our food situation. It is true that we must help feed the allies and feed ourselves. Thousands of young men of the land are being called into services for their country and will be no longer producers of bread stuffs. Because these men are not producers of food supplies we must guard our situation the more and endeavor to use what we have to the greatest possible advantage.

* *

The devil certainly must be well pleased with some people.

ANOTHER IMPORTANT OFFICIAL ANNOUNCEMENT

The Committee on Field Work, in special session, has given careful consideration to the following letter:

SUFFOLK, VIRGINIA,
September 19, 1917.

Dr. J. O. Atkinson,
Field Sec'y Home and Foreign Missions,
Elon College, N. C.

My dear Dr. Atkinson:

I am very much interested and in sympathy with the great work to which you have recently been elected by the Christian denomination, and in order to reach a high mark I will make you the following proposition: I will give you five thousand dollars for this cause if you will raise ninety-five thousand dollars on or before January first, 1919, provided I am living.

Wishing you much success in this great work, I am
Yours very truly,
(Signed) .....

The Committee finally decided to accept the challenge of this letter, and to increase the call for Home and Foreign Missions to ONE HUNDRED THOUSAND DOLLARS, as the minimum.

The liberal subscriptions by those already approached by Dr. Atkinson, the Field Secretary, coupled with the proposition in the above letter, seemed not only to justify, but to make the decision in favor of $100,000.00 imperative. The hour has struck; the Lord is leading; Dr. Atkinson is upon the altar, and the duty of the Committee seemed clear.

The Committee has directed me to write all pastors and secretaries of churches in the Southern Christian Convention to give Dr. Atkinson a hearty welcome into their pulpits, and to prepare the way for his visits by informing the people of the great work he represents.

This is the largest missionary undertaking of the Southern Convention, and it must be completed by January first, 1919, fifteen months from the present time. We have the *objective, the man, and these should bring the result.* The plan has not been changed. It is to be a *five year subscription with equal yearly payments,* and people will be given a chance to do something worth while for Him Who does all things for us.

Committees having in charge the making of conference programs are requested to provide a good place on their programs for Dr. Atkinson to present his great theme of missions, the greatest gospel enterprise, that conferences may get a new vision of Christian obligation to the unsaved.

The Committee hereby appeals to all pastors to keep before their congregations the new goal of ONE HUNDRED THOUSAND DOLLARS for missions to be subscribed by January first, 1919. *Fifty thousand for Home Missions and fifty thousand for Foreign Missions.*

Brother Pastor, May the Committee count on you for your cooperation in this great undertaking? If so, write a word to the undersigned.

Obediently yours,

W. W. STALEY,
Chairman Committee on Field Work.
J. E. WEST
W. H. DENISON

Suffolk, Virginia.
September 20, 1917.

STATE GRADUALLY REDUCING TYPHOID

That North Carolina's high death rate from typhoid fever is gradually being reduced is shown by figures recently compiled by the Vital Statistics department of the State Board of Health. The number of deaths from typhoid from January 1 to August 1 this year reported to this department were 199 against 306 for the same time last year. The total number of deaths from typhoid last year was 700 against 744 in 1915 and against 839 in 1914.

* *

RED CROSS SEAL CAMPAIGN

The biggest Red Cross Seal campaign the State has ever had has been planned for this fall. The sum that has been decided on as a reasonable amount for the State to raise from selling Red Cross Christmas seals is $50,000. Last year the sum of $12,000 was raised but the committee decided to make the goal more than twice as much this year in view of the fact that the war has heavily taxed every resource that can be used for fighting tuberculosis, and for the further reason that every State is going to be expected to take care of her consumptive soldiers.

* *

A MOTHER'S QUESTION

"Will sending the soldiers in France and the boys at the camps cigars and cigarettes to smoke tempt young men who have been taught not to smoke to take up this unnecessary and unhealthful habit? I have always taught my son to take care of his body and his health, likewise his morals, and this he has done. But now I have loaned him to Uncle Sam and the greatest anxiety I feel about his going to war is, will his health and morals be safeguarded? I fear that if cigars and cigarettes are so plentifully furnished the soldiers either by the government or friends back home that it will encourage non-smokers to smoke and will lead them to other bad habits."

* *

CHRISTIAN ENDEAVOR ZEAL

Four members of a Junior society in Mississippi come nine miles every Sunday to attend the meeting.

Field-Secretary Evans was trying to organize a Junior society in Bardstown, Ky., but could not find a superintendent. The school principal, an earnest Endeavorer, promised to find a lady for the place within twelve hours, and did so.

Last year the officers of the California Christian Endeavor union sent out 4,156 letters, and the county union presidents sent out 3,400 more. The State officers traveled 42,191 miles and the county presidents 6,495 miles in the interest of Christian Endeavor.

A society in Texas cut down a large pine-tree, hauled it to the sawmill, and had it cut into boards with which they built a garage for the pastor's Ford.

INTERESTING FIGURES

For every dollar paid to the Southern Railway Company by the people in the South during July 1917, the Southern Railway paid out in the South $1.05 according to figures announced by Comptroller A. E. Plant. The Southern Railway Company disbursed during the month, for labor, material, supplies and other purposes, $6,417,425 of which $5,336,561 or 83.16 per cent was paid to individuals and industries located in the South, this sum being $247,846 in excess of the total moneys contributed by the South for transportation purposes. For improvements to its roadway and structures, the Southern spent $1,494,241.00 in July 1917, as against $985,242.38 during July 1916. Results of operation exclusive of interest, rentals and other income charges, were as follows: Gross revenue, July 1917, $7,269,592, an increase as compared with 1916, of $1,788,117 or 32.62 per cent. Operating expenses, taxes and uncollectible railway revenue, July 1917, $5,387,409, an increase as compared with 1916, of $1,187,761 or 28.29 per cent.

* *

CHRISTIAN ENDEAVOR AND THE WAR

The War Department of the South Carolina Christian Endeavor union is at work among the soldiers in the various camps.

Many leading Endeavorers of the South are now in the army, including two State presidents.

Texas Endeavorers are organizing for work in the camps, especially seeking to enlist in the work every Christian Endeavor soldier.

A prominent Christian Endeavor pastor, Dr. Burris A. Jenkins, of Kansas City, Mo., is now at the front as Y M. C. A. worker.

"O, it is heaven to get into a home again," said a young recruit when invited to the home of California's Christian Endeavor superintendent of army and navy work.

Numbers of societies are sending to their fellow members who have enlisted copies of the New Testament with special messages from the members on various favorite texts, written on slips of paper and pasted opposite the texts.

Kansas Endeavorers are planning to give a Bible to every Kansas soldier.

* *

The time for the annual conference is near. Let no minister or church fail to be ready. Make diligent inquiry into your church condition and make a report that will leave no blank items for record. Do it now.

* *

Congress is considering the matter of coining a one-half cent piece. Let us hope that if the measure passes that it will have a limitation clause whereby this mite will be ruled out of the church. The one cent piece has greatly retarded the Kingdom's progress already.

A VISIT TO GEORGIA AND ALABAMA

The churches at Henderson and Fuller's Chapel in their quarterly conferences in July voted Mrs. Banks and me a leave of absence for five weeks. We left Henderson the first day of August. Mrs. Banks visited relatives while I was in Georgia and Alabama.

I visited my twin brother in Montgomery, Alabama the first week. I had not visited him in six years. It was a love feast to be with him and his family. He is in the army Y. M. C. A. His work being in the National Training Camp, it afforded me the privilege of seeing something of a soldier's life. There are some things that are fascinating in a soldier's life while there are some that are not.

I enjoyed every minute of my stay in Montgomery, and left Monday after the first Sunday in August to assist Brother C. W. Carter in a meeting at New Harmony church, near Cragford, Alabama.

It began raining on Sunday and very heavy rains fell Sunday night and Monday and continued every day until Thursday. We were practically rained out all the week. There were a few professions, but no accessions to the church.

The next week I was with Brother Carter again at Rock Spring church. This is Brother C. M. Dollar's home church and it was a sweet benediction to meet with him. Here we had a great meeting. There were nineteen accessions to the church and others are to join. Brother Carter is an earnest and faithful worker and is much beloved by the people both at New Harmony and Rock Spring. I enjoyed his fellowship.

After this I joined Brother E. M. Carter at Oak Grove, near Lagrange, Georgia. Here our people have a splendid church. The meeting began on Saturday before the third Sunday and closed the next Saturday afternoon. We had large congregations all through the week, but no visible results for church membership until the last day, when there were six additions. The church seemed to be much revived.

We left these good people immediately after services by way of automobile for Lanett, Alabama, to begin a meeting Saturday night. We began the meeting Sunday morning and continued for eleven days. The meeting was good throughout and reached its climax the last service adding in all to the church thirteen members. We feel that much good was accomplished and that there was a deep work of grace in the revival of the church. Brother Carter is a fine fellow to work with and I enjoyed his fellowship and meeting with the good people of his charge.

The one great need as I saw in our Georgia and Alabama work is more preachers. The work is suffering and is going to suffer worse unless there is more help. They need some strong men to meet the competition that our people are up against.

I enjoyed meeting and being with the brethren in all these churches. Some of them I shall never forget. May the Lord bless and keep them until we shall meet in the sweet by and by, is the prayer of your humble brother and servant.

A. T. BANKS.

Henderson.

SANFORD

The protracted meeting which closed Sunday, September 9, and which had been in progress for ten days, was one of the best meetings held in Sanford for some time. It was by far the best meeting ever held in our church. The house was taxed to its capacity every night and the afternoon services were well attended. About seventy-five souls were born into the Kingdom, thirty-one of whom joined our church. The music was in charge of Rev. J. F. Apple of Elon College, and the preaching was done by the pastor, Rev. H. Shelton Smith. Brother Smith has labored with us unceasingly for the past year, and our people regret very much to see him leave, although we realize he is going to a larger field. May God's richest blessing go with him, is the earnest prayer of the Sanford people.

J. U. GUNTER.

MISSION WORK AMONG IMMIGRANTS.

One of the greatest fields for service along the line of missions is among the immigrants who flock to our shores by the thousands. They break loose from home ties and old traditions and come here to a strange land with new customs and modes of living. They enter a new phase of life, both as to intellectuality, morality and spirituality. They are so to speak, beginning to live life anew. It is, therefore, of utmost importance that they start right and keep right. In order that they may live the higher life it is absolutely necessary that they have Jesus Christ as their personal Savior, for, "He came that they might have life and have it more abundantly."

The strategic point in mission work among the immigrants is with the children. The parents are pretty well fixed in their modes of thinking and living. But the children in the formative period of life and it is of utmost importance that they be won to Jesus Christ early in youth, for in a few years they will be beyond the plastic stage.

They are to be the citizens of tomorrow but let us not forget that the best preparation for citizenship in the United States is citizenship in His Kingdom. Hence

they must be won and carefully grounded in the principles which give the necessary qualifications of citizenship in His Kingdom.

Some phases of mission activity which the Christian people can follow are night schools, day schools, social service, outing funds for the children, and the spread of religious literature and Bible classes among the more educated. Let us seize every opportunity.

H. S. HARDCASTLE.

Elon College.

MAKING IT EASY FOR THE PASTOR.

Covering a ministry of twenty-six years, I have been blessed with five happy pastorates. On leaving I have said in each case, "This is my best pastorate." I am now settled in my sixth—Elon College, N. C., which promises to be no exception, but is striving to excel. Before leaving Defiance, Ohio, I received a check from the college and church for $180.00 to cover moving expenses. On our arrival we were greeted by all with that warm, welcome and hospitality which only a Christian spirit can inspire. A few evenings later a brigade of about a hundred or more citizens, faculty and students filed into the parsonage, each leaving a package on the dining room table and floor—a good old fashioned, "generous, large donation." Dr. Atkinson, in his usual happy style, made a presentation speech; the pastor responded as best as he could in his excited condition, and Uncle Wellons offered prayer. For all of these great and unexpected kindnesses and many others, myself and family are profoundly grateful. This is "making it easy for the pastor."

N. G. NEWMAN.

Elon College.

NOTES AND PERSONALS

Rev. H. S. Smith, who graduated at Elon the past year, left Friday of last week for New Haven, Conn., where he will enter Yale University to do post graduate work.

Rev. L. I. Cox, secretary of the mission work in the North Carolina and Virginia Conference, will preach at Hine's Chapel the fifth Sunday in this month, at 11 a. m., and at Monticello at 3 p. m. on the same day.

Mr. A. C. Albright, Route 3, Liberty, N. C., a loyal subscriber to THE CHRISTIAN SUN, and who has frequently contributed to its columns, was gored by a bull on Sunday, September 9, and died Thursday, September 20. Mr. Albright was a son of the late Dr. D. H. Albright of the Southern part of Alamance county. Though not a member of any church, he lived a life of purity and was a regular attendant at our Pleasant Hill church. He was never married and at the time of his accident and decease made his home with Mr. J. M. Coble and family. He was buried at Pleasant Hill church last Friday.

CENTERVILLE

Centerville Christian church is one of the small churches of the Eastern Virginia Conference, having on the church roll fifty-four members, and as, in all churches, some of these are not active in all departments of the church life.

The membership of Centerville work is in reasonable harmony; therefore they do as a whole about what they are assessed by Conference. As yet they have not undertaken any special missionary work. We hope, however, that some are getting a more liberal vision and that soon a larger service will be undertaken.

The first Sunday in August and week following the protracted meeting was held with Rev. H. E. Rountree, the former pastor, assisting. The people were glad to welcome Brother Rountree and they heard him with deep interest, and much appreciation. He certainly gave us splendid sermons, and his solos were tender and touching. All things considered we feel that good was accomplished. Some Christians were made happier. Not many unconverted people attended the services. Three professed conversion, and many reconsecrations. The whole community discussed crops (account of a month's rain) and war, more than they did religion. The meeting closed too soon. Another week's service and we believe large results would have followed.

JAS. L. FOSTER.

Waverly.

SPRING HILL.

Spring Hill Christian church is called (in the Eastern Virginia Conference) one of the "old land marks." This is an old church organization—the mother of churches in this section—and, like many a home today, she is small in members and weak. But her strength is felt in the sons and daughters she has sent out. In Dendron, Wakefield, Waverly, Newport News and Suffolk very strong, aggressive, liberal workers may be found who owe their religious birth and early Christian training at Spring Hill. Because of local conditions, and a lack of perfect church harmony, the church has had a hard pull for these years, and much doubt and hesitation has come more or less in many hearts.

At the present writing a new feeling, a new condition, seems to be possessing many of the people of the church and community. A splendid new wooden fence has been placed around the church and cemetery. One of the best the writer has ever seen. A new metal roof

of splendid quality has been placed on the church; new steel ceiling has been ordered and will be put on soon. We hear it in air, chirped by the birds of vision, of hope, of new purposes, that next spring will see a set of memorial windows of splendid design, and a new coating of paint for old mother church that has worked so long for the Christian's cause and Christ's Kingdom in this section.

Who knows, but as with mankind and womanhood, so with churches, that old mother—Spring Hill—may have a new, a second youth of vigorous growth and splendid service which shall add to the eternal records of the past-honor and praise to God and man?

The second Sunday in August, and week following the protracted meeting was held, Rev. G. D. Eastes of Norfolk, assisting. Brother Eastes is a strong young preacher and has of the much evangelistic spirit. He gave us splendid sermons and the people appreciated them. There was not a large number of unconverted people who attended the church. There were ten professions, six additions and six baptisms, and many reconsecrations. It was a good meeting and could the services have continued longer we believe large results would have followed. We feel that a new era and a large possibility is just before this people if they will enter in and posses it. God is willing and ready; let every heart be diligent and every hand be willing.

JAS. L. FOSTER.

Waverly.

OUR TREASURES

Where are your treasures? Where your treasure is your heart is there also. Is it fame resplendent with worldly ornaments of praise and flattery that you desire? Is it great worldly achievements? What is it? Is it the Lord in heaven? Is your treasure the Lord and that which pertains to His glory and the lifting up of the souls of mankind? How often do we ask ourselves these questions? Can we answer them satisfactorily when they are asked? By careful consideration we all can but admit that where our treasures lie there also will be our hearts. Think for a moment. What is your conclusion? Is not everything centered on the object of your heart? His object is your treasure. Now, consider the nature of your treasures; do they conduce to some vicious satanic power or to some worldly achievement alone, or do they pivot on God and the enchantment of the soul salvation?

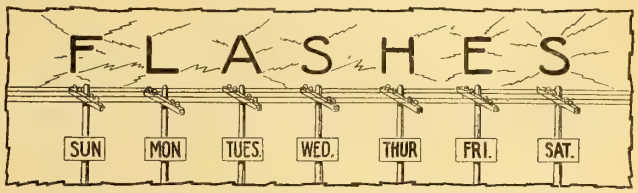
Many of us take to ourselves forbidden treasures, that is, we allow ourselves to become absorbed into that which is materially visible and of no value to our souls, but rather an estrangement from all that is pure, noble, good and true and the love of the Supreme. We think not that we are only care-takers of that which we have and that all belongs to God with ourselves included. We should be thankful for that which God allows us, but not love it in the place of Him. If we do we are idolaters. There are as many idolaters now as there were in the time of the prophets. Of course the idols of today are other than image, but they are of no lesser evil, being wealth, gold and silver and other worldy things. It is mammon, and we can not serve God and the devil. They are our idols when we become devoted to them. We can not love or serve them without becoming aliens in the presence of God. Our minds and hearts must be free from the corruptible things of this world if we serve God in the capacity that He requires of each of us.

KARL H. SALE.

Mountain Falls.

VIRGINIA VALLEY CONFERENCE

The Valley of Virginia Conference which was postponed some time ago will be held October 18-20. The place of the meeting is at Bethlehem church. Those going by rail will be met at New Market, Virginia, and should write Bro. J. C. Bradford, Broadway, Virginia, on what day and train they will arrive. The president of the conference is Rev. W. T. Walters, Winchester, and the secretary is Rev. A. W. Andes, Harrisonburg.



September 16: Congressional plans completed today Contemplate adjojurnment in October.

September 17: Comparative quietness is reported along the western front. German wall is strong but growing weaker.

September 18: More than 300,000 men leave civilian life today for army cantonments.

September 19: Shortage of coal in Western North Carlina becomes grave. Argentina senate is for breaking off relations with Germany.

September 21: Anti-drafters have dynamited postoffice at Palmico, N. C.

September 22: Strong fighting is reported on the Austro-Italian front.

September 23: Gaston B. Means is arrested at Concord, N. C., for the mysterious death of Mrs. Maude King.

SOME WHERE IN THE CHURCH

"Some where in France" goes the expression from the soldier's letter. Censorship forbids him telling his exact location because the enemy must not be given information. And this reminds us that some people are "somewhere in the church." They cannot tell where they are because they do not know. They know that they are in the church, but for being able to take inventory of themselves they cannot. Find your place and find out if you are in the right place.

WORSHIP AND MEDITATION

GOD BLESS MY MOTHER

A little child with flaxen hair,
And sunlit eyes so sweet and fair,
Who kneels when twilight darkens all,
And from those loving lips there fall
The accents of this simple prayer:
"God bless—God bless my mother!"

A youth upon life's threshold wide,
Who leaves a gentle mother's side,
Yet keeps enshrined within his breast
Her words of warning—still the best;
And whispers when temptation tries,
"God bless—God bless my mother!"

A white-haired man who gazes back
Along life's weary, furrowed track,
And sees one face—an angel now!
Hears words of light that lead aright,
And prays with reverential brow:
"God bless—God bless my mother!"

—*Selected.*

ALL THINGS TO ALL MEN.

Beyond the veil the way continues to ascend. The soul which has acquired the habit of climbing continues to climb. There are higher heights—who dare name them? There are divine visions—who dare portray them? There are more than angelic songs—how futile to strike them till the harp be strung! But there is One who gathers in Himself the measures of all possible heights, the sights of all possible visions, and the melodies of all possible song. At the mention of His name the soul which has conquered the altar stairs, presses up and on, along the glory heights. His name is God! —*Selected.*

THE WORD OF GOD

The Holy Bible is a perfect book from our perfect God. It is His love-letter to the human race. Here the Father plans, the Son executes and the Spirit operates. The way of salvation is given. Heaven is revealed and hell described. The cross is the center, eternal life, its fruition and God's glory its end. By it the soul is cultured, the mind enlightened, the memory enriched and the heart established.

The Bible is the traveler's guide, the pilgrim's staff, the warrior's sword and the fighter's shield. It is the telescope of faith, the microscope of conscience, the mirror of Christ's face and the casket of God's grace. It is food for the heart-hungry, drink for the soul-thirsty, medicine for the sin-sick, cordial for the world-weary and life for the spirit-dead. Read it to be godly, use it to be faithful and trust it to have peace.

God has magnified this Word above His great Name and commanded that it be preached and practiced; it is His standard of judgment. By it men are warned or wooed, saved or doomed. Read it in the company of the Author. Be a Bible-read, Bible-fed and Bible-led Christian. It covers the course of time between two eternities and will live forever.—*Watchman Examiner.*

A TRIBUTE TO HIS MOTHER

(By Vice-President Thomas R. Marshall.).

I think back through the years, the lean and the fat, the good and bad ones, to my earliest recollections. I see a woman with an eye that flashes swift as an archangel's wing and mouth that breaks with laughter and hardens at sight of wrong, singing lullabies; a woman who, with hand grasping the Unseen Hand, walks the briar-bordered paths of life unashamed, unafraid, unharmed. She is clad in garments of beauty for me, and age does not soil them nor years make them cheap and tawdry. Her tongue is without guile, having never been the messenger of a lie. It is seventeen years since her soul went home to God and her fingers became for me the fingers of an angel, but I have not forgotten all she said. She told me there was a Santa Claus, and I believe her. He brings me no longer drums and fifes, but he still brings to me visions of my mother and the music of that angelic chorus which sang at creation's dawn and at the hour of man's redemption.

"Thou art the Christ, the Son of the living God." With awful solemnity did the Savior ratify that great confession. "Jesus answered and said unto him, Blesse art thou, Simon, son of Jonas; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." . . . Never did even the lips of Jesus utter more memorable words. It was His own testimony of Himself. It was the promise that they who can acknowledge it are blessed. It was the revealed fact that they only can acknowledge it who are led thereto by the Spirit of God. It told mankind forever that not by earthly criticisms, but only by heavenly grace, can the full knowledge of that truth be obtained.—*Dean Farrar.*

To do evil for good is human corruption; to do good for good is civil retribution; but to do for evil is Christian perfection. Though this be not the grace of nature, yet it is the nature of grace.—*Rev. William Secker.*

When you are reading a book in a dark room, and come to a difficult part, you take it to a window to get more light. So take your Bibles to Christ.—*Robert McCheyne.*

THE CHURCH'S NEW CALL.

Never in the history of the world has the church of Christ had such a call and such an opportunity for service as has fallen upon it in these times. The Nation is called upon for its millions and its men. Every enterprise and every person is called upon to do their bit. The upheavel of things demands new thought, new ideals and new tasks. Every one is overwhelmed by the gigantic program of war times. The church gets the most gigantic task of all. It is easy to buy Liberty Bonds to enable the country to do her part. It is easy to give your money to the Red Cross. It is easy to give ourselves to the country's call. It is easy to think new thoughts when the times bring new thoughts to us. It is easy to have new ideals when new life dawns upon us and the old disappears. It is easy to shoulder new tasks as the demand arises though it should be to shoulder the musket and go into the trenches. But of all tasks, the hardest is to break down the prejudice—barriers that have long existed between the civilian life and men of the uniform and throw around the latter Christian influence while they are in training if possible, to send them across the seas soldiers of the Cross as well as soldiers of their country. The hardest task now upon us is to train our army and navy men how to show the world what a Christian soldier can do in time of war. This is the task of the church.

The Young Men's Christian Association has heard this call, and in a noble way, yes, in a most astonishing manner, has undertaken its part. With every camp they have set up quarters, and with the consecrated host of efficient workers, are coping with the situation in the field as none other can do and accomplishing more than any other because they are quite prepared to do so. Every where the Y. M. C. A. is with the boys, they tell me, things are different. But this is not all. All these men of the training camps have week-end liberties from Saturday till Monday at which time they flock to the cities to engage in something for pass-time and entertainment. They will almost spend it in any manner, usually those things most inviting to them. The question is, "What shall be done with these men while they are with us?" This is the church's call. It is her supreme opportunity. It is demanded of her to rise to the call and give them such inviting influences out of her heart that shall capture them for the supreme purpose of a Christian soldier in war. What is to be done about it?

The situation at Washington is a typical one of other cities where camps and cantonments are located. There are from fifteen to twenty thousand soldiers in and around Washington, saying nothing of the officers at Fort Meyer. Many of these men are at liberty most any time and are in the city. From Saturday till Monday of each week, however, the most of these men are at their week-end liberty and spend it in the city. Think of fifteen thousand soldiers turned loose in the city all at once the same time liberated as it were from a week's imprisonment where there is nothing but drill and hard labor! Where will they go? What will they do? Where do they go? What do they do? We can answer fairly well. It has been so that the saloon and the brothel and gaming dens have been about the only places that extended them the glad welcome hand. The confinement, abnormal and irksome tasks of the week make their liberty-leave exuberant. Almost anything they will do,—anything that breaks the monotony of the soldier life. The world and the devil have provided for them everything they can wish to gratify their desires and offer every accomodation to make it easy for them. Here we have the problem of the church. What will it do with these fifteen thousand men when they leave their camps and come to the city almost under its roof? I will tell you what one church is doing and by its influence a greater number are preparing to do the same thing in the near future.

The Church of the Covenant, Washington, D. C., is undertaking this Herculaen task. Its doors are open every day of the week for any one who may wish to come there for rest, reading, recreation and companionship. Every Thursday evening they have a prayer half an hour, followed by an informal social and refreshments. Every Saturday evening at seven-thirty o'clock they give an informal social and entertainment for the benefit of soldiers and seamen and all men in the uniform. At first the invitation was open to all, but so many accepted the opportunity that they could not handle them. So they had to limit the number to about four hundred. Even this is a big undertaking. In addition to this the young ladies of the church throw open their homes to these men for their week-end leave and offer them every advantage of wholesome and refined influences. In addition to this the church offers an "affiliated membership" to every man of the uniform making them temporary members of this church. This does not mean the severance of relations with the old home church, but it means a temporary membership with this church. When they then leave for parts unknown they are members of two churches and are to be followed up by this one and reports made to the home church as often as any may be had. The seamen of the navy yard at Washington last Saturday evening had their first treat of this nature. Seventy-five or more were taken from the quarters. Many of the boys contributed to the program vocal and instrumental numbers. Old salts regard this procedure as one of the finest ever attempted for the men.

But only a few of the churches are now co-operating in such plans. Four hundred out of twenty thousand, or one thousand of that number, or two thousand, for that matter, is a very small per cent of the whole. Where are the others? Who will care for them? While I write this a Commission representing the Federation of churches of the city have interviewed me relative to plans for organizing the entire city into groups,—to prosecute similar plans as now in operation at the church of the Covenant. I would not say that this is the only way to meet the call of the hour, but I do see that it is a very effective thing to do. It

is answering a long desire of the seamen's nature. They are now asking, "Why have we not had this reception before?" Hitherto the men have felt that they have been shunned. Many of most refined men have had some very humiliating experiences. It is time for the church to rise and change any sentiment of this kind. It is time that the church be the one to extend the welcome hand and throw around them the influences that gratify instead of waiting for the saloon and the brothel to do it. God save the boys. The majority of them are from Christian homes and influences,—out of the Sunday schools,—susceptible to every influence.

I am not unmindful of the difficulties we have in launching such undertakings. It requires a great outlay of money, a staff of paid competent workers, a staff of competent volunteer workers, equipment for service, etc. All that any one church can do is very meagre. But if all the churches could plan together such a program and do the maximum of their possibilities, God will do the rest. Isn't this a new call to the church of Christ Isn't it a new call for unity and a solid front for Christ and humanity? The iron is at welding heat and already laid on the anvil. Strike now or it will be too late.

H. E. ROUNTREE, *Chaplain.*
U. S. N. R. F.

Washington, D. C.

NOTICE

To Whom It May Concern:

The regular annual meeting of the Board of Trustees of the Christian Publishing Association will be held in the chapel of the C. P. A. Building, in the city of Dayton, Ohio, beginning at two p. m., Tuesday, October 16, 1917, and continue from day to day as long as the business of the Association may require. Annual reports of the business of the Association will be made and all matters concerning the Association will be considered.

O. W. WHITELOCK, *President.*
J. S. HALFAKER, *Secretary.*

GOD'S WORD, QUICK AND POWERFUL

Thy Word, almighty Lord,
Where'er it enters in,
Is sharper than a two-edged sword,
To slay the man of sin.

Thy Word is power and life;
It bids confusion cease,
And changes envy, hatred, strife,
To love, and joy, and peace.

Then let our hearts obey
The Gospel's glorious sound;
And all its fruits, from day to day,
Be in us and abound.

—*James Montgomery.*

BATTLE HYMN OF THE REPUBLIC

Mine eyes have seen the glory of the coming of the Lord:
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible swift sword:
His truth is marching on.

I have seen Him in the watch-fires of a hundred circling camps;
They have builded Him an altar in the evening dews and damps;
I can read His righteous sentence by the dim and flaring lamps:
His day is marching on.

I have read a fiery gospel writ in burnish rows of steel:
"As ye deal with my contemners, so with you my grace shall deal;
Let the hero, born of woman, crush the serpent with his heel,
Since God is marching on."

He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment-seat:
Oh, be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on.

In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me:
As He died to make men holy, let us die to make men free,
While God is marching on.

—*Julia Ward Howe.*

Rev. Victor Lightbourne, pastor of the People's Christian church, Dover, Deleware, is open for one evangelistic campaign this fall. The first church to secure his services will be the fortunate one.

A CORRECTION

Dear Editor:—In THE SUN'S account of our pounding at Pleasant Union the value of articles should have read twenty-nine dollars ($29.00) instead of twenty ($20.00). B. J. HOWARD.

Messrs. H. C. King, J. B. Rogers, and J. Walter Johnston of the Long's Chapel church were callers at THE SUN office last week.

Dr. Martyn Summerbell, Lakemont, N. Y., is at Elon College this week delivering his annual series of lectures.

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

COUNCIL OF CHURCH BOARDS

President Robert L. Kelly, Earlham College, has resigned to become Executive Secretary of the Council of Church Boards of Education. He entered upon his duties September first. All who know President Kelly will rejoice that so fitted a man has entered upon this important work.

Some of the problems to be worked out under his leadership are the Christian Colleges and the world war; leadership after the war; standardization of colleges, definition of the aims and ideas of Christian education; close affiliation in method and procedure; the recognition due Christian education.

THE HOLLIS AMENDMENT

Last May at the Federal Council meeting in Washington the conscription of wealth elicited a warm debate. It was seen then that serious problems were involved. The prevailing sentiment, however, was that wealth should be made to serve in the present war.

The difficulty of application was seen if the conscription plan should be applied to all wealth. What would become of the charity-supported institutions? They would die, and suffering keen and terrible would ensue. To offset this situation the Hollis amendment to the war revenue act was proposed, exempting gifts to charitable institutions from taxation up to a certain per cent of a man's gross income. This amendment was unanimously adopted in the Senate under Senator Simmons' leadership and is now in the House where Mr. Kitchin will decide its fate.

The Washington Post, writing on "Exempting Charity," says editorially:

> "The Senate was expected to reduce somewhat the high income tax rates which the House approved in adopting the Lenroot amendment. It has, however, voted to retain the Lenroot rates in the war revenue act and may even increase them. This gives added importance to the amendment to exempt from the tax, by means of allowable deductions, gifts for charitable, educational and religious purposes, which the Senate must soon vote upon and which it will do well to adopt. Such deductions are limited to one-fifth of the individual's otherwise taxable income.
>
> "The proposal means that while the individual is asked to give up a large part of his income to the Government, which will determine what is to be done with it or how it is to be spent, and presumably in this emergency will devote it chiefly to effective measures for winning the war, he will still have the privilege of giving up one-fifth of his total income to war purposes, the Red Cross relief or to humanitarian, educational or public objects which he may elect, and in which he may exercise a choice as to how the money shall be spent.
>
> "If the Government takes all or nearly all of one's disposable or surplus income, it must undertake the responsibility for spending it, and it must then support all those works of charity and mercy and all the educational and religious works which in this country have heretofore been supported by private benevolence.
>
> "It would be a mistake to change abruptly the traditional policy under the stress of war conditions. This country cannot abandon or impoverish the great structure of private charity and education that has been one of the most notable achievements of American civilization. Therefore, with every additional dollar the Government finds it necessary to take in taxation it becomes increasingly necessary to accept the principle of the pending amendment and leave untaxed that part of every citizen's income which he may give voluntarily to the public good."

The New York Evening Post lends its support of the measure in these editorial paragraphs:

> "One amendment added by the Senate to its Finance Committee's War Revenue Bill is of really great importance, though it seems to have escaped notice in nearlly all comments on the amended bill. It was forcibly argued, by people interested in charities maintained by private benevolence, that the placing of heavy supertaxes on the income of wealthy givers, regardless of how much of that income was devoted to charitable purposes, might have very serious results on the work of such organizations. A man with a yearly income of $151,000, for instance, may have been accustomed to give one-fourth of it to charity. But under the Senate bill, the Government would now appropriate one-fourth in supertaxes. To meet all such cases, the Senate has added the following paragraph to the clause which specifies deductions to be allowed in computing an individual's taxable income:
>
> "'Contributions or gifts, actually made within the year to corporations or associations organized and operated exclusively for religious, charitable, scientific, or educational purposes, or to societies for the prevention of cruelty to animals, no part of the net income of which insures to the benefit of any private stockholder or individual, to an amount not in excess of 15 per cent of the taxpayers' taxable net income.'"

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER.

The writer had the pleasure of visiting Bethlehem church, Alamance county, the third Sunday and worshipped with those good people. Rev. J. W. Holt preached a splendid sermon and we enjoyed it very much. After the service we were invited to present the claims of the Orphanage which we did in our feeble way and a number responded to the call. About $20.52 was raised in money besides several donated wheat and corn to help us. The Bethlehem people have always stood by the Orphanage and mail their monthly contribution as regularly as the months pass by.

I met a good friend the other day, who is a leading farmer in his community, and asked him if he did not want to give us a barrel of flour to help feed the fifty children we had here to care for. His reply was that he thought he ought to contribute his part to help in the work and would be glad to do that much for us. We have a great many friends who would be glad to do the same thing if we could reach them.

If we could enlist one active man or woman in each church to look after the interest of the Orphanage and get our people awake it would not be long till we would be in much better shape.

Why not some individual in each church make a plea for us and help us to raise the 100 bushels of wheat we will need to run on for the next year? Our work is not a work of rest or ease. It is a busy life. We have done our best this year to help ourselves all we can by raising everything we could on the farm. And while we have had many discouragements if we first failed we tried again. We set out our cabbage crop three times last spring before we could get a stand. They were frozen out twice, so it was necessary to plant the third time. But we had lots of cabbage after all. This fall we have sowed our turnips three times but have finally succeeded in getting a very good stand.

If we let discouragements overcome us instead of overcoming the discouragements our work would have been finished and we would be in other fields. But when our expenses are running $125.00 per week, and we are doing the very best we can, and the financial report shows an income of $47.72 it is a hard fight to overcome the discouragement. More than 25,000 members in the Southern Christian Convention. 227 churches. Are you satisfied? CHAS. D. JOHNSON, *Supt*

REPORT FOR SEPTEMBER 26, 1917

Brought forward	$4,688.65

Children's Offerings.

Nina Bland Hackney	.20

Monthly Sunday School Offerings.

Auburn Sunday school, N. C.	$1.00
Linville Christian Sunday school, Va.	1.00
Wake Chapel Sunday school, N. C.	5.20
Wentworth Sunday school, N. C.	2.85
Reidsville Sunday school, N. C.	1.00
Palm St. Sunday school, Greensboro, N. C.	2.00
Bethelem Sunday school, N. C.	1.00
High Point Sunday school, N. C.	1.00
Richland Sunday school, Ga.	2.00
Mt. Auburn Sunday school, N. C.	5.25
First Christian S. S., Raleigh, N. C.	2.00
Mt. Bethel Sunday school, N. C.	1.00
Philathea Class 1st. Christian S. S., Raleigh	1.55

Bethlehem Church and Sunday School.

Ladies Aid Society	5.00
W. A. Paschal	1.00
Mrs. R. A. Thompson	1.00
R. A. Thompson	1.00
Cass Cates	1.00
F. R. Shepherd	1.00
Mrs. Susan Rippy	1.00
L. D. Rippy	1.00
Carl Sutton	1.00
D. D. Sutton	1.00
Mrs. Lillie Sutton	.50
Nannie Simpson	.50
J. B. Smith	.50
Mrs. L. R. Shepherd	.50
Lottie McRay	.50
Mrs. A. T. Gilliam	.50
Basket offering	3.52
	20.52

Miscellaneous.

Cash item	.35
Total for the week	$47.72
Grand total	$4,736.37

LETTERS

Edenton, N. C., September 9, 1917

Dear Uncle Charley:

Here is my dime for September. Are all the little children well? I am well.

WILLIE STAYLOR.

If you could see our little folks eat one time you would think they were well and hearty too.

"UNCLE CHARLEY."

Edenton, N. C., September 9, 1917

Dear Uncle Charley:

Here is my dime for September. My school will start next Monday and I am glad.

MILLS WELLONS STAYLOR.

You are just as prompt as you can be. I appreciate your letter and dime this week. "UNCLE CHARLEY."

HOW BETTIE DID.

"O mother," said Bettie, looking up with a frown, "I wish you would let me stop studying arithmetic. I don't see any use in it. I just hate the old stuff. I can't get these sums to come out right at all."

"Just keep on trying, dear, and they will come out," smiled her mother.

"I have tried and tried. And, dear me, I am so anxious to get my new book."

Her mother smiled. "Ah! that is the reason that you do not get the answers right; your thoughts are on the new book."

There was a silence, and Bettie said: "I can't get the answer out. I guess the answer in the book is wrong."

"Let me see your work," said her mother.

Bettie brought over her pad to the table where her mother was sewing. Her mother glanced at the sum she had been working and, after a minute, said: "I see your mistake. Work it over slowly again."

"O mother, show me the mistake."

"No, Bettie; you must find it out for yourself."

"O mother, it will take me so long, and I do want to get through so that I can read my book," pleaded Bettie.

Her mother shook her head. "It is a simple mistake; and if you had been giving all your thoughts to your work, you would not have made it. Come, dear; go over your work very carefully, and you will easily see your mistake. There will be no trouble about the answer's coming out when you have found your mistake and corrected it."

Bettie took her pad and returned to her seat, frowning and feeling very cross indeed. She wished there never was such a thing as arithmetic, anyway. O dear, and there was that new book that grandma had sent her! She knew it was a perfectly splendid story, and she hadn't read a word of it all on account of those horrid sums.

"Mother," she said presently, "mayn't I do these sums this afternoon? You see, I am tired now and"—

"No, Bettie," returned her mother firmly. "You must finish those sums before you do anything else."

With a great sigh Bettie went to work again. In a short time she jumped up. "O, I've got it! Just think what a silly mistake I made! I said three and two are four, and that put all the sum wrong."

"Of course it did. Now get the answer to the other five sums, and you may read your new book."

In about half an hour Bettie announced that all the answers had come out correctly, and she brought the paper of neat figures to show her mother.

Her mother kissed her. "Now read your book, dear."

Bettie curled up on the cushioned window seat. It was just the day to read, she thought, for it was raining outside, and there was a bright fire in the grate.

Presently the maid came to the door and called her mother out. After a few minutes her mother came back and said: "Mrs. Murphy has brought little Hilda for Bridget to keep while she goes to the city on business. I hope she won't trouble Bridget, for she is so busy." Mrs. Murphy was the washer-woman.

Presently Bettie thought she would like an apple. She went out to the kitchen to get one. Bridget was busy with her Saturday baking. Little Hilda was sitting in a corner on a low stool with her hands folded and looking very lonely. Bettie spoke kindly to her and gave her an apple. When she had returned to her book again, she couldn't help thinking of little Hilda. How lonely she looked! Bridget was too busy even to talk to her. Poor little girl! She never had a good time. Her mother was out washing most of the time, and she had to be left in the care of a neighbor who was not always kind to her. "She might come in here and sit," thought Bettie. "But I am reading, and mother is going down stairs presently."

Somehow the new book did not interest Bettie as much as she thought it would. She could not get Hilda out of her mind.

"I guess I'll bring her in here and play with her a while. Then I can read afterwards."

She told her mother, who said it was a splendid idea. Poor little Hilda was delighted to be brought in and to look at Bettie's dolls and picture books. And Bettie got so interested in entertaining her that she forgot all about her book. You see, there is nothing like making some one else happy.—*Emily S. Windsor.*

THE SECRET OF POWER.

I believe firmly that the moment our hearts are emptied of pride and self-seeking and everything that is contrary to God's law, the Holy Ghost will come in and fill every corner of our hearts. I believe many a man is praying to fill him when he is full already. Before praying that God would fill us, I believe we ought to pray Him to empty us.—*Moody.*

Coupon—No. 9999

THIS COUPON sent to THE CHRISTIAN SUN office with a renewal of $2.00 entitles the subscriber to one year's subscription to *The Weekly Kansas City Star.*

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The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

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MARRIAGES

BRADY-CRAVEN

At the ressidence of L. P. Craven 1917, at 10 A. M., Mr. Edgar L. Brady and Miss Eudie Craven were united in marriage by the writer in the presence of a few friends and relatives. Both are members of Pleasant Grove Christian church.

May the Lord bless them and may their lives be long and happy.

T. J. GREEN.

MERRITT-TROLLINGER

A quiet but very pretty wedding was solemnized at the home of Mrs. Annie Trollinger, Greensboro, N. C., on Sunday night, September 9, 1917, when Rupert Polk Merritt and Grace Evelyn Trollinger were united in the holy bonds of matrimony. The wedding was the culmination of a happy romance which began while the participants were attending Elon College.

Since leaving college Mr. Merritt has been engaged in teaching school and also in doing religious work as a licensed minister. Miss Trollinger has also been engaged in teaching.

The young people will reside at Pine Level where Mr. Merritt will teach and preach.

May God grant them many years of happy married life, and open to them a large field of service in His vineyard. H. S. HARDCASTLE.

PIATKA-LIPP

Married at the residence of the bride's parents, Mr. and Mrs. John Lipp, near Waverly, Virginia, September 2, 1917, at 4 P. M., Mr. Peter Piatka and Miss Mary Lipp. The ring ceremony was used, and in simple faith and trust the vows were taken which make two hearts one and give unity of purpose for the two lives thus united. It was a happy occasion. Many neighbors and friends were present to extend hearty congratulations and sincere good wishes for life's success, and the entire company entered heartily into the joys of a bounteous country wedding supper given by the bride's parents. Many useful presents were received. Mr. Piatka is a native of Hungary, while the bride was born in Columbus, Nebraska. They have resided in Virginia for a number of years. The ceremony was performed by the writer. JAS. L. FOSTER.

LANE-FEREBEE

On September 5, 1917, at 8 P. M., at the home of Mrs. G. T. Vellines. South Norfolk, Va., Mr. Waverly Thomas Lane and Miss Leila Enola Ferebee were happily married by the writer. There were only a few of the relatives and friends of the bride and groom present to witness the ceremony. The bride was attired in a blue gown, with black hat, and shoes and gloves to match, and carried bride's roses. Immediately after the ceremony they were tendered a reception by the groom's father, when they were recipients of many beautiful and valuable presents. The bride and groom are both well known in South Norfolk, where they have a host of friends. Both are loyal members of the Christian church here. They will make their home at 26 Chespeake Ave. Their many friends wish for them a long and happy life.

O. D. POYTHRESS.

Let your subscription come along. Don't be bashful because you are behind.

SUNDAY SCHOOL LESSON—OCT. 7

(By G. O. Lankford.)

Psalms of Deliverance—Ps. 85:1-13; 126:1-6.

Golden Text: "They that sow in tears shall reap in joy."—Ps. 126:5.

Outline.

1. A New Vision.
2. A New Prayer.
3. A New Resolve.
4. A New Hope.
5. A New Song.

1. *A New Vision*—The Psalms are an expression of individual and national life. Well may the two Psalms of this lesson be considered as an expression of the emotions of the hearts of those who were permitted to return from captivity to the land of their fathers, for on their return they came to a new realization of the Father's goodness to them. The Israelites were blind to God's loving kindness before they were taken away; those who returned came back seeing. They recognized that the Lord was favorable unto His "land" in bringing "back the captivity of Jacob," in forgivng "the inquity" of His "people," and in covering all their sin."

2. *A New Prayer*—Seeing their sin in the light of God's merciful kindness, the Israelites could and would now pray a new prayer—a prayer of penitence. Out of the depths of their hearts they would say: "Turn us, O God of our salvation, and cause Thine anger toward us to cease." This penitential prayer would also cry unto God that His people might be revived and again rejoice in His salvation. A vision of God and of one's own sin will change the prayer of that one as he prays.

3. *A New Resolve*—"I will hear what the Lord will speak." From the first God has been speaking unto man, but man has been slow to hear and heed. There was a time when Israel would not hear the Father's voice, but the hour came when that nation was ready to listen. She resolved to "hear" and not to "turn again to folly"—a great lesson had been learned at a great price.

4. *A New Hope*—Israel had received a new vision, prayer a new prayer, and formed a new resolu-

tion. Now a new hope springs up within her heart. The feeling is upon the nation that "the Lord will give that which is good;" that righteousness shall go before Him, and shall set us in the way of His steps." Every Christian has a hope that is sure and steadfast, by which he is anchored to that that is "within the veil."

5. *A New Song*—Remembering the goodness of God, Israel would now sing His praises. "The Lord hath done great things for us; whereof we are glad." The captives went away with a murmur on their lips; they would return with a song of thanksgiving in their hearts. They had sown in tears; they would reap in joy. The bearer of "precious seed" would be the bringer of "his sheaves with him."

CHRISTIAN ENDEAVOR TOPIC, OCT. 7

(By H. S. Hardcastle).

Lesson: *Matthew* 11:28-30.

A Gracious Invitation

As Jesus stood before the multitudes He had compassion on them. His great heart yearned as He saw them weighed down with the burdens of poverty, ignorance, bondage to the law, and sin. With supreme consciousness of a vital communion with God, He graciously called them unto Him, offering unto them rest. And today He is just as surely calling unto all His children who are burdened with cares to come unto Him. But it was more than an invitation. It was

A Challenge to His Ability to Meet Their Needs

No other man had ever stood before a people and made such an offer, no man since that time has had the courage to emulate His example. It was certain that in all that vast assembly there would be some one who would accept His bold challenge, but He was willing to rest His claims as the Messiah and the Son of God on His ability to meet the needs,—physical, intellectual, social, and religious—of His people. His only injunction to the two disciples who followed Him was a simple, "Come and ye *shall* see," and today after nearly two thousand years, He takes His Kingdom on the same challenge. It is a tribute to Him that His following includes such virile men as Peter, Luke, Paul, Moody and a John R. Mott, or a Frances E. Clark. It was also

A Call to Service

Yokes were made for work. Every young man and young woman must wear some kind of a yoke. Either it is the galling yoke of sin and bondage to the law, or it is the "light yoke" of Christ and the liberty wherewith sets us free, for He has told us that we cannot serve two masters. Yokes are made to balance. One end is made heavier than the other so that a weaker ox can be yoked with a stronger one, and yet only have to bear in proportion to its strength. Just so it is with us. Linked up in service with Jesus Christ, He puts His strong shoulders under the heavy end of the yoke and thus enables us to bear our burden.

Lesson Thoughts.

Christ is the great burden Bearer.

Putting on Christ's yoke gives the precious privilege of working with Him.

It is not a question of "yoke" or "no yoke," but of Christ's yoke vs. the yoke of the scribes and Pharises.

Christ is calling the young people into His service.

Service for Christ pays the best wages.

Holman Vest-Pocket Edition

Army & Navy New Testament

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Specimen of Type.

AND the third day there was a marriage in Ca'na of Gal'i-lee; and the mother of Je'sus was

No. 2120. Bound in Khaki cloth, round corners; Flag stamped in gold on cover; brown edges. Price, 50c. per copy.

THE CHRISTIAN SUN
Elon College - - North Carolina

REPORT OF THE CONDITION OF THE

Elon Banking & Trust Company

at Elon College, in the State of North Carolina, at the close of business Sept. 11, 1917.

RESOURCES

Loans and discounts	$16 389 58
Overdrafts unsecured	140 63
Banking houses, $1480.38; Furniture and fixtures, $1106.31	2 586 69
Demand Loans	300 00
Due from National Banks	5 836 72
Due from State banks and bankers	11 68
Cash items	2082 98
Gold coin	562 50
Silver coin, including all minor coin currency	377 14
National bank notes and other U. S. notes	660 00
Total	$29 547 92

LIABILITIES

Capital stock paid in	$ 5 000 00
Surplus Fund	1 000 00
Undivided profits, less current expenses and taxes paid	126 90
Bills Payable	2 000 00
Deposits subject to check	15 055 18
Time Certificates of Deposit	6 322 84
Cashier's checks outstanding	37 50
Certified Checks	5 50
Total	$ 29 547 92

September 18, 1917.

State of North Carolina, County of Alamance, *ss:*

I, Marion C. Jackson, Cashier of the above-named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

MARION C. JACKSON, Cashier.

Subscribed and sworn to before me, this 18th day of September, 1917.

J. J. LAMBETH, J. P.

Correct—Attest:

J. J. LAMBETH
G. S. WATSON
T. C. AMICK
} Directors

A BIT OF HUMOR

——O'Brien: "Oi can say wan thing— Oi'm a self-made man." Casey: "Is it boastin' ye are, or apologizin'?"—*Irish World.*

——Misdirected Energy: Little Nellie was visiting her uncle for the first time, and he was so indulgent a gentleman that she at once climbed up into his lap and began to play with his whiskers. These had begun to show traces of age, and Nellie, carefully tugging at one white hair, smiled into her uncle's face and said: "I'm pulling out the basting threads."—*Ex.*

——Smith: No, I don't care for that fox terrier. His legs are too short.

Dog Fancier: You couldn't have 'em no longer, guvnor. They reaches right down to the ground.—*American Boy.*

——Minks: "Yes, my boy, I have oatmeal on my table every morning. I consider it the most wholesome, most—"

Jinks: "But, see here; don't you know that oatmeal is the principal dish in Scotland, and that country is a nation of dyspeptics?"

"Oh! it's not the oatmeal that causes dyspepsia there."

"What, then?"

"The bagpipes."

——"How's your boy, Josh, getting along with his studies?"

"Pleasantly," replied Farmer Cornstosel. "He don't bother 'em none."—*Washington Star.*

——An alien who wished to become a citizen received a blank from the naturalization clerk. It began: Name? Born? Business? When handed back by the applicant (so says Harper's Magazine), the blank was filled out thus: "Name, Jacob Levinsky. Born, Yes. Business, Rotten."

——"Yes, I'se registud all right and I'se already concreted; what you gonna join, de infamy or de calvary?" "No calvary for me. I'se goin' in dat infamy. When de General sound de word 'Retreat,' dis nigger don' wan' to be bothered with no hoss."

A juror was about to be sworn in, when the judge bethought himself to say: "I trust, sir, that you fully understand the duties and responsibilities of a juror?"

Whereupon the man drew himself up and answered:

"Your Honor, I am a plain man and believe in being fair to all. I don't go by what the lawyers say, and I don't go by what the judge says, but I look carefully at the defendant in the dock and I say to myself: 'That fellow must have done something or he wouldn't be here.' So I bring 'em all in guilty."—*New York Freeman's Jornal.*

On a camping trip, says Interviews, Irving Bacheller, the novelist, discovered a chin-bearded patriarch on a roadside rock.

"Fine corn," Mr. Bacheller remarked tentatively, waving his hand toward a hillside filled with straggling stalks.

"Best in New Hampshire," said the sitter.

"How do you plough that field?" asked Mr. Bacheller. "It's pretty steep."

"Don't plough it," said the sitter "When the spring thaws come, the rocks rolling downhill tear it up so that we can plant corn."

"And how do you plant it?" asked Mr. Bacheller.

"Don't plant it, really," said the sitter. "Stand in the back door and shoot the seed in with a shotgun."

"Is that the truth?" asked Bacheller.

"Of course not," said the sitter disgustedly. "That's conversation."

WHAT TO LEARN

Learn to laugh. A good laugh is better than medicine.

Learn to attend strictly to your own business—a very important point.

Learn the art of saying kind and encouraging things, especially to the young.

Learn to avoid all ill-natured remarks and everything calculated to create friction.

Learn to keep your troubles to yourself. The world is too busy to care for your ills and sorrows.

Lean to stop grumbling. If you cannot see any good in this world, keep the bad to yourself.

WHAT A PITY!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to it normal health. 50 cents a box. From druggists or by mail from

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THE CHRISTIAN SUN

FOUNDED 1844. THE OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

Vol. LXIX Elon College, N. C., Wednesday, October [illegible]17 No. 39

State Library

The Freemen's Dream

(By Frances McKinnon Morton)

ALMIGHTY Lord of all creation, thou
Before whose throne the great and
lowly bow,-

And all the souls of men must stand revealed,
Where high archangels bend to worship now
And fates of peoples, crowns, and kings are sealed,
A nation of thy wayward children, we
Have dared to hold a dream all fair and bright:
That every land is one day to be free
And peace at last will reign in freedom's light.
But, Lord, have we held justice less than gain,
Or wronged our vision to increase our store?
Let us to-day that holy thing redeem,
And with our strength, our blood, our tears and pain,
Let us repay the whole unrighteous score,
So we but keep unstained our glorious dream.

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

Editorial

You cannot warm your church with ice.

* *

Be sure that your doctrine is acceptable to yourself.

* *

Some inward thought may expose your life later.

* *

Only God can read the secrets of a man's heart.

* *

Send your church report to Conference with every item filled.

* *

Many drift away from the faith before they know it. Keep close to God.

* *

Praying is easy—helping God to answer your prayer is the difficult task.

* *

Happy moments in your life are but the close connection with God.

* *

Some people can find fault with the church because it is a church. They have no other reason.

* *

This is no time to discuss the mysterial things of the Bible. It is a time for work and much prayer.

* *

Strength is no argument for right. Some of the animals that are extinct were the strongest beasts known.

* *

The Christian religion is certainly unlike any other thing because it is the only thing that we cannot have too much of.

* *

"Help me to take the daily bread to my neighbor" might be a good substitute for "Give us this daily bread" with some.

* *

Leave as many blanks in your church report to Conference as been the number of times that God has been unkind and unmindful of your church this year.

A BIG TASK

The task undertaken by the United States Food Administration is certainly enough to fire the imagination Think of attempting to reach persuasively into twenty million kitchens, or, to put it another way, into every household in a nation of a hundred and ten million people. That is one stupendous proposition that is actually and seriously made. Think of doing this in an intensive drive of six days! That also is not only proposed, but being arranged for in most systematic and thorough fashion. To accomplish the placing of a Food Conservation home pledge card in every family, the State Food Administrator, working in close co operation with the United States Food Administration, will use every available means. With this enrollment campaign in charge of the State Food Administrators, the churches have nothing to do except in the way of inspiration, and of endorsement. The enrollment drive is to begin on the morning of October 22.

* *

A REMINDER

We are forced to mail out a number of statements this week to subscribers who have let their subscriptions lapse. Some of these are not many months behind, but in the aggregate they amount to many hundred dollars. Some do not seem to realize that *cash in advance* is the policy of this paper and has been so for years.

Cash in advance has been the policy of THE CHRISTIAN SUN since its foundation. More than one-half of its subscribers do not observe this, but pay up when the paper has been sent to them a year or more. This means that the Editor must advance the money for every copy sent out that is not paid for in advance. Many times he has to borrow the money to go on and pay interest. It also means that he is forced to buy paper on a credit at a higher cost than if he had the money, whereas if the subscribers all paid in advance he could save greatly.

If editing and issuing THE CHRISTIAN SUN were a money-making business it would be unfair to call attention to this. But the paper is a servant of the cause of the Church, and certainly no position in which a man can ever hope to become a millionaire. If through the goodness and willingness and co-operation of every subscriber the *cash in advance* policy can be carried out, THE CHRISTIAN SUN will see a better day. Will you help to do it?

The Editor has the power to discontinue every subscription the day they expire, but rather than to do this he is endeavoring to get the 50 per cent who keep behind to come to the front and line themselves up with those who pay in advance. Get the habit, for habit it is—to be late or to be on time.

* *

"An oath is always an apology for good sense."

* *

"A curse is the blunder buss of a coward."

SENATE ASKS PRESIDENT TO APPOINT DAY OF PRAYER

The President has been called upon to appoint a national Day of Prayer by a resolution unanimously passed by the United States Senate, September 13. The resolution was introduced by Senator Henry L. Myers of Montana and is as follows:

"Whereas the people and government of the United States are now engaged in the greatest war of history, which, in its determination is fraught with great results for good or evil, not only to the people of this country, but to the people of the whole world, and which is the greatest undertaking upon which this country has ever embarked; and

"Whereas this country is about to engage in preparing for war and will soon be sending abroad to the theater of war great numbers of our young men, there to take part in the sanguinary conflict and offer their lives in defense of their country's rights; and

"Whereas it is in accordance with the customs and traditions of this country as a Chritian Nation and has heretofore been the practice of this country upon engaging in war to set aside a day, by official proclamation, for prayer for the aid of the Almighty; Therefore be it

> "Resolved by the Senate (the House of Representatives concurring), That the President of the United States be, and he is, requested by Congress to issue a proclamation, designating a day of prayer and calling upon the people of this country on such a day to assemble in their various places of worship, and there offer prayer to Almighty God for the success of our armies and victory for our cause in this great conflict."

The House of Representatives referred the resolution to the Committee on Military Affairs, before which a hearing was recently held. Dr. James S. Martin, superintendent of the National Reform Association, appeared in behalf of the resolution. Some opposition to its wording developed, particularly to the phrase "a Christian nation." In answer to a question as to what indications there are that this is a Christian nation, Dr. Martin replied:

"The use of the oath, with its solemn appeal to God, in our courts of justice and in the induction of men into civil office; the employment of chaplains in our navy and army, in our reformatory, penal, charitable and benevolent institutions, and in our State and national legislative halls; the Christian laws upon our statute books against blasphemy, profanity, theft, murder, perjury, the desecration of the Lord's Day, licentiousness, etc., each and all of which practically every court in the land that has passed upon them declares to be founded on the ten commandments or, strictly speaking, the third to the ninth inclusive; the religious inscriptions on our coins such as 'In God we trust,' and likewise on our public buildings, paid for as they are out of the public treasury; the reading of the Bible in the majority of the schools of our country; the acknowledgment of God in almost all of our State institutions; the decision of numerous civil courts that Christianity is a part of the common law of the land; and the decision of the United States Supreme Court that this is a Christian nation; our annual Thanksgiving proclamations and observances, and also our Fast Day observances in times of peril from war and pestilence, and our days of humiliation and prayer in such crises in the nation's history as that in the midst of which we now find ourselves and for the observance of another of which days we are asking in the resolution before you."

A WORD OF GRATITUDE

My letter to THE SUN on page 8 bearing the date of September 21, was intended for last week's paper, but arrived at the office a few hours too late for that issue. The Editor is generous enough now to allow me this brief portion of his editorial space to speak a word of gratitude for what our dear brethren and sisters of THE SUN family have done for the mission work during the past month.

My activity to raise the hundred thousand dollars for Home and Foreign Missions, (one-half for each), began September 1. Today, October 1, I make my first report to President W. W. Staley of the Southern Christian Convention and while at this writing the report is not ready, if my first count is correct, the total in cash and subscriptions secured during the month will amount to something over $23,500.

So far only some members of three congregations have been visited, but those visited have responded most readily and most liberally.

My brethren and sisters, be assured that I have not done this great work myself. My strength has not allowed me to be in the actual canvass one-half the time and yet, as it seems to me, glorious results have been realized. Why? The answer is on the tongue of every one. Our dear pastors and peoples in the churches everywhere are praying, praying, praying that this work *shall* be done and that God will give the victory in this, our greatest missionary undertaking. We have heretofore done next to nothing for missions and benevolences, on which account God has seen fit to prevent our growth, as He does and must do, of all non-missionary peoples.

Overwhelmed by this burden and yet hopeful of victory in His name, our people are praying and at last are giving to God His own that our dear Church may raise its head in gladness, lay aside its grave clothes and in a new and better life and strength go forward. My own heart is rejoiced, at the co-operation, prayers, sympathy and interest everywhere apparent, beyond all power and words of expression. May our Heavenly Father continue to help and guide in this matter till the work is done. Most gratefully and cordially yours,

J. O. ATKINSON, *Field Secretary.*
Elon College, N. C.

NEW EMPHASIS ON RELIGION

The new emphasis on religion in Europe is well known. Each potentate claims God on His side; troops pray before entering battle; it is reported that hundreds of thousands of Testaments are being thumb-marked in the trenches; revivals are on in France and Bulgaria; liquor and luxury have been tabooed; and the simple life, which is psychologically related to the religious life, has been made the rule. It is difficult, if not impossible, to define the underlying cause of so subtle a thing as a world-wide spiritual renaissance. Perhaps the coming of the war and the revival at the same time are only a colossal coincidence. On the other hand, there is ground for the theory that the horrors and desolation of war have solemnized the world and have had the effect of driving the people back upon divine security.—*Review of Reviews.*

GOD'S CARE

Old men in looking back over the long range of life's experience discover that danger's bark is usually worse than its bite. They have more often been afraid of imaginary troubles than of real ones. Many a cloud of peril that threatened disaster has gone by on the other side. They are ready to testify that out of their changes and calamities have come some of the most needed and some of the most precious lessons of life's school. Even in a shorter vista we can recognize the fact that God has been merciful and kind. Many of our troubles are due to own own sins and errors. Others have brought us needed discipline and instruction. It is the perspective and not the retrospect of trouble that makes it seem like a stormy cloud. When it is passed over, the sunlight of God's love often makes it beautiful. We do not see the whole case now; our range of vision is too short, and too many of the conditions for our life are hidden from us. But even now we can often see how confidence in God has been richly justified in our experience. Look back into your own life and see whether it is not true that God has been kinder than your fears and led you through dangers to strength and larger confidence and hope.—*Exchange.*

THE FOOD ADMINSTRATION AS A MORAL FORCE

(By Howard B. Grose, D. D., Representative of the Religious Press at Food Administration Headquarters).

From the point of view of morals and religion the United States Food Administration is a new thing in our government. It is calling out the sacrifical spirit in the religious bodies of the country and the highest moral qualities in business men by its direct appeal to patriotic service. What holds out finer promise for the future conduct of commerce, for example, than such action as was taken by the Eastern Canned Goods Commission representatives, after their conference with The Food Administrator and his associates? They pledged themselves specially not to engage in speculation in food products of any kind; to decline to buy or sell for any customer purchasing beyond his normal needs; not to hoard food products; and to load cars to their fullest capacity and urge their customers to do the same. They asked that the Food Administration license all commission merchants and others dealing in staple foods, including the more important canned goods, for the protection of the men who are observing the regulations and of the public. More than that, the commission houses represented agreed to work together for the protection of legitimate business and of the Government in its purchase of supplies, to report anyone who in their judgment is evading the Food Law, and not to offer any futures of the packing of 1918 without further conference before **January 1.**

This action is given thus fully because of its significance, and because it is representative of similar action by other commercial organizations which have large influence and outreach. Take in connection with it the fact that the Packers' Committee, representing all classes of packers, after conference with the Food Administration, approved of the Government's placing the entire industry under license and declared its desire to co-operate with the Food Administration in working out war problems. Realize that the great packers of the country, such as Armour & Company, Swift & Company, Morris & Company, and the Cudahys of Chicago and St. Louis, are included in this compact; that these men combined have power to prevent speculation, war profiteering and greed in the industry they represent.

This has happened time and time again, and is one of the marvels of this unprecedented movement. It means a kind of co-operation, inspired by the highest motives, that must tell upon the entire business life of the nation. When the wholesaler and manufacturer each pledges himself to help keep down the cost of living and stop profiteering, the retailer will have to take notice and govern himself accordingly, or else give an account to those above and to the public. Once let this new standard come to prevail, and it will be difficult to return to a lower when the war is over. Thus the Food Administration is exerting today directly and indirectly a tremendous moral impact upon the business world.

Its impact upon the religious life of the nation is equally strong. It has placed a high estimate upon the the religious organizations, has freely and fully recognized their indispensableness in enlisting the homes in this food conservation campaign, and has called upon them for a large and definite service. The results cannot fail to be as beneficial to the churches as to the commercial interests. When our people come to see that food conservation and national preservation are are inseparably linked, the response of the religious and commercial forces will not be doubtful, no matter what sacrifice may be involved.

IN THE VALLEY CONFERENCE

It has been some time since I have written any notes from my field. It has been a very busy year and it seemed that something had to go undone. Our conference year has closed although we have not held our conference, owing to the quarantine on account of Infantile Paralysis. We have been short of ministers this year and the most of us have had double work. The following are the points where I have held service with some of the results.

Winchester

The work here has been neglected materially this year while the pastor was away one Sunday in each month, the most of the time, trying to hold other churches together until a pastor could be secured. The quarantine on Infantile Paralysis kept all under seventeen out of all our services for about two months. This was hard on us, and especially our Sunday school. However, the quarantine has been lifted now and the children came back last Sunday for the first time. We gave them a royal welcome and let them have nearly the whole of the service. The music for both the Sunday school and the church service was furnished by them, also the responsive reading in the Sunday school and the Scripture lesson in the church service. With the exception of these two months, our attendance has been above the average, and there has been an increase in the amount contributed to all the regular church funds. Twenty-five members have been received into church fellowship. The Christian Endeavor services, which were combined with the church service during July and and August, have started out with separate services this month, with a large attendance and a splendid interest. The Woman's Missionary Society is holding special missionary services in lieu of the morning preaching service, when the pastor is away. The Winchester church has some of the most loyal workers I have ever known and we are gradually gaining ground.

Timber Mountain

This small organization in the mountains of West Virginia is rendering service as a community church. It has one of the most helpful Christian Endeavor Societies that I have ever seen, in which all the denominations in the community take an active interest and this Society is but a type of the interest that the community has in the services of the church. I have never labored among a people that worked together with such a spirit of harmony. The church had twenty-two members at the beginning of the year to which forty-six more have been added since, many of them heads of families. Many of the converts in this increase are the result of a meeting held by Mr. Morton Harloe of the Winchester Methodist Episcopal church. The church gave the writer a large donation last winter which has been added to steadily all through the year. The pastor and family are grateful for these many good things that have helped to supply his table in these days of high prices and food scarcity. This church for the most of the time has had one week night service each month, though during the past year I have been able, by the help of the automobile, to give a Sunday afternoon service part of the time.

Leaksville

I took Leaksville last fall with the intention of trying to hold it together until a pastor could be secured, but had to keep it until the end of the year. The service was very poor, only one sermon a month with but little time for visiting. Rev. J. F. Morgan held a meeting for them which was well attended and proved quite an uplift to the church. One member was received by letter during the time of my pastorate. It was a pleasure to labor with the good people of this church. They are consecrated and appreciative. A Christian Endeavor Society was organized during the year, which started with a good interest. This church also suffered because of the quarantine. The apportionment on this church was 133 per cent above that of last year, but it was all raised without any special trouble. The apportionment of all the churches in the conference was raised in the same proportion. This church with five others has formed a pastorate and Rev. B. J. Earp, of Columbus, Georgia, has been called to the field and has accepted. We are glad to welcome him into our conference as a co-worker.

Linville

This is one of our most progressive churches, but like a number of others, was left without a pastor. I served as supply for them, giving one night sermon each month and the most of these services during the week. The church is doing a good work and is preparing to build extra Sunday school rooms. It has a number of consecrated, progressive members with whom it is a pleasure to work. No meeting was held at this place and only one member received.

Beulah

I supplied at Beulah the most of the year, giving a week of night service. This is one of our weakest churches, but good progress has been made during the past few years. A good Sunday school, under the leadership of Brother Samuel Earman of the New Hope church, has been maintained during the year. No meeting was held and no members received here. This church also suffered during the quarantine.

Whistler's Chapel

This is another one of our weaker churches, which was left without a pastor and which I supplied for a good

part of the year, usually with only one night sermon each month. Five members were received during the year All conference apportionments were raised in full, and the church is going forward with renewed energy.

We are looking forward to meeting a number of visiting brethren at our conference which meets at Bethlehem, October 18-20. W. T. WALTERS.

"LADIES FIRST"

It has been a great pleasure to me since coming to Suffolk to be united with the Philathea Class in its work and planning, though the nature of my duty as Field Secretary keeps me from being with the Class in study as often as I wish.

This Class has so many admirable things about it that I would hardly know where to begin were this to be a history of the Class. I would want to tell you of the committee that is appointed to see that no stranger gets away unnoticed and unwelcomed; of the Hospital Committee which carries reading matter and flowers to the local hospitals at least once a week; of the splendid class room furnshed by the efforts of the Class; of the loyal teacher, Col. J. E. West, who gives so liberally of his means and time to the work of the Class in addition to teaching the Sunday lesson and of many other things which I am sure would interest the readers of this paper. But the one thing which I wish to bring prominently before you is the splendid work which this Class by the efforts of its teacher, undertook at the last business meeting, September 24.

The Field Secretary for mission, Dr. J. O. Atkinson, has just paid us a visit to the church, and his splendid appeal for the furthering of the cause of Christ has stirred all hearts. Many have pledged varying sums according to their means. In response to one provisional pledge the amount he is to raise in the next five years has been advanced from fifty to one hundred thousand dollars. Col. West suggested that it would be a fine thing for the Philathea Class to live up to its motto, "We Do Things," by being the very first Orangized Class to make a subscription as a class. The Class evidently agreed with him, for his suggestion that the Class obligate itself to a payment of $100.00 in five yearly installments was so enthusiastically received that it found itself doubled in the course of acceptance. So now the class stands pledged to an offering on this "hundred thousand new dollars for missions" of two hundred dollars, payable in five yearly installments. Recently when Red Cross Day was observed in the church, this Class came forward with a voluntary offering of $127.43 for their share.

"Ladies First" What other Organized Classes will now pledge themselves to follow the lead so splendidly given them? How many Philathea Classes will put themselves on the roll of honor before the Baraca brethren have time to move? What Baraca Class will "second the motion" and help the good work on? If every organized class in the Southern Christian Convention will do what this Class has pledged itself to do, how big will the boost toward our Standard? Who knows? MRS. FRED BULLOCK,

Suffolk.

HOFMEISTER CAMPAIGN AT NORFOLK

Evangelist Theodore Hofmeister and his party are in the midst of a great meeting in the tabernacle erected by the five churches and the Y. M. C. A. of Lambert's Point, Norfolk, Va.

Thousands are crowding the tabernacle to hear this preacher of the gospel. The budget is being raised through free-will offerings. Trail-hitting started one week ago with many coming each service.

Mr. Hofmeister, though placed in the ranks of the leading evangelists of the field, is not confined to the great tabernacle movement. He will accept campaigns in any field and is rather partial to the single church campaign as he recognizes the individual church as a neglected field. The terms of the Hofmeister party are within reach of any church or community.

W. H. GARMAN.

Norfolk, 46th St.

SUFFOLK LETTER

Mission Special to Pastors and Secretaries of Local Churches in The Southern Christian Convention.

The Executive Committee on Field Work has authorized me to write all pastors and secretaries of local churches in the Southern Christian Convention to prepare the way and to give a hearty welcome to Dr. J. O. Atkinson, Field Secretary of Missions, and I am writing under the head of Suffolk Letter to keep from appearing twice in the same issue of THE SUN.

The official announcement of the action of the Executive Committee on Field Work in THE SUN of September 26, has already put before the *readers* of the church paper the decision to raise *one hundred thousand dollars* for missions as a special offering; *fifty thousand dollars* for Home Missions and *fifty thousand dollars* for Foreign Missions. Dr. J. O. Atkinson, the Field Secretary for Missions, is the authorized agent to raise this money. He will visit conferences and local churches, and present the cause of missions in addresses and sermons, and follow this up by private conferences with individuals. He will make *no public appeal* for subscriptions; but he will press the obligation of money to the Kingdom by heart-to-heart talks with men and women.

The Committee has directed Dr. Atkinson not to ask individuals for less than *one hundred dollars,* as this movement is not intended to interfere with the normal and regular contributions through Conference apportionments. The object is to develop a true Scriptural sense toward the missionary cause in Christian men and women who have means. The whole church has felt for years that *our people* have not *felt* their financial obligation to the Kingdom as they should, and that the

regular methods had not fully developed the resources of the church into Kingdom service. All this and more will be explained impressively by our Field Secretary, Dr. Atkinson, when he visits your Conference or your church.

The object of this letter is to ask pastors and secretaries of the churches to open the way for Dr. Atkinson to visit your churches and give him right-of-way to solicit subscriptions from the members who are able to give larger sums for missions than the old methods have put into the mission treasury. The subscription is made for a *five year period.* If a person subscribes *one hundred dollars,* the obligation requires the payment of *twenty dollars* per year for five years; if the subscription is *one thousand dollars,* the payments will be *two hundred dollars* per year for five years. All other subscriptions run the same way.

If persons offer less sums than one hundred dollars, the secretary is permitted to accept such offerings as donations; but smaller sums than one hundred dollars are not to be solicited. This great undertaking is not the scheme of a committee, but the authorized work of the Southern Christian Convention after years of prayerful consideration. The action of the Burlington Convention in 1916 was the fruit of years of deep conviction and prayer that the Church should do more than regular work in the most important work of the Church.

This movement will not interfere with regular collections, with pastor's salaries, or local benevolences; it will, eventually, help all of them.

Brother Pastors, will you co-operate with Dr. Atkinson by informing your congregations on this subject by giving him a welcome to your pulpits and your people? If so, write me a line telling me of your willingness to co-operate.

W. W. STALEY,
Ex. Com. on Field Work.

FIRST CHRISTIAN CHURCH, NORFOLK

The work of this church is moving along very well, and we are now about over the effect of the summer vacations. Church work in a seaport city is a little hard in the summer, as many of our people take their vacation then. However, the church has been kept open all the summer and splendid work has been done. This church is honored by having six of the public school teachers among her members, and all of these are among the best teachers that our city has. All but one of these teachers in our Sunday school, and in the summer, some of these go away for their summer studies and others for a much needed rest and their service in the church is missed vrey much.

But our teachers are all back at work now and so are all the others of our church workers. All the departments of our church work are taking new life. Our Christian Endeavor Society for the last several meetings has been especially interesting. Two meetings of special blessings of late deserve special mention. One of these was led by Mrs. J. A. Lewis, and the other was led by Miss Lula Bell. At both of these meetings a large number of enlisted men from the Training Station attended.

The Young People's Auxiliary has also taken up its work in earnest again and on next Monday evening will elect officers for the new Conference year. The Ladies' Aid Society is also starting its work after the summer vacation in an encouraging way, and I believe will do much good work in the coming months. The Junior Christian Endeavor Society has just begun to take new life, and the Junior superintendent, Mrs. E H. Everton, is planning to do some good work with these splendid children. Sixty-two members have been added to our church within the past year.

We are planning to hold our next revival meeting beginning on the first Sunday in November. The pastor will probably do the preaching and Rev. O. D. Poythress, pastor of the South Norfolk Christian church, will have charge of the music.

The closing service of this Conference year will be held on Sunday night, September 30, and the pastor will use as his subject for the closing message, "A Summons to Move On." Deut. 1:6.

On the eighth of October the pastor of this church will go to Ramseur, N. C., to assist the Rev. T. E. White in a series of meetings. Will the brotherhood pray that much good may be done in these meetings and that God's name may be glorified?

J. F. MORGAN, *Pastor.*

NOTES AND PERSONALS

Rev. B. J. Earp changes his address from Columbus, Ga., to Luray, Va.

* *

President Harper was in Washington last week atending a special committee meeting of the Federal Council of Churches of Christ in America.

* *

Conference secretaries will do us a favor by sending for their church report and ministerial blanks at an early date. Don't wait until the last hour.

* *

Brother E. W. Ballard, Zuni, Virginia, was a pleasant called at THE SUN office last week. We are always glad to have our subscribers call.

* *

Rev. L. L. Lassiter changes his address from Suffolk, Va, to Nelson, Va. Brother Lassiter is also open for church work and will be glad to correspond with any church or churches.

* *

Rev. J. D. Dollar, Roanoke, Ala., writes that there will be a three days' session of the Alabama Confernece instead of two days as he outlined in his program two weeks ago.

* *

Dr. J. O. Atkinson preached at Elon College Sunday. His message was a missionary one and was considered by all present to be the most soul stirring message uttered by the doctor in recent months.

DEPARTMENT OF MISSIONS

REV. J. O. ATKINSON, D.D., FIELD SECRETARY, EDITOR.

OTHER BELOVED ALSO SPEAK

I am still thinking of dear Pleasant Grove, and the challenge it sent out to the peoples and the churches to go forward. I was there and rejoiced with the faithful as they summoned themselves to their noble task, and let others see what a few in a country church could do for missions. It was good to be there.

And now I have come to a city church. And it is good to be here. Here in this city of Suffolk the last three days I have seen busy offices turned into altars of sacred service. I have seen sitting rooms turned into sanctuaries and parlors into prayer-chambers. When the men and the women of God begin to place their sacred dollars on the altar of service, then unbidden tears come to the eye and true hearts break forth in prayer.

What has Suffolk done? It has not done; it is still doing. It will keep on doing in this big business of missions. I have seen but a fraction, a small fraction, of the members of our good and great church here. But those I have been able to see and talk with the four days I have been here, have given in cash and pledges something over fifteen thousand dollars, ($15,000). This includes one gift from a brother who pledges $5,000.00 on condition that we make the total $100,000.00 instead of $50,000.00 as we had begun. The committee has been called together and have on behalf of our dear Church accepted this magnificent challenge. And now, as President Staley of the convention has announced, we are to raise $100,000. May the God of our fathers be praised. The membership of our churches of the Southern Convention to give in cash within a period of five years the sum of *one hundred thousand dollars.* That is glorious.

Will we do it? By God's good help we will. I told our good brother when he offered the $5,000.00 on conditions named above that he might as well begin to get his check ready. "It will be ready," was the quick and willing response. Will we do it? Your Secretary has only visited two churches thus far, dear Pleasant Grove, and good Suffolk, and the cash and pledges on his book total more than *eighteen thousand.* And I know personally every donor, and have every reason to believe, that every dollar of it is good and will be paid happily and on time. Understand that the peoples of the two churches thus far visited are not through giving, for only a fraction have been seen. No public offering has been taken; there has been no begging. Only an opportunity to give, and a challenge to service and to duty.

Shall we do it? Well, just count on us. Pleasant Grove and Suffolk are leading the way and showing us how to do it. Since I have been sitting here writing these lines a widow has come to my desk and with a radiant face has said, "We of our house want to give one thousand." God bless the widow's house. It has been sanctified, glorified even by this act, as in other days it was hallowed and glorified by the benevolence and devotions of one who has been called hence to that house not made with hands.

Ah! my reader, unless you have seen the gleam of gladness and the glow of joy suffuse the face of one who, under a sense of obligation and of privilege, takes of his or her divine dollars, till it is a sacrifice indeed, and lays them on the altar of God's service, you have not yet seen the man at his best, and woman in her holiest mood. I have been in the sanctuary and heard devout men pray; have bowed in the temple of worship under the emotion of sacred song; have heard the praise of rejoicing in the most holy of holies; but the most happy and reverent men and moments I have witnessed were those of sacred consecration of divine dollars to their intended use. The dollars belong to God and when He sees them coming home to their holy work of redeeming men, then is He glorified and the heart of the giver is made glad.

My entertainment in Suffolk has been royal. Every one has received me with gladness and splendid homes have given me comfort by day, ease and joy and rest by night. How grateful I am.

One night I did not sleep a moment. The room was luxurious. The bed was of down. The furnishings were regal. The breezes that wafted in were cool and sweet. But I could not sleep. A man under whose roof I was resting had told me before I retired that he would give $5,000.00 for missions. And then he talked of God's blessings and benefits and bounties to him as a business man. His heart was glad and mine overflowed. He showed me to my room for the night. It was indeed the upper chamber, and there alone through the still hours of the good night I wept out my joy in tears and my heart sang silent praise to God. Yes, the brotherhood of Suffolk is following the lead so splendidly set by dear, good magnanimous Pleasant Grove.

But the day is here for work now and I send these lines on to print. For there are others up the street who are waiting for me this morning and expecting me, that they may make their contribution to this, the biggest and the noblest missionary effort which we of the Christian Church of the South have ever undertaken. May God help us.

Yours gratefully,

J. O. ATKINSON.

September 21.

It is a matter of especial notice that in every department or applied science we have to deal with the unseen. All forces, whether in physics, mechanics, or electricity are invisible.—*A. Mackay.*

PROGRAM

Nineteenth Annual Session

——of the——

GEORGIA AND ALABAMA CHRISTIAN CONFERENCE

Ambrose Church, Ambrose, Ga.

First Day—Evening, Tuesday, October 23, 1917, 7 p. m.

Conference called to order by the Vice-President, Rev. H. W. Elder.

Worship ,conducted by Rev. P. L. Duke.

Enrollment. Election of officers.

Address of Welcome, by T. J. Holland.

Response, by W. T. Beggs.

Annual address—"The Need of the Hour," by Rev. W. W. Staley, D. D.

Adjournment.

Second Day—Forenoon, Wednesday, 9:30 a. m.

Worship, by Dr. W. W. Staley.

Roll call, reading minutes, enrollment.

Reading of Ministerial reports and church letters.

Report of the Executive Committee, by B. J. Earp, Chairman.

Report on literature, by Rev. H. W. Elder, Chairman.

AAddress—"The Church Paper," by THE CHRISTIAN SUN representative.

General discussion and vote on report.

Preaching, by Rev. J. O. Atkinson, D. D.

Adjourn for dinner.

Second Day—Afternoon, 2:00 p. m.

Worship, by Rev. J. A. Denham.

Report on Home Missions, by Rev. H. W. Elder, Chairman.

Address—"Finance and the Kingdom," by Dr. J. O. Atkinson.

Address—"Mission Fields in Georgia," by H. W. Elder.

General discussion and vote on report.

Miscellaneous business. Adjournment.

Second Day—Evening, 7:00 p. m.

Song service.

Worship, by Rev. J. W. Short.

Meeting of the Christian Missionary Association.

Third Day—Forenoon, Thursday, 9:30 a. m.

Worship, by Rev. C. E. Short.

Reading and approving minutes.

Report on Sunday School and Christian Endeavor, by B J. Earp, Chairman.

Address, by Dr. W. A. Harper, President of Elon College.

General discussion and vote on report.

Report on Foreign Missions, by W. T. Beggs, Chairman.

Address—"This World War and Missions," by Dr. J. O. Atkinson.

General discussion and vote on report.

Preaching—"How and Where to Find Jesus," by Dr. W. W. Staley.

Adjourn for dinner.

Third Day—Afternoon, 2:00 p. m.

Worship, by Rev. W. E. Carter.

Report on Education, by Rev. H. W. Elder, Chairman.

Address, by Dr. W. A. Harper.

General discussion and vote on report.

Report on Moral Reform, by Rev. P. L. Duke, Chairman.

General discussion and vote on report.

Miscellaneous business and final adjournment.

A CHAPTER OF "DON'TS" WORTH READING

The duty of the people to the pastor may be best expressed in a series of "don'ts."

Don't expect your minister to give you his best unless you give him your best. It isn't in human nature.

Don't expect him to preach good sermons if you don't come to hear them.

Don't expect him to preach good sermons if you never tell him when they are good.

Don't expect him to preach good sermons if you don't give him time to prepare them.

Don't expect every sermon he preaches to be the kind of sermon you like. It takes many kinds of people to make a world, and the sermons you like the least may be the best he has preached—for half a hundred people.

Don't knock your minister. No good ever comes of knocking, and you set a bad example.

Don't radiate pessimism and expect your minister to be buoyant with optimism. Flowers thrive only in the sunshine.

Don't expect your minister to be overcheerful when his salary is in arrears.

Don't criticize the dress of the minister's wife when she cannot wear better clothes without going into debt.

Don't expect your minister to be blithe and gay when his salary is not adequate to meet the simple needs of himself and family.

Don't expect five-thousand-dollar efficiency on a five-hundred-dollar salary.

Don't forget how trying, how arduous, how difficult and complex the average minister's duties are and that without your whole-souled co-operation he can never fulfill them efficiently.

Don't forget that the measure of the minister's failure to be successful is usually, if not always, the measure of the church's failure to make success possible—the measure of the church's failure to co-operate.

Don't, finally, try to get out of your minister as much as possible for as little as possible in return. It is not just; it is actually morally wrong.—*Transmitter.*

Mr. Tucker had unexpectedly come face to face with Mr. Cutting, from whom he had frequently borrowed money.

"Er—aw—what was the denomination of the bill you loaned me?" he asked nervously.

"Episcopalian, I guess," said Mr. Cutting. "At any rate it keeps lent very well."—*New York American.*

WORSHIP AND MEDITATION

MORE POWER

We do not speak of the power of numbers merely. There is an influence which goes with a large increase of members in a Church. We do not regard the matter of numbers as a thing of first importance. Neither do we now speak of the power of money. There is no question that the Church has an immense money power. Spiritual power is the thing of supreme importance. It stands first. Nothing can compare with it, and nothing should be of so much interest to the members of our denomination as this question: Does the Church want more spiritual power? Let it be remembered that when the infant Christian Church wanted power they waited ten days in conference and prayer. Then Pentecost came. When they wanted daring and boldness to witness a good confession before an indifferent and antagonistic world, they got together and prayed until the place was shaken where they were assembled and a strange new courage came upon the witnesses. When the great foreign missionary movement was born, there was persistent and earnest and united prayer preceding it. That great evangelistic Church, the Free Church of Scotland, was born in a series of prayer meetings. The Student Volunteer Movement, which has meant so much for a larger life and a more effective ministry on the part of the Christian Church, sprang out of a prayer conference. There is a wealth of testimony which goes to show that new power and great achievements and enlarged vision come when a people are moved to seek these things earnestly and to ask God for them. And if our Church wants more power, the way to obtain it is clear.—*United Presbyterian.*

THE PRACTICE OF PRAYER

What the Christian gets from God comes by gift, and the way to receive is simply to ask. God says: "Ask, and ye shall receive."

First, let us begin to ask. When we come to a place of crisis, we betake ourselves to everything but this. We worry, we fret; but we do not ask. God does not say: "If you chafe, scheme, and plan, I will do;" but "if you ask, I will do." Then some one may say: "I do not know how to ask. I do not know how to live this prayer life." The answer is simple. The way to learn to do is to begin to do. It is not our ignorance of the prayer life, but our woeful neglect that most grieves the heart of God.

Second, be instant in asking. That is, ask before you do anything else. Go to Him first, that you may have His guidance. Go to Him first, that you may have the light from His word. Go to Him first, that you may be strengthened by His Spirit and be kept from mistakes.

Third, keep on asking. One knows the evil of constant breaks and interruptions in one's daily tasks. The lad who is in school one week and stays away the next will never become a scholar. So if we pray today and forget to pray tomorrow, if we cry to God this week and are silent next, our prayer life will suffer in the same way. God wants us to pray without gaps and intervals in our intercession.

Fourth, ask in all things. Our prayer brings the peace of God. Hence, when we bring an anxiety to God, we shift the burden from ourselves to God. This brings peace. God wants us to be prayerful in all things, but in the little things we forget to pray. Hence our peace is fitful instead of permanent. If we pray in all things, we shall have peace in all things.

Fifth, ask because there is a giving by God which comes only from our asking. Through prayer God does things which would not otherwise be done. When He says, "If ye ask, I will do," He very clearly hints that if we do not ask there will be some lack of His doing. There is a great mystery, but also a great fact. Hezekiah prayed to God for deliverance from the Assyrian host; God gave him the victory, and the reason was stated in these word: "Whereas thou hast prayed to Me." The deliverance came because he had prayed.

What a searching word is that in James IIV. 2: "Ye have not because ye ask not." If you do not pray, some laborer will not go forth; if you do not pray, some darkened soul will not receive the gospel; if you do not pray, some door that God would have opened may remain closed forever.

Child of God, you have planned, worried, toiled, and failed, for all your doing has been thwarted. Try now the asking which brings His doing. Pray, and He will work changes unthought of and bring about providences undreamed of. Pray, and He will overturn until darkness changes to light, bondage to liberty, bridgeless chasms to safe highway, because a miracle-working God has fulfilled His promise: "If ye ask, I will do."—*James McConkey, in Pittsburgh Christian Advocate.*

THE WORDS GOD SPEAKS TO US

If I am asked why I receive Scripture as the Word of God and as the only perfect rule of faith and life, I answer with all the fathers of the Protestant Church, Because the Bible is the only record of the redeeming love of God; because in the Bible alone I find God drawing near to man in Christ Jesus and declaring to us in him his will for our salvation. And this record I know to be true by the witness of his Spirit in my heart, whereby I am assured that none other than God Himself is able to speak such words to my soul.—*Robertson Smith.*

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

DR. SUMMERBELL AT ELON

The annual lectureship of the Lakemont savant, Dr. Martyn Summerbell, has come to be, as always happens with really great men, an epoch-making occasion here. Dr. Summerbell always instructs and delights. His two sermons this year, on "The Gladness of The Gospel," and The Water of Life," uplifted his auditors to a high degree. Many requested them in print, and they will be, we hope, in book form ere long, in a volume including those of recent visits not yet so printed.

The week-day lectures gathered about that picturesque child of nature, "The American Indian." Dr. Summerbell painted him in all his glory, the owner of vast resources which his intelligence was not sufficient to appropriate and yet withal a lovable, hospitable man endowed with rare developmental capacity.

The lectures exploded the conjectured theory in early days advanced as to the Mound Builders. It was plainly demonstrated that the American Indians were the Mound Builders, and the four types of mound were clearly distinguished. No explanation was offered as to the effigy mounds, which are the mystery of ethnological investigation to this day.

The lectures on the life, customs, beliefs, and ceremonies of the primitive Americans were highly entertaining as well as instructive. Every one came to appreciate these red-men more as men than ever before and in a measure to comprehend why it is that a modern American with Indian blood in his veins is always proud of his ancestry.

Running all through the lectures, six in number, and giving unity and coherence and purpose to them, was the outstanding suggestion as to our injustice to these free-denizens of the forest. We are doing better by them now, but no atonement can be made for the past which has deprived our national life very largely of a strong and sturdy vein of virile manhood.

During Dr. Summerbell's visit here he visited the Alamance Battle Ground, ten miles south of the College, where on May 18, 1771 the first blood of the American Revolution was shed. It is hoped that this eminent scholar will turn aside to study this great event of our Colonial history and that it will be the theme of a future course of lectures here.

College pastor, Dr. N. G. Newman, in introducing Dr. Summerbell, voiced the universal sentiment when he said that Dr. Summerbell has the capacity to grow in his lectureships, so that his annual visits are comparable to an oasis for the weary traveller. That is certainly of his Elon lectureship.

A PARAGRAPH THAT HELPED

Many times in THE SUN'S columns reference has been made to the need of prayer for the college and to the fact of it. The splendid opening this fall can be explained on no other basis than the intercession of our people. One day last week I received three letters from dear friends—one a minister, one a layman, and one a student. All three letters breathe the same spirit. I quote a paragraph from the student letter:

"I have prayed for Elon for a long time, but this year I have set aside a definite time for intercessory prayer on behalf of Elon and her faculty. I try to enter the chapel in the spirit of worship and I pray there for Elon, for you as her president, for the individual members of the faculty and for the student body. May God bless you in your work and may He grant you the joy which comes from knowing that you are doing His will."

Elon is safe so long as the Brotherhood remembers her at the Throne.

DEFIANCE COLLEGE

In view of the present abnormal conditions many colleges are undergoing marked changes in faculty, student body, and organization. Although Defiance College has been effected less in this respect than many other colleges, still it is no exception to the general condition of change and readjustment.

Conspicuous among the changes here this year will be the absence of Prof. W. M. Jay, and Dr. N. G. Newman, whose work will be well taken care of by others, but whose personal presence, nevertheless, will be strangely missed. Prof. Jay, as financial secretary of the railroad Y. M. C. A. at Richmond, Virginia, has found an ideal work which makes a special appeal to him, and for which his years here as student, preacher, and teacher have in a peculiar way fitted him. While regreting his absence here the best wishes of Defiance College are with him. May he find in his new work opportunities for enlarged usefulness in the Master's service.

Dr. N G Newman, after four years of highly acceptable service as Professor of New Testament Language and Literature, and as pastor of the College church, because of his wife's health, returns again to his native southland, and becomes the college pastor of his alma mater at Elon College, North Carolina.

(Continued on Page 15).

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

NEARING THE GOAL—ONLY $189.87 FROM IT

Dear Friends:—

Our financial report is still climbing slowly but we hope surely. We have reached $4,810.13. Just lack $189.87 reaching $5,000.00 since January first. We have been striving to reach the $5,000.00 by October 17. We have two more reports to make by that time. Will we reach it in the next two weeks? Let us strain a point and reach it. All pull together and pull with all your might and the task will be easy. Let us reach it!

We had a splendid day with Brother J. Lee Johnson the fourth Sunday. He met us in Raleigh Sunday morning and carried us out to Ebenezer for the morning service. The day was fine. The service was one of the sweetest we have had the pleasure of attending for a long time. We had the pleasure of presenting our Orphanage matter to these good people and find they are very much interested in the Orphanage.

We also attended services at Six Forks church in the evening. Brother Johnson insisted that we take the preaching hour to present the Orphanage cause to this church. The congregation was large and we had splendid attention. We tried to give some insight to the work so they would know more about what we were trying to do and the great possibilities we have for doing good, as a Church, through this Institution.

After the service was concluded we went to the mill pond and Brother Johnson baptized four young ladies and then we returned to Raleigh. Brother Johnson is a splendid preacher and is dearly loved by his people. It is a great treat to be with him.

We have had the envelopes printed for our Thanksgiving offering and will thank the secretaries of each church to let us know how many will be neded and I will be glad to mail them. We want to talk Thanksgiving Offering for some time and try and get every member thinking about it. We want to be able to say this year that each church had a part in this undertaking. Every church should have pride enough to want to have a part.

Rev. P. T. Klapp mailed us a card the other day telling us if we would go to the mill at Elon College we would find a half barrel of flour for the Orphanage. Brother Klapp has been good to us since we have been in charge and has remembered us several times before this.

I met a friend a few days ago and asked him if he did not want to give us a barrel of flour to help us along with the work here and he said he ought to open his heart and help these little fellows and would be glad to give us a barrel. It makes this work encouraging when people gladly help when we ask for a donation.

CHAS. D. JOHNSTON, *Supt.*

A LETTER

Pittsboro, N. C., September 15, 1917

Dear Uncle Charley:

I am sending twenty cents for August and September. I have a sister two months old and I love her dearly. I will be so glad when she can play with me.

Best wishes for all the cousins. NINA B. HACKNEY.

You are a fine little girl. I know you love little sister. Little sisters are fine to have around to keep you busy. Write often. "UNCLE CHARLEY."

REPORT FOR OCTOBER 3, 1917

Amount brought forward		$4,736.37
Margie Booker's Association		
Margie Booker		1.50
Monthly Sunday School Offerings		
Amelia Sunday school, N. C.	$3.00	
North Highland Sunday school, Ga.	3.30	
Centerville Sunday school, Va.	1.00	
Mt. Carmel Sunday school, Va.	2.50	
Mt. Carmel Sunday school, Class No. 6.	1.00	
Oak Level Sunday school, N. C.	1.00	
Morrisville Sunday school, N. C.	2.00	
Apple's Chapel Sunday school, N C.	1.00	
Six Forks Sunday school, N. C.	7.35	
Ebenezer Sunday school, N. C.	7.25	
Mt. Pleasant Sunday school, N. C.	1.15	
Union Surry Sunday school, Va.	1.00	
New Lebanon Sunday school, N. C.	1.00	
New Lebanon Sunday school Baraca Class.	1.00	
Rose Hill Sunday school, Columbus, Ga.	3.32	
Sanford Sunday school, N. C.	4.27	
P. T. Clapp for Sunday school	.90	
Antioch Sunday school, Va.	2.00	
		43.97
Special Offerings		
Caswell Lodge A. F. and A. M.	25.00	
Seaside Chautauqua, Va. Beach	3.35	
C. B. Riddle	1.44	
		29.79
Total for the week		$73.76
Grand total		$4,810.13

CAN YOU GUESS THESE CANS?

Guess the name of the can that is sweet to taste;
The can that gives light in the dark;
The can that sings sweetly, although in a cage;
The can that is made out of bark.

The can that's a cloth that is used to make sails;
The can that's a very large gun;
The can that's a covering over a couch;
The can that gets ripe in the sun.

The can that's a very deep gorge or ravine;
The can that would like to get votes;
The can that is fair, that is open and frank;
The can that holds water and boats.

—*Southern Churchman.*

THE AFTERNOON TEA

Betty McGee to an afternoon tea
Invited my dolly, my kitty, and me.
"An afternoon tea, in the morning at nine,
And please to be prompt in the rain or the shine.
The tea will be cocoa, of course, you must know,"
Said Betty to me; and I promised to go.

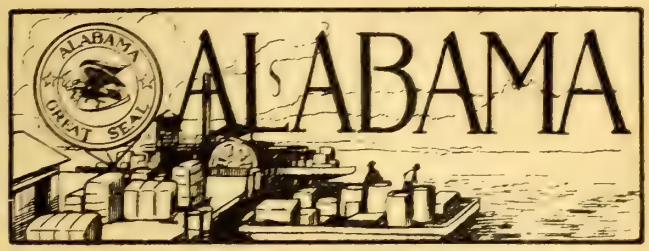
An afternoon tea is the stylishest thing!
I put on my prettiest necklace and ring,
And mother's long skirt, and a bonnet of red,—
And did up my hair on the top of my head.
I made dolly sweet in blue kimono,
And dressed kitty up in her very best bow.
Then I took sister's cardcase, with cards for us three.
I know how to act at an afternoon tea!

But what do you think? When the morning had come
And we asked if Miss Betty McGee was at home,
They giggled and said she had "gone out to play;
She must have forgotten that this was the day!"
Forgotten her guests, though the clock stood at nine,
And we were all ready for rain or for shine!

Forgotten the cocoa—forgotten it all,
While she was unstylishly playing at ball!
"Please tell her," I said in my haughtiest way,
"It was very bad form!" Then we bade them good day.
And that was the end of the afternoon tea
For poor little dolly and kitty and me.

—*Abby Farwell Brown in The Churchman.*

Goodness does not more certainly make men happy, than happiness makes them good.—*Walter Savage Landor.*



NEW HOME

Our revival meeting began here Saturday before the third Sunday in August. Rev. S. R. Waldrop did most of the preaching, and did it well. Brother Waldrop was at his best and made many friends. On the first Sunday in September at 11 o'clock a. m., Rev. J. W. Pointer, a preacher of the M. E. church, from the state of Louisiana, started a revival meeting here and closed on the second Sunday. The church was greatly revived. Brother Pointer made many friends.

We have a good Sunday school at this place—about sixty enrolled. Brother Albert Davis is our superintendent. He is a noble man of the Baptist church. Pray for us. JOHN TAYLOR.

MACEDONIA

The Lord blessed us with a great meeting here. Brother Clifton preached until Sunday night when Rev. C. W. Carter, Wadley, Ala., came and did the preaching until Thursday night. He was at his best and did some good preaching and made many friends. Our meeting closed at the water Saturday with ten members added to the church, seven of these being received by baptism.

We have an evergreen Sunday school, in which is a Bible class with twenty on roll. Brother J. N. Clifton is our superintendent. Pray for us for we need your prayers. JOHN TAYLOR.

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The oil of appreciation will keep the wheels of love running smoothly to old age.—*The Christian Herald.*

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The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

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MARRIAGES

HARISON-WILLINGHAM

Mr. Charles Harison and Miss Laura Willingham were united in marriage at the home of C. H. Carter on the third Sunday in August. They have the best wishes of their many friends.

JOHN TAYLOR.

MONTGOMERY-MOORE

Mr. Samuel Montgomery, of Weston, W. Va., and Mrs. Ada C. Moore, of Penn Laird, Va., a faithful member of New Hope Church, were quietly married at the home of a friend in Harrisonburg, September 22, 1917. A few intimate friends were present. Immediately after the ceremony a splendid dinner was served. The happy couple then started to Weston where they will make their home. The many friends of Mrs. Montgomery are sorry to see her leave her home community, but wish her much happiness in her new home. May their lives be happy and useful. A. W. ANDES.

OBITUARIES

CRIDER

Elsie May, infant daughter of Thomas and Martha Crider, near antioch, died August 13, 1917, at the tender age of one year, two months, and nineteen days. Funeral services were conducted at the home August 14, 1917, by the writer, assisted by Rev. Peter Garber of the Church of the Brethren, and the little form was laid to rest in the Greenmount cemetery. A. W. ANDES.

ALBRIGHT

Adolphus C. Albright departed this life at the home of John M. Coble near Liberty, N. C., September 20, 1917, at the age of sixty-two years, nine months and three days. He was the oldest son of Dr. D. H. Albright and Sylvina Siler Albright.

He died from wounds inflicted by a vicious male cow a few days before. He was a quiet, inoffensive and good citizen. His funeral and interment took place at Pleasant Hill Christian church, conducted by Revs. J. W. Holt and J. A. Ledbetter.

A large congregation of friends and sympathizers attended the service. May God comfort the bereaved friends and relatives. JEREMIAH W. HOLT.

LOHR

Laura Catherine Lohr was born October 10, 1874, and died August 21, 1917, aged forty-two yeras, ten months, and eleven days. She was the devoted wife of Brother William H. Lohr, near Bethlehem church, by whom she is survived together with one son, one brother, and two sisters. Sister Lohr was a most excellent woman, a faithful member of Bethlehem, and greatly beloved by all who knew her. The funeral was held at Bethlehem August 23, 1917, and the body laid to rest in the cemetery near by. The writer was assisted in the services by Revs. J. S. Roller and L. L. Lassiter. A host of friends deeply sympathize with the bereaved husband and son and other relatives. Surely sister Lohr will be greatly missed, but we believe her spirit will be forever at rest with the Lord.

A. W. ANDES.

SUNDAY SCHOOL LESSON, OCT. 14

(By G. O. Lankford).

The Return From Captivity—Ezra 1:1-11.

Golden Text: The Lord hath done great things for us; whereof we are glad. Ps. 126:3.

The Lord had a hand in the going away of the Israelites into captivity. For the captives the experience was painful, but helpful. They needed to learn that sin does not go unpunished. Now the Lord would direct the return of His people. He would deliver them and place them again in their own land.

1. *A Stirred Spirit*—"The Lord stirred up the spirit of Cyrus" (verse 1). The Spirit of God moved upon the spirit of King Cyrus who had the Israelites under his dominion. The king was impelled with a desire to let the captives go free. His spirit was stirred. All great religious movements are born when some soul is in travail. A revival is an impossibility until some spirit is stirred. A church made up of a membership with aroused and awakened hearts can be expected to bring to pass great things for Christ.

2. *A Solemn Charge*—"The Lord God of heaven ..... hath charged me to build Him an house." (verse 2). Cyrus was charged with a great responsibility. All service for God is responsible. No place in the Kingdom is unimportant or without great responsibility. The church sexton is just as necessary in his place as is the pastor in his. Many a sermon has largely failed in its possibility and power because of the unfaithfulness of the sexton. Unto each follower of Christ is committed a most solemn, sacred charge. Not all are to build houses for the Lord; some are to moul lives for Him. Only a few can build houses, but all can win souls if they will.

3. *An Aroused Leadership*—"Then rose up the chief of the fathers." (verse 5). As long as the leadership of any movement is inefficient or inactive, worth-while results need not be expected. On the other hand an aroused leadership means an aroused following. Happy that na-

tion or state whose leaders are moved only by noble aims and lofty ideals, and most blessed is that church whose leaders are actuated by impulses born of the Holy Spirit.

4. *Co-operation in Service*—"All they that were about them strengthened their hands." (verse 6). Those who led in the movements of the return labored not alone. Leaders and laity co-operated as they builded. This co-operation included both sympathy and substance. "Silver," "gold," and "goods" were freely bestowed. Sympathy unaccompanied by substance does not go far in advancing the work of God, but the two taken together form an arm of power in the uplift of the world, as the captives return to the Father's house.

C. E. TOPIC, OCTOBER 14.

(By H. S. Hardcastle).

Subject: What is committed to you Lesson: 2 Timothy 1:1-14. (Committee work meeting).

Paul's words should have especial weight for every young Christian for they are the words of a man facing eternity. (2 Tim. 4:6). He commends Timothy's faith, enjoins him to "stir up the gift that is in him", to be courageous for the gospel, yea even to suffer for it if needs be, and to "hold fast the form of sound words." The last injunction is especially to be observed by every loyal Christian Endeavorer in these days of false teachings and skepticism.

The words were also spoken by a man who had "counted all things but for Christ," but who in spite of persecution, shipwreck, and imprisonment, could say with a sublime faith: "I am persuaded that He is able to keep that which I have committed unto him against that day." His treasures were not on earth where thieves break through and steal, but in God's great bank in HEAVEN. May we not imbibe some of this supreme confidence in God?

There are many precious thoughts in the lesson, but I will emphasize but two, and they are embodied in the 14th verse.

1. God has committed something to each one of us. In Timothy's case it was "sound doctrine." In ours it may be influence, musical ability, an ability to testify, intellect, and so on down the gamut of talents. One fact is undeniable. Each has some talent (Matt. 25:15) and some day we are going to be called to account for our use of that talent. (Luke 16:2). This not applies to individuals but also to COMMITTEES. May God imppress this truth on *every member of every Christian Endeavor Committee.*

2. We are to keep that which has been committed to us "by the Holy Ghost which dwelleth in us." This will necessitate the abiding presence of Jesus Christ in our lives. This will seem impossible, but Christ tells us that "If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Ou abode with him." (John 14:23), and these are His words, "That ye love one another."

Lesson Thoughts.

The power of Heredity. (vs. 5). God expects us to develop our gifts. (verse 6).

Doing right often brings persecution. (verse 8).

Faith in God relieves us from the cares of this world. (verse 12).

The Holy Spirit is a KEEPER as well as a COMFORTER (verse 14).

WHAT A PITY!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to it normal health. 50 cents a box. From druggists or by mail from

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DEPT. OF CHRISTIAN EDUCATION

(Continued from Page 11).

Defiance's loss will be Elon's gain. But fortunately Defiance College is not completely to lose the influence of those who have labored here. Fortunately there is even an earthly immortality of influence. It would be strange indeed if so winning and attractive a personality as that of Dr. Newman should not long abide in its effect upon faculty and students. His is an influence not soon to be lost; his is a personality not easily to be forgotten. Few men have been able, as he has, to combine within themselves so many of the characteristics of genial, sunshiny disposition; heroic devotion to duty; high conception and realization of ethical Christian character; unselfish interest in, and chivalrous attitude towards others; and of ability and adaptability in work.

Dr. Newman's instructive, inspiring, and generally helpful sermons will long be remembered. They were characterized by brevity, deep spirituality, and clear and reverent interpretation of Bible truth. May the richest, choicest blessings of God continue to abide with him in his new work is the wish of all his friends here.

GEO. C. ENDERS,
Dean Christian Divinity School.

Alexander Greenleaf Jackson, a pillar of the colored church, was entertaining at dinner the pastor and some of the prominent members. After grace Alexander began to carve the chicken, and the pastor waxed facetious.

"Brudder Jackson," he asked, smilingly, "do the white folks around you keep chickens?"

Alexander pried loose the second wing. "No, sah," he responded, 'dey does not; but dey suttingly ries hard enuff."

"I," said the temperance man, 'strongly object to the custom of christening ships with champagne."

"I don't," replied the other man; 'I think there's a temperance lesson n it."

"How can that be?"

"Well, immediately after the first bottle of wine the ship takes to water, and sticks to it ever after."

JUST TO MAKE YOU SMILE

"I never use any but pasteurized milk in the city," said the new boarder; "can you furnish it?"

"Yes, indeed!" was the confident reply; "our cows're kept in pasture all summer."—*Christian Herald.*

A very small boy was trying to lead a big St. Bernard up the road. "Where are you going to take the dog, my little man?" inquired a passer-by. "I—I'm going to see where—where he wants to go first," was the breathless reply.

Aunt Ethel—"Well, Beatrice, were you very brave at the dentist's?"

Beatrice—"Yes, auntie, I was."

Aunt Ethel—"Then there's the half-crown I promised you. And now tell me what he did to you."

Beatrice—"He pulled out two of Willie's teeth."—*Punch.*

"Uncle Mose," said a drummer, addressing an old colored man seated on a dry goods box in front of the village store, "they tell me that you remember seeing George Washington—am I mistaken?" "Well, sah," said Uncle Mose, "I uster 'member see'n' him, but I done fo'got since I j'ined de chu'ch."—*Rev T. De Curcy Rayner.*

She was a dreamy young lady, interested only in the "higher things of life,' and she rarely bothered with ordinary mortals or things. Consequently she did not look at her carfare when she handed it to the conductor. He handed it back, saying: "Thank ye kindly, Miss, but I'd rather have the nickel."

Then she looked at it. It was a candy lozenge and bore in red letters the words: "I'll never cease to love thee."

A small boy astride of a donkey was taking some supplies to an army camp in Texas not long ago, and got there just as a detachment of soldiers, preceded by a band, was marching past.

The lad dismounted and held the bridle of the donkey tightly in his hand.

"Why are you holding on to your brother so hard?" asked a group of soldiers who were standing near and wanted to tease the country boy.

"I'm afraid he might enlist," said the lad, without batting an eyelash. —*Chicago News.*

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"Mother," said little Evelyn, "may I go out and play with the other children now?"

"You may play with the little girls, sweetheart, but not with the boys; the little boys are too rough."

"But, mother," rejoined the little miss, "if I find a nice, smooth little boy, can I play with him?"

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Help Now--And Afterwards

(Robert E. Speer.)

IF EVER there was a time when selfishness in individuals or nations appeared insufferable it is now, when we see almost every people in the world lifting up its hand and asking for sympathy and for help. We today are not reduced to the call of one man in a dream at night. We see whole races of men lifting up their hands in appeal, and any one who has ears to hear can hear across the land and across the seas their cry for help—and help now.

* * * *

There is no Christianity in the world today except the Christianity that is due to the foreign missions activity of the early Church. There is no Christianity even in the land where Christianity began except what is brought back to it. If Christianity is not a good thing we ought to discard it; if it is a good thing we ought to distribute it. We are under obligations to share it with every man in the world. Fairness and common honesty require us to protest, in this hour, against any tendency to contract or postpone the foreign missions activity of the Christian Church.

(Two quotations uttered by Mr. Speer in an address recently delivered in New York City).

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

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Editorial

AN UNJUST CLAIM

There is a certain charge that has been laid to a number of ministers in our denomination that is unjust. Or we might say that there is a claim that has been placed upon them that is unjust. After hearing this claim for several years, and for the last two years being in vital touch with it, we feel free to speak and express our attitude toward the situation.

We hear the cry and the call now coming from the rural churches as never before. This call is for pastors. As we pen these lines the names of no less than a dozen pastorless churches pass through our mind. In our visits to churches, our correspondence with the brotherhood, and general association with representatives from various parts of the Church there is frequently heard the claim that a certain church or certain conference sent to college a certain young man. Today that church that was good and generous enough to send this young man may be in need of a pastor, but that young man, in the language of those who aided him, refuses to serve that church. Or the case may be that a half dozen churches in some conference vitally suffer for the lack of a pastor. Members of that conference feel and see the need of more ministerial aid. Many times they say that certain young men who have been financially aided by their conference should return and do the work that needs to be done. This is only one side of the case. Let us consider the reason why these young men whom conferences aid do not return and spend their days in the upbuilding of their own conference.

The answer is simply this: The churches do not, and will not, support them. We know of a certain case where members of the conference feel that one of their number should return and take up work with four pastorless churches. This conference willingly and graciously voted out, by unanimous consent, the pittance of fifty dollars each year to this young man during his four years in college. But that two hundred dollars was not sufficient to meet the expenses incurred during these years of college work. This young man, on the other hand, turned to numerous remunerative labors at the expenses of his own strength, and no doubt many times at the expenses of his best training, to make money to meet his collegiate obligations. The four churches that now lay a claim upon him pay an average of seventy-five dollars each. This young man cannot support himself on this. He must flatly refuse it, though he be accused by many of preaching for the money. So long as the local churches with two or three hundred members offer from fifty cents to one dollar each for the support of their pastor the young men whom they have aided in college will continue to graduate and seek work in another direction.

The claim on a young man under these conditions is wholly unjust and we cite the above case to illustrate many cases that have come under our observation. It is not the aim and the object of these young men to ignore the home fields; they really want to return and do something for their home community, for it was the need of their community that kindled within their own souls that ambition to prepare themselves for the duties of life. It is suicidal to the home church for these young men to be driven away, but for them to accept the challenge handed out to them by these churches, it would also be suicidal to them. Ministers eat like other folks, they wear clothes that cost money like other people, their bills come due on the first of the month like those of other human beings. A dollar with them is only a hundred cents and their financial rights and obligations of living are to be regarded as legitimate as that of the laity.

* *

OUR EDUCATIONAL INTERESTS

There is nothing so fundamental to the growth of any people like education and spiritual development. Education without the spiritual life is the individual only half developed. A denomination that undertakes to do a great work cannot do its best without the educational element. Education is necessary to leadership and for the proper development of the human faculties; and if we could but get that truth that our faculties are divine, we would be more interested in their every possible God-like development.

The Christian Church in the South has never seen a time when it needed more leaders than it does now. We do not say that it has less leaders than in former days; our work is demanding more and better leadership. It is a growth that has brought this demand and the hearts of us all rejoice because of the growth.

Elon College, the center of our educational interests in the Southern Christian Convention, has for a quarter of a century sent out men and women to undertake the tasks of the Church. Thousands have been trained as leaders because of a training received from men and women whom Elon has trained. And so our denomination has been touched directly and indirectly. The influence of our College has lighted learning's lamp in every quarter, and, as the years come and go, this institution so near and dear to us all—this institution built by dollars and dedicated by our prayers, will con-

tinue to do her good and her glorious work. Elon College has given to the Church millions of dollars in service, if that service could be counted in dollars. But her service cannot be thus counted; her work has been above the price of rubies.

The Board of Trustees of Elon College voted some time ago to begin a campaign for an additional endowment of $125,000.00. This campaign has been endorsed by the Southern Christian Convention and this fall President Harper is to place that campaign and worthy cause to the brotherhood. $125,000.00, when first we think of it, is an enormous sum, but if our College is to properly serve a church membership of twenty-five thousand, to say nothing of the general public, it has a task not to be computed in dollars or reckoned in any commercial value. This additional endowment is needed for we know whereof we speak. Every dollar of it could be spent this year and spent creditably and for a glorious cause. Can we raise it? Certainly we can, and out of our hearts we shall give and out of our purses we shall pay for the investment of that which is best and for the betterment of humanity—the best investment to be found. A dollar invested in education, Christian education, like that which our own institution strives to give, is a dollar invested that will bring its returns in more than dollars. It will bring its returns in rich harvests of growth for the Church and for the cause of the Master Who gave all He had, even His own life, that through such a sacrifice we might be liberated from the shackles of ignorance and sin and made free.

* *

CONFERENCE PRESIDENTS

The time is now approaching for the annual conferences to meet. There is one suggestion that we ask permission to make, which suggestion we feel should be made.

Some of our conferences make it a rule to elect the president of the body at the opening of the session. This has always seemed to us to be out of harmony with the best methods. Let us consider: Brother A comes to conference with three or four things that he desires to privately and publicly work out during the session of the conference. When conference is called to order he is elected as president without a minute's warning for immediate preparation; and there is thrust upon him the strenuous duties of presiding before he has time to map out the plan and program of the conference, or think out and canvass the situation as to who would best serve on the various committees, his attention is directed to the ruling of an unorganized house. He presides over the conference and does his work well but he does so in many cases under a strain and has to work under serious difficulties.

Let us consider another case: Suppose that the conference president is elected at the close of the session. He has an opportunity to go home to think and pray during the year how best to do his work; he has an opportunity to outline the work of his conference, he is given a chance to study carefully and prayerfully the members of his conference who are best suited for the responsibility of committee work. There may be something that would come to him if he but had the time to give the consideration that would be of great value to his conference. Though not always so, a conference president should be, by virtue of his office, chairman of the program committee. Even if he is not chairman of the committee it seems to us that he should be consulted by the committee before the program is made out. If he is familiar with the program he goes to conference with the burden of that program on his heart and goes to work to see that ample and proper time is given to various topics under discussion. But under our general system he does not know whether or not to make that preparation.

Whether this suggestion is worth its space or not, we submit it with good will and with a heart burdened for the greatest possible efficiency in our church work. We pray for its consideration and if it be a good thing let us adopt it.

PERSONAL MENTION

President Harper is to attend the Southern Conferences this fall.

* *

Superintendent Chas. D. Johnston of the Orphanage is to attend the Virginia Valley Conference.

* *

Rev L. I. Cox is open for engagement on the third Sunday. Some church needing a pastor for this Sunday has an opportunity.

* *

The entire brotherhood will mourn to learn of the death of President and Mrs. P. W. McReynolds of Defiance College, Defiance, Ohio. President and Mrs. McReynolds, we learn, were out driving on last Wednesday, October 3, and in crossing a railroad at Bluffton, Indiana, failed to see an approaching train and their automobile was struck and both were killed. President Harper, on page eleven of this issue, pays a fitting tribute to the lives of these great souls of our denomination. To the sorrowing friends and bereaved relatives we extend sympathy.

* *

Mr. Chas. N. Whitelock, son of Judge O. W. Whitelock, Huntington, Indiana, died at Camp Grant, Rockford, Ill., last Thursday following an operation. At this writing we have not learned the particulars of young Whitelock's death, but it is heard that he was wounded in ambulance practice. Charles was for three years a member of Elon's student body, a young man of sterling qualities and fine Christian soul. He made a fine record as a student and only the call of his country made him give up his educational career and leave a host of friends to do his bit. Knowing him as we did it is hard for us to become reconciled to an untimely taking away. God comfort and keep.

THE RIGHT ARM OF THE SUNDAY SCHOOL

A Sunday school without arms is like a man without arms; no matter how fine and sturdy the body may be, there is no way of keeping or holding,—no ability to retain anything even after it has been secured.

Were I asked to name the two arms of the Sunday school, I should call them the *Cradle Roll* and the *Home Department*. The Cradle Roll is the left arm, the holding arm, the carrying arm; the arm nearest the heart—the arm on which every mother habitually carries her baby. The right arm, the aggressive arm, the gathering arm, the working arm, that is the *Home Department*. It is the arm which gathers the straying over and keeps them close, while at the same time it sets many to work who otherwise would be without an occupation.

Perhaps there is no portion of the Sunday school work which more closely obeys the Savior's command to go after every creature than the Home Department rightly applied. It is the going into the highways and hedges, the seeking after the lost, the strayed, the wanderers, which our Savior so often and so warmly commended. In John 10:12 Jesus tells His disciples that scattered sheep are in constant danger; they may so easily become lost sheep, sick sheep, wounded sheep, even dead sheep. While Isa. 40:11 gives the gathering of the sheep as one of the supreme duties of the shepherd. Can we doubt then, that the chief Shepherd looks down with joy and approbation upon every effort to gather and enfold the straying, scattered members of our Sunday school or church? Some may be absent on account of sickness, some on account of distance, some simply through indifference, but whatever the reason, it is an indisputable fact that when we do not assemble ourselves together we lose a portion at least of the fervor of service. How much better then, if we can meet in no other way, to assemble together in spirit, studying the same passage of God's Holy word at the same time, even though not together in body?

In some paper I found a list of ten reasons for forming the Home Department. I do not remember the paper, hence cannot give credit as I should, but I append the list herewith, hoping some others may find it as satisfactory and helpful as I have done.

Ten Reasons For Having a Home Department

1. Increased study of God's Word.
2. Those who cannot get out to Sunday school should not be neglected.
3. People like to be visited, and will enjoy the visits of the Home Department visitors. They will also welcome this way of belonging to the Sunday school they so sadly miss.
4. Every creature should receive the Gospel.
5. It is a vital part of the school, not an accessory.
6. The enrollment of the school is thereby increased.
7. It is one of the most effectual ways of securing parental co-operation.
8. There are but two classes in the world—the lost and the saved. It is our duty to use every possible means of bringing all the lost into the fold.
9. Christ's rule for the lost sheep was to "seek until he find it."
10. C. A. N., and O. U. G. H. T. spell MUST.

How shall we set about it? The Christian Publishing Association has leaflets detaining the method. They will send a sample copy, or any quantity at 20 cents a dozen to all applicants. No school is doing its best work until it has planned and organized a Home Department.

MRS. FRED BULLOCK.

Suffolk, Va.

WE FACE A NEW DAY

On Thursday, September 28 at 10:00 a. m., representatives of the various Protestant churches in America and of the Roman Catholic hierarchy met together at the headquarters of the Federal Council of Churches in Washington and signed a petition asking for one chaplain for each 1,200 men in the armies of the United States. Then these men went as brothers before a committee of the Senate and later as a body were received by President Wilson.

President Wilson showed himself the Christian statesman he is reputed to be in the gracious manner in which he received the petitioners. "No issue lies nearer my heart," said he, "than the spiritual welfare of our soldiers. An immoral army is doomed to disaster." And then he pledged his most careful study of the request presented in the petition.

But the climax of the interview was reached when the head of the greatest nation on earth, after his address to the petitioners, remarked: "Gentlemen, I have such appreciation of your visit and of the motive which prompted you to present this petition that I wish to have the pleasure of standing by the door and shaking hands with each of you as you pass out." The man who did not love his country and honor its head under such conditions would be an anomaly. And this is the man who wants to make the world safe for democracy.

Another evidence of a new day in Christian fellowship was found not only in the co-operation of Protestants and Catholics, but also in the personnel of those participating. This is most clearly discerned in the attitude toward each of Bishop Lawrence of Massachusetts, and Bishop Carrigan of Boston. A few years ago, it will be recalled, Bishop Carrigan, a Catholic, refused to attend a banquet in Boston unless he should be given a seat of honor. This post had been tendered Bishop Lawrence, a Protestant. In presenting this petition these two prelates stood side by side, and after a few brief sentences the Catholic Bishop introduced "my friend, Bishop Lawrence" to the President. Verily, it was good to be there. Instinctively you thought of the Psalm in praise of the brethren's dwelling together in unity. We face a new day. This war has taught us our alikeness and will continually teach us to sink our differences. And that is a lesson the Christian people need to learn.

W. A. HARPER.

RUINING TO PREVENT RUIN

Since entering the service of the United States Navy, I have heard it said, "Well, Rountree is ruined. We don't ever expect to hear anything from him." I don't know what can be meant by that, but it is too early in the game to even predict what will happen to a minister and a pastor when he leaves a successful pastorate of fourteen years and enters the service of the Navy. At present, however, I feel much like Themistocles did when he said, "I had been ruined had I not been ruined." Entering this so talked "ruinous career, but a great career instead, will, I think, forestall other ruins which were so imminent. A man can stay in the home circles till he is as narrow as a plank.

"There is that scattereth and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want." When a person goes to the hospital under the surgeon's knife, in a sense he is ruined; but in quite another sense it may mean life. It is said that many never see the stars till they are flat upon their backs. What a truism it is to say that the stars shine only when it is dark. Is it not quite as true that we mortals have to be thrown upon our backs in misery that we may catch a vision of God's eternal stars? Is it not also true that the darkest periods of history have brought out the eternal lights of God's holy purpose for the world? If so, may it not also be true that the present dark day means light, in spite of the terrible sacrifice we pay for it? Blood has always been the price paid for light and liberty, and who knows but this is not the surgeon's knife for the healings of the nations?

This is not meant to apply to the personal motives of the writer, for entering the service, except to say, that a broad outlook and experience in life is a necessary equipment to a minister's efficiency in the King's service. No one needs this more than myself. It is easy to fall in ruts in anything, and the pastorate is no exception. Once in the rut it is easy to overlook the needs thereof and fall a victim to its limitations, and impoverish not only self but also the already impoverished parishioners. One needs the broad outlook; a comprehensive grasp of world-wide program, and an intelligent ministry to the things that are as deep as life. One needs the break from the grooves of the little circle, or his usefulness will be circumscribed.

The personal equation of life is the selfish one and the least to be considered. It seems that there are bigger things in the present turmoil of the world than the needs of any individual or group of individuals. Our Saviour said, "I came not to bring peace but a sword." Who can say that He has not now unsheathed His sword for the conquest of an eternal peace? There was a time when I united with my brethren in petitions against war, but in spite of all the petitions of the country, the war was made a necessity, and then I saw differently; and the present revelations of Secretary Lansing showing Germany's scheme of the ages for conquering and ruling the world, is convincing that this is a righteous war and that every man should support the President in his pledge, "To the last man, to the last dollar, the whole force of the United States is at your service." I read the daily papers and I find them telling a story parallel to prophecy. It seems that from the beginning our Heavenly Father has had a program for a perfect world and a perfect man. Sin has upset it and man has gone far astray. Temporary ruin is necessary to save us from eternal ruin. It seems that He is leading us now, and this country with a President keeping as close to Him as possible, is waging the conquest for Him. Every one should folow without fear. Follow Him and victory is certain. The ruin is but the surgeon's knife to the nations to remove malignant wrong. He comes, not to bring peace but a sword looking to the time when He can make wars cease on the earth, when He can break the bow in sunder, when He can cut the spear and burn the chariots in the fire, when He can speak and the nations will "be still" and know Him, when He can appear and be exalted among them. "He that gathereth not with Me scattereth abroad." Shall we not gather with Him in this great drive for the Kingdom to come?

As to experience and world-grasp of things, the Army and the Navy now furnish a very large opportunity. Thousands of opportunities present themselves which contribute to the bigness of the soul. As to "gathering with Him," it is to be counted a great privilege and honor to have a co-partnership with the Lord in saving men and the nations in such a time as this. There never was a time in all the history of the world when the opportunity for service was quite so big. Religion in the ranks is demanded at a time when in all the history of the world it never was so welcomed. Every one is called upon to do his bit. If a man loves men and can shine for Christ among them, and they in turn reflect His glory, this is his opportunity. If a man loves God and would be a part of His big program, this is his opportunity. Ruinious indeed it is when the earth lies strewn with dead men and the people left waste in beggary, and the streams run flush with the blood of man, but if the Cross upon blood-stained Calvary became the rallying point of all the ages, who is there to say that the blood of this day will not also bring, not ruin, but God's eternal day of peace and love for all people. The wheels will turn slow. God's wheels do. "But the righteous shall inherit the earth."

H. E. ROUNTREE, *Chaplain.*

U. S. N. R. F.

Washington, D. C.

This is the Blessed Life—not anxious to see far in front; not careful about the next step; not eager to choose the path; not weighed with the heavy responsibilities of the future; but quietly following behind the Shepherd, one step at a time.—*F. B. Meyer.*

THE CURSE OF COWARDICE

(By Daniel A Poling, Associate President of the United Society of Christian Endeavor).

The heaviest blow suffered by Jesus on the day He stood before the high priest was not the one struck by the officer of the court; it was the denial of Peter.

The Master who gave His life rather than renounce the truth, who swerved not an inch from exact honesty Himself, found one of His own and closest companions at the first approach of the great crisis toward which His entire ministry had moved from the beginning fleeing like a craven. It was as though a veteran of many training camps and numerous skirmishes had galloped to the rear at the first roar of artillery when the main battle opened.

And what must have been the romorse of Peter when he came to himself—no man can imagine it. Only the grace of the One against whom he had sinned saved the impetuous disciple from permanent disgrace and perhaps self-destruction. But as quick as was the wrong, so quick were the penitence and the call for forgiveness when by the crowing of the cock Peter was faced by his cowardly rejection.

What is The Curse of Cowardice?

The curse of cowardice is *falsehood.* The coward is a lie. It is possible for a coward to speak words that are in themselves true—a craven has lifted the sword of a hero, but it is not possible for a coward to be true. Truth casteth out fear; where one is, the other is not.

The curse of cowardice is *selfishness.* Peter feared for his own safety. Jesus was the victim of *power,* power that could, as Peter saw it, crush Him. To save his own life, Peter said "No" to his best friend.

The curse of cowardice is *cruelty.* Peter's denial caused Jesus to suffer as no weapon-thrust could have.

The curse of cowardice is *shame.* A shamed man is indeed a hapless fellow. One may rise from a hundred defeats with strength of soul increased, but the man who must despise himself is without hope.

The curse of cowardice is *defeat.* There is never an excuse for failure. A man may fail completely in the eyes of the world, just as Jesus did, and yet gloriously succeed. Real success is spiritual, and may or may not be crowned outwardly. Fundamentally the coward is always and altogether a failure. He may silence criticism for the moment; he may even drive an army from the field when he is conscious of overwhelming odds; but his defeat is inevitable, for it is within him.

To sum up: All cowardice is moral cowardice. There are physical giants who are moral cowards, but they are physical cowards too invariably in a great crisis. Men frail and of little brawn, who with supreme self-denial face some Waterloo of the soul, would have gone as quietly to destruction on a battle-field.

The man who in a sudden rush of terror when under fire for the first time turns and flees may or may not be a coward. If not, he will come back tomorrow with the determination of a dozen ordinary men.

Lessons From Peter

He denied *quickly.* We must prepare to make prompt decisions. to say "yes" or "no" quickly. Such preparation is heart-preparation. There was no time for Peter to argue with himself when he was asked as to his discipleship. Had his heart been right, right as it was a little later, his "Yes" would have been as quick and resolute as his "No" was.

He *repeated his denial.* Once started in the wrong direction, it is easier to go on than it is to go back. Peter fixed his course with his first "No," and the second and third denials were in the line of least resistance. We should have a care for each step taken, each decision made, not only because of immediate values, but because of the effect of present actions on future conduct.

Peter *became angry, and he swore.* Elsewhere in the Bible appears the record that when the servant maid insisted that he was a disciple of Jesus, Peter used an oath to emphasize his denial. It is human nature to bluster when one is caught in a compromising position, to make a loud noise in lieu of an argument, to shout in a vain effort to drown the quieter voice of reason. An oath is always an apology for good sense. The profane man is generally a puppet or a weakling. A curse is the blunderbuss of a coward.

Peter repented. There are many who deny as did Peter; and for those the example of this vigorous, impetuous man is most heartening. He was sorry for his sin, ashamed of his cowardice; and he was more, he was repentant. He did not go on in his evil way, and he did not follow the example of Judas; he did not slay himself. Like a man he right-about faced, confessed his error, and sought forgiveness. No one of us need be discouraged, utterly dismayed. We too have the privilege of turning back from sinful wanderings.

Peter was forgiven. Jesus Christ can make the weak strong, the sinful pure, the coward brave. This is the great lesson we may learn from Peter. Just as it is "Christ in us the hope of glory," so it is the Son of God who "casteth out fear." No Christian has reason to be afraid, and the follower of the Lord ought to be everywhere, in all circumstances, the "bravest of the brave."—*Reprinted from the C. E. World.*

ROSEMONT REVIVAL

Revival services began on Sunday, September 16, and closed on Sunday evening, September 30. The pastor did the preaching, and Rev. O. D. Poythress, pastor of the South Norfolk church, was in charge of the music of the nights except Sunday nights. His solo work as well as his leading the choir was greatly enjoyed. His work was very effective because he sings with his heart as well as his voice. Rev. J. F. Morgan, of the First church, Norfolk, and Dr. W. H. Denison, of Memorial Temple, added much by their presence one or two evenings.

Congregations were good throughout the two weeks, especially during the last ten days, the attendance being larger now than at any previous time since the present pastor took charge of this work. Interest in the meeting increased from the first service till the last.

The Holy Spirit was present in great power. We feel that the church has been genuinely revived. Eight have united with the church, and others will likely follow. The closing service presented a scene not soon to be forgotten, when the altar was filled to overflowing with those who covenanted together to lead more earnest Christian lives, as we sang for the hymn, "Blest Be The Tie," after which the benediction was said and we went out rejoicing that God had again graciously manifested Himself to His people.

G. O. LANKFORD.

CALLED, DRESSED AND POUNDED

Fourth Sunday in August was regular day for services at Pope's Capel. The congregation was large for a cloudy day. "Uncle" Jim Moring, who had been with us in our meeting at Liberty, was present to help with the singing. At the close of the services the pastor called the church to business session to adopt or reject the report of the pulpit committee who recommended recalling the present pastor with a raise of sixty dollars for next year. The pastor retired to give freedom of discussion.

The report was adopted, the pastor was called in and informed, and, of course accepted. Then Brother A. M. House approached the pastor and asked him which he was in greater need of—an overcoat or a suit of clothes. The pastor said, "a suit." "Then go and pick out such a one as you want and the church will pay for it."

He went Tuesday morning of the next week, but before he could get away with his suit two other members, (Brother George Fuller and R. L. Conyers), came up to him and said: "You are not dressed yet. Go back and get a pair of shoes and a hat."

Last Saturday was a bad day but it did not prevent the Pope's people from pounding the pastor with groceries to the amount of above ten dollars, and several who could not brave the weather that day have brought or sent things since. Many thanks to the good people of Pope's Chapel.

G. J. GREEN.

Franklinton, N. C.

SUFFOLK LETTER

The world-war continues its work of destruction and death in earth and sea and air and man's control of the elements seems to outgrow his control of himself. It will be too bad if the inventions of civilization reach its suicidal destruction. In that case civilization would collapse and mankind would have to take a new start That is often the history of the families. Prosperity turns in upon itself and the rich of one generation become the beggars of a subsequent generation. Then a new generation springs up from poverty and enterprise makes it rich. History records the downfall of rich cities. Tyre and Sidon perish, but Nazareth abides. Nineveh and Babylon sink into oblivion, though once the centers of wealth. Poverty and ignorance are deplored but riches and intelligence are more to be feared. It is a most difficult thing to use this world as not abusing it. There is a vast difference between knowledge and wisdom. *Wisdom* is the right use of knowledge. It must appear to thoughtful minds that knowledge in this age is often used for wrong purposes. The prevention of human life, the destruction of human life, the abuse of human rights, and the wrestling of knowledge to selfish ends, all demonstrate the abuse of God-given and man-produced blessings.

If all the energy, skill, money, and men occupied with this war were employed in building roads, ships, warehouses, public schools, and missions, it would transform the world; but if men will not give their thought and their means to God they will have to give it to the god of war. It is a question between God and Mars. Nothing can reconcile nations but the Gospel of Jesus Christ. Treaties fail; force fails; education fails. Culture failed in Greece; power failed in Rome—treaties fail in our day. True civilization—lasting civilization—does not rest on diplomacy nor victory but on the gospel of "good will." Nations must come to the same basis of peace as secures the peace of families. Patriotism is not enough, good as patriotism is. Patriotism is the love of one's own country; that is too narrow a platform for world peace. What this age of universal intercourse needs is cosmopolitanism—love of the *world*. That is more than patriotism. It is a big word, I know, but it is a big thought and a big obligation. The time will come when it will be treason to rebel against the interests of the world as it is now to work againt the interests of one's own country. The Gospel stops at nothing less than the world. Patriotism and denominationalism alone would perpetuate the hostilities of states and the hates of churches. God wants us to be more than continent or even hemispheric citizens and Christians. Nothing short of Foreign Missions can save the church of the state. It is this larger view of humanity and Christianity that can draw out the best in converted men and women and beat "swords into plowshares, and spears into pruning hooks."

W. W. STALEY.

HONOR ROLL FOR SEPTEMBER

The following persons favored us with new subscriptions during the month of September:

Mrs. C. E. Joyner, Ivor, Va.	2
H. S. Smith, New Haven, Conn.	2
J. O. Atkinson, Elon College, N. C.	1
H. W. Carter, Durham, N. C.	1
A. W. Andes, Harrisonburg, Va.	1
Mrs. C. H. Swint, Elon College, N. C.	1
Total	8

DEPARTMENT OF MISSIONS

REV. J. O. ATKINSON, D.D., FIELD SECRETARY, EDITOR

WOMAN'S BOARD MEETING

The Woman's Board of the North Carolina and Virginia Conference met in called session in Greensboro Tuesday, September 18.

Members of the Board present were, Mrs. W. A. Harper, Mrs. L. M. Clymer and the writer. Three interested visitors, Mrs. P. H. Fleming, Mrs. J. O. Atkinson and Mrs. J. W. Patton, gave the members encouragement by their presence and helpful suggestions. Mrs. Atkinson read a Scripture lesson and Mrs. Fleming lead in prayer.

The business of the meeting was to work on a program for the Woman's Conference which will convene at Elon College, November 3-4. The program will appear in full in next week's SUN.

We wish to extend an invitation to every church in the Conference to have a representative at this Conference whether they have a missionary society or not.

Let us be thinking and praying for this Conference that the influence may be extended far and wide.

MRS. M. F. COOK, *President.*

AND YET OTHER BELOVED SPEAK

My last letter was from Suffolk, Va., where our beloved Dr. Staley, (President of the Southern Christian Convention, Chairman of the Committee directing this campaign, and the first man to contribute to it one thousand dollars), has lived and wrought and worshipped for a third of a century now. His great and intelligent congregation heard in patience my message on Sunday night and many liberal ones there received me graciously, responded generously and sent me on my way, warm but happy, to another good folk.

This time I went to Berea (Nansemond). And here and now I join with an Aspostle of Paul in commending the Bereans. But for the great and magnanimous work of the Pleasant Grove and Suffolk congregations I could even quote Paul's words and apply them literally: "These (Berea) were (even) more noble than those in Thessalonica, in that they received the word with all readiness of mind." (Acts 17:11). On Sunday four of this good congregation gave $2,000 for our mission cause. Tuesday and Wednesday were spent in visiting the good people there and the subscription list went to $4,200.00 among the members of this small congregation. This was indeed liberal, and I was very happy.

Raising a hundred thousand dollars for missions is, of course, no easy task, but many of its phrases are very delightful. First of all our good women have been reading, thinking and praying about missions until they are awake to our duty and our privilege, and are ready in every instance to aid, with a kindly hand or a helpful word in the work. Mrs. Dr. Harper of Elon College wrote in THE SUN some time ago that the women of the churches could aid in this task by making the secretary's entertainment comfortable and wholesome All our dear women must have either read and adopted the contents of that generous suggestion, or they had each decided beforehand that they would do so without a suggestion. But the dear women have gone further than this. They have in every instance, when consulted, so far as I have knowledge, urged their husbands to be liberal in making subscriptions, and have very often made liberal subscriptions themselves.

If the men were as interested in this movement to raise $100,000.00 for missions as the women are there would not be a difficulty in the way, or a hardship in completing the work at a very early date. The men have to be conscripted; the women volunteer. I have a $200.00 subscription by mail and unsolicited, from one of our dear women. In a letter open the other day from another good sister was a check for $50.00, with a kindly note: "I wish I could make it more and I hope to do so soon." That was great. It gave good cheer to a heart burdened with a great task, for no word or letter of solicitations had been given the donor. And then a minister's wife sent word: "If you do not hurry and conscript me, I shall volunteer." Then she volunteered to a $200.00 subscription to be paid in cash on or before Thanksgiving of this year.

I was in a store to see the proprietors for a thousand dollars (which they graciously gave). This over, from one of the good saleswomen, "Do you accept small offerings?" Certainly, when large one are not within reach," was the reply. "Then here is my check for $25.00, and I will send another of equal size in a few months." All of which stirs the heart and cheers the Field Secretary, for he feels that the prayers of hundreds in our ranks are being answered. This movement does not belong to the Field Secretary, neither is he responsible for the gracious results being realized. Our people have prayed and prayed and prayed over the situation till the Lord has heard and is now answering these petitions. Let us continue to plead and pray and strive together till the awakening is universal and this great work is done.

J. O. ATKINSON.

An elderly woman, slightly deaf, who is inclined to make the imperfect ear a greater handicap than it really it, was recently taken to a moving picture show.

"And how did you enjoy the pictures" asked her companion afterward.

"Well, on account of my poor hearing I do not get the pleasure from entertainments I used to."

WORLD WIDE SUNDAY SCHOOL NEWS—OCTOBER 1917

(From the World's Sunday School Association 216 Metropolitan Tower, New York).

The "Second Mile" And 650,000 to Go

A million is a long number for a mile. The longer the mile the more joyous is it when the heart is in the mile. The first mile, as taught by Christ in the Sermon on the Mount, was the mile of necessity while the second mile was one of personal choice. The World's Sunday School Association sounded a call for a "million nickels for a million Testaments for a million soldiers in Europe." The mark was passed some time ago and efforts for the nickels are continued because the need is still great. More than 1,350,000 Testaments or portions have been supplied through this one agency.

A mother in Ontario sent her $3.00 as she wrote "to help on Dr. Bailey's Second Million Testaments for the soldiers in Europe. I wish it was many times this amount. May God bless the efforts of that sainted man, Dr Bailey, who first proposed this work. I have twin boys in France and another about to start across the sea. My thoughts are with the boys in Europe."

A fine gift of $3.00 came from a group of boys in the Foster Home, Newark, N. J., and this is the explanation: "My Bible class in the Foster Home, which consists of eight boys, earned this money by learning and quoting Scripture. They were paid at the rate of a cent a verse. Kindly send it to the Y. M. C. A. in Italy for Testaments for the soldiers."

As new soldiers are being recruited among the nations of Europe more Testaments are needed. The World's S. S. Association is not to supply Testaments to the American soldier. That great work is being cared for by the American Bible Society or locally by the Sunday school or community from which the soldier goes forth. Most of those who are called abroad have not such favored home opportunities and Christian privileges. Many never had a copy of the Word of God to read until given through the World's Sunday School Association. The opportunity is still open to provide more nickels for more Testaments for more European soldiers. The money, in any amount, should be sent to the World's Sunday School Association, 216 Metropolitan Tower, New York City.

Luther Celebration by The Sunday Schools on Mission Fields

Dr. Martin Luther did not think when he mailed his ninety-five theses to the door at Wittenberg that 400 years later there would be a World's Sunday School Association to co-operate in the anniversary of the event. At that time the Sunday school had not been born. Months ago Frank L. Brown, General Secretary of the World's Sunday School Association sent a message to the various field secretaries of that organization calling upon them to co-operate in this quadricentennial, which will celebrate the reformation of the sixteenth century and hasten the transformation of the twentieth.

These Sunday school field secretaries are in Brazil, Argentina, China, Korea, Japan and the Philippine Islands. A request just came from the Secretary of the India Sunday School Union asking for 5,000 of the anniversary programs that they might be sent to many Christian leaders in that empire. The Reformation under Martin Luther made the Bible an open book. The Sunday school, wherever it is found today, takes that same Bible and by means of a teacher who is equipped for that work makes that Book a true guide for the pathway of Life. There are more than 35,000,000 in the Sunday schools of the world who are students of the Word of God. The world is growing better. The present rate of increase in the Sunday school membership of the world is at least 1,000,000 each year.

Scholarship For Sunday School efficiency in The Sun Rise Kingdom

As a result of the special arousement of the religious and educational institutions in Japan the necessity has arisen for the greater emphasis upon the Sunday school training of pastors and other leaders. Three such institutions have offered to open and maintain departments in Religious Education and Sunday school science. They are now requesting the World's Sunday School Association, with headquarters at 216 Metropolitan Tower, New York, to give a year's training in America to well educated Christian Japanese. Students when thus trained will become teachers in these departments. One of the institutions is Presbyterian, another Reformed, and the third is Baptist. It will cost about $600 to bring each student to America, provide the instruction and maintenance during the months of training and laboratory work.

While the Sunday school advanced 40,000 in Japan during the past two years very much greater progress could be made if Japanese pastors and Christian leaders could appreciate and be equipped to develop the Sunday school possibilities of their fields. Such a contribution by any one would be an investment bearing large and continued dividends. The World's Sunday School Association is seeking to promote similar departments of religious education in all the mission fields.

LET NOT YOUR HEART BE TROUBLED

On any occasion when you have a great anxiety, or when you have many worries, or when you have what Paul calls a "spirit of fearfulness" in your life, it drains off your power of thought towards it; and if God should whisper, you do not hear, and if God should come to you with gracious comfort you do not feel Anxiety rains up the power of thought and leaves you insensitive to the highest. And, therefore, you see that while fear appears to be exceedingly sensitive, it renders you spiritually insensitive; you lose your power to hear, and apprehend, and enjoy the presence of God. That is a tremendous truth in experience, and if you investigate closely your own life you will see how true it is.—*J. H. Jowett.*

WORSHIP AND MEDITATION

LEAN HARD

The following incident in the missionary life of Miss Fidelia Fiske, in Oroomiah, Persia, suggested these two poems:

A few Sabbaths since, I went to Geog Tapa with Mr. Stoddard. It was afternoon, and I was sitting on a mat near the middle of the church, which had no seats, and only a floor of earth. I had been to two exercises before, and was weary and longed for rest, and with no support, it seemed to me that I could not sit there till the close of the service. But finding that there was some one directly behind me, I looked and there was one of the sisters, who had seated herself so that I might lean upon her. I objected; but she drew me back to the firm support she could give, saying, "If you love me, you will lean hard." And then there came the Master's voice, "If you love Me, you will lean hard," and I leaned on Him too. I was surprised to find that I was not at all weary that night, nor in the morning, and I have rested ever since, remembering the sweet words, "If you love me, lean hard."

LEAN HARD

Child of my love, "lean hard,"
And let me feel the pressure of thy care.
I know thy burden, child; I shaped it,
Poised in Mine own hand, made no proportion
In its weight to thine unaided strength;
For ever as I laid it on I said,—
"I shall be near, and while she leans on Me,
This burden shall be Mine, not hers;
So shall I keep My child within the circling arms
Of Mine own love." Here lay it down, nor fear
To impose it on a Shoulder which upholds
The government of worlds. Yet closer come,
Thou art not near enough; I would embrace thy care
So I might feel My child reposing on My breast.
Thou lovest me? I know it? Doubt not, then,
But, loving Me, lean hard.

ANSWER TO LEAN HARD

Father, I must "lean hard,"
And lay on Thee the burden of this pain;
This murmuring impatience, too Thou knowest,
Is harder still to bear. My fainting heart
Must find its shelter 'neath the encircling arms
Of Thine own love. Firm clasped there,
Take all my burden. Thou saidst it shall be Thine!
Leaning on Thee, I know I shall be strong.
Father, dear Father, I would be closer yet,
But Thou must draw me, else I cannot come;
Thine arm is not enough; where else can I repose
But on Thy loving breast? Soft pillowed there
Forever let me lie. Weary and weak,
My feet had stumbled on this rugged way
Hadst Thou not held my hand; and now I'm come
Close to the narrow stream. E'en should its water roar,
And waves swell high; Thine everlasting arms
Shall bear me safely through; its odds can ne'er
O'erwhelm. Father, Thou lov'st Thy Child:
I do not doubt, but will lean hard.

LIFE

(By John R. Clements).

Life is more than having plenty;
Life is more than one and twenty;
Life is long!
Life is what we will to make it;
We may build or we may break it;
Life is strong!

Life is throbbing, never ending;
Never spent, though always spending;
Life is gain.
Never grown though ever growing;
Life is one long round of sowing,—
Joy or pain.

Here today, and then tomorrow,
Land of bliss, or land of sorrow;
Which, we will.
Once begun, life's never ceasing,
Through eternity increasing
God or ill.

Solemn, then, the truth of living;
Time must shape eternal giving,
Boundless life!
Here a day to fit for ages,
Measureless by wisest sages,—
Soundless life.

Reason announces, "A verified humanity," the spirit responds, "Yes, but a revealed Deity, also." Reason exclaims, "O perfect man!" Experience hushes itself into the adorations of faith, and murmurs, "Yes, but also 'my Lord and my God.'" In the coincidence of both verdicts lies Christ's irresistible mastery. We love Him; we adore Him; we trust Him; all the thronging loyalites of the soul go out to Him, sweet and stronger as life passes on, until, as the world falls into shadow, and death draws near, he is all our staff and stay, and we take His hand with a smile as we go out into the darkness.—*A. J. Lyman.*

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

A WORD OF APPRECIATION FOR PRESIDENT AND MRS. McREYNOLDS

When the telegram reached Elon this morning acquainting us with the appalling tragedy that left Defiance College an orphan and rent thousands of hearts with grief, we were shocked beyond the power of expression. President and Mrs. McReynolds dead, dead in the prime of useful and expanding usefulness and leadership of life, dead in the very beginning of the realization of their dreams and hopes for Defiance!

And yet we bow submissively to God's Providence. We can not see through our tears now with sufficient clearness to discern the explanation of this fell stroke Life is poorer by the taking off of these great-spirited leaders and beloved co-workers. Our hearts are torn and bleeding. Our Church is bereft and Defiance more sad than we all, Defiance their very child and the object of their hearts' devoted affection and loving sacrifice. But some day we shall understand. For God doeth all things well. His ways are high and exalted and righteous altogether. God will not permit the work these beloved friends laid so closely to heart to suffer. He will give victory for our tears and rejoicing shall arise from the hour of our sorrow.

To know Dr. and Mrs. McReynolds was to love them. They had the rare capacity of true friendship in rare degree. They were an example to all of the forgetfulness of self in devotion to a great cause. Their affection for Defiance was beautiful, exhilirating, inspiring. That College is sanctified in their sacrifices for it, not only in the money they gave personally for it, not only in the success they achieved in persuading others to give to it, but in the spirit of absolute abandon with which they gave themselves in its service. Their every thought, aspiration, hope was for Defiance and in its larger interest. The College was to them more than a corporation; it was an ideal, a cherished ideal. They hoped to bring the visible College into the full realization of their ideal of a Christian College, devoted to the service of man in the service of God.

How fitting that they should go together! Their affection for each other was tender, pure, lovely. Had they a choice to make, it would have been to meet their Father in happy fellowship. Though our hearts bleed, we can be glad for them that they are to live together forever. And what rhapsodies of joy they will experience together in that better land, as they see the cause so dear to them prospering and approximating their own fond dreams for its future.

Truly may we say as did David of old in reference to Abner, the son of Ner: "Know ye not that there is a prince and a great man fallen in Israel today?" Only we must add to the tragic language of his lament, that a princess and a great woman, his beloved life-companion, has likewise fallen on eternal life with him.

Dr. N. G. Newman, who was for four years pastor of the McReynolds family, left immediately to conduct the funeral and represented Elon at Defiance on the sad occasion. W. A. HARPER.
September 4.

RECREATION AND ART IN THE COUNTRY SCHOOLS

Every school should be a place not only for promoting book knowledge but for developing all the finer things of the spirit. Adequate and well-equipped playgrounds should be a feature of every school. Except during the most strenuous periods of cultivation or harvesting, Saturday afternoons should be a time set apart for recreation for the young—for baseball, basketball, tennis, and other games—just as older people should set this time apart for meetings of farmers' clubs, farm women's clubs, community leagues, etc.

Every day, too, the children should join in singing inspiring songs; and there should be frequent musical evenings for the older people as well—the singing of familiar songs varied by instrumental pieces, band numbers, and Victrola records.

Every school should also endeavor to cultivate an appreciation of the beautiful. In the first place the grounds should be made glorious with vine and shrub and flower (after leaving enough space for playground), and then even the humblest one-teacher school should somehow raise a few dollars for purchasing copies of the great pictures of the world. Copies of the most famous master-pieces may now be had for a few nickels each, and there is no longer any reason for sighing with the poet of another generation:

"Alas, for the poor! that they have no part
In yon sweet living lands of Art!"

—*The Progressive Farmer.*

Our Field Secretary for Missions, Dr. J. O. Atkinson, is to attend the Virginia Valley Conference. He is also to attend the approaching session of the Woman's Missionary Board that is to meet at Windsor, Va.

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

GOING TO REACH IT!

We don't like to shout too soon. Sometimes we are near the goal and then lose the game. But our financial report this week is splendid and runs our grand total, since January first, up to $4,961.39. We lack only $38.61 reaching the goal this week. We still have next week to finish it out and reach the goal by October 17. We feel sure that we will reach it all right.

We have a friend in the city of Durham who comes to our rescue every time we try to reach a goal. Last spring when we were trying our best to reach the goal of fifteen hundred dollars for the Easter Offering, he mailed us his check and said in his letter that he wanted to see us reach it. When we had nearly reached the goal and the contributions were coming in slow he mailed us another check and said that we *must* reach it. Those letters with the check brought to us much encouragement and we have often thought of them as we have worked this year.

This week we have another letter from that same good friend with another check saying he wanted to see us reach the goal of $5,000.00 by October 17.

Oh! if we had a thousand friends in the Christian Church who were as much interested in our success and the cause of the little Orphans as this friend we would not have to turn away from our doors three little helpless orphan children who are pleading with us today for a home and shelter. Help us that we may be able to minister unto them.

The good ladies of Catawba Springs Christian church canned and shipped to us nine dozen half gallon cans of fruit this week. It was beautiful to behold after we had gotten it all unpacked and put on the shelf. We have not words to express to them our appreciation of this kindness.

CHAS. D. JOHNSTON, *Superintendent.*

REPORT FOR OCTOBER 10, 1917

Brought forward	$4,810.13

Monthly Sunday School Offerings

Waverly Sunday school, Va.	$ 1.00
Lanett Sunday school, Ala.	6.00
Third Sunday school, Norfolk, July $3.45; August $3.42; September $4.15; Birthday Bank	19.40
Spring Hill Sunday school, Va.	1.00
New Hope Sunday school, Roanoke, Ala.	1.75
Zion Sunday school, N. C.	2.30
Liberty Sunday school, Va.	3.00
New Hope Sunday school, Valley, Va.	1.00
Baraca Class, Liberty S. S., Vance Co.	18.75
	$56.20

Special Offerings

Mt. Auburn Church and Sunday school balance on special offering	$ 6.00
L. I. Fields, on support of children	10.00
Mrs. Sue Brooks Siler, on support of child	8.00
A Friend, Durham, N. C.	5.00
Mission Board of the Christian Church, Dayton, Ohio	63.56
	$95.06

Total for the week	$151.26
Grand total	$4,961.39

Let us thank you, all of you, for your support in helping to reach so near to the $5,000.00 mark---and the mark will be reached, too.

A PRAYER

(By George Dawson).

Almighty and most merciful God, in whom we live, and move, and have our being; Lord of all life, source of all light, guiding and governing all things of Thy loving kindness and power, hear our thanksgiving unto Thee for all the joy that Thou puttest into mortal life; but chiefly for the joy that comes of sin forgiven, weakness strengthened, victory promised, life eternal looked for. To every one of us grant that, being fully conscious of having erred and strayed from Thy ways we may be equally conscious of our need to go back again to the Good Shepherd. Let there be no doubt with any one of us that Thou dost forgive, even to the uttermost, all those who draw nigh in penitence to Thee; that so those of us who are sinful, and sad because sinful, and sorrowful in sinning, may have this day the joy of the Lord. Amen.

Life is most beautiful and noble, not when its environment is most splendid, but when it is nourished by the highest thought and the purest loves.—*Bishop Spalding.*

AN ALPHABET PARTY

At an "alphabet party," saying half the alphabet by skipping every other letter constituted one lively feat. The fun of this game when done rapidly and with a time limit can not be understood until it is tried.

Two minutes was named as time limit. All those who accomplished the feat drew for the prize—a dainty bisque statuette of a school boy with books slung across his shoulder.

The company was next called upon to say the alphabet, having each letter begin a noun of the class named. For example, if the hostess called, "Animals," the player began, "Ape, Bear, Cat, Dog, Elephant, Ferret, Giraffe," and so on. If "Girls' Names" was announced, the player promptly began, "Anna, Betty, Clara, Dora, Elizabeth, Fanny, Gertrude," and continued in this way throughout the letters. Each person failing removed his seat from the circle. The victor in this competition was the man or girl who remained in line when all other players had failed and withdrawn. The rewards proved to be copies of the famous old "New England Primer."

Best of all was the game reserved for the last. Here each player had assigned to him a letter of the alphabet which he was asked to remember. When every one had received letters the mistress of ceremonies passed a small box in which were slips of paper. Each slip had written upon it a common noun of some sort. The nouns were very diverse. Thus, one slip had "Hero" on it; one had "Castle;" one, "Ruler," one, "Fish," and so on. Immediately after receiving a slip a player was obliged to name a proper noun of the class given on the slip and beginning with the letter of the alphabet alloted to him. The player whose letter was G and who drew the slip "Hero" was bright enough to think at once of Gustavus Adolphus. The person whose letter was H and who drew "Castle" was quick in naming "Holyrood."—*Selected.*

HOW LILY BELL FED THE HUMMING BIRD

There was once a dear little flower called Lily Bell. Lily Bell's mother always dressed her in white, because it was more becoming to her than colors.

This little flower used to stand all day on a tall green stem and nod socially to the birds, the bees, and the butterflies as they passed by. One day a dainty little humming bird flew down into Lily Bell's white cup and began to sip her honey.

Lily Bell's mother had taught her to be generous, and she was very glad to be able to have food to offer to such a charming visitor.

On days when the sun shone Lily Bell would spread out her dainty white dress to receive all its warm rays; and on rainy days she filled her deep cup with the dancing raindrops, for she knew that her little humming bird friend was often thirsty; and when he discovered that Lily Bell had water as well as honeydew to offer him, his visits were more frequent.

At last there came a time when the raindrops ceased. Day after day the sun scorched down on Lily Bell's unprotected head, until she no longer could hold it up. The bird came, but there was neither honeydew nor water in Lily Bell's wilted cup, and she had only strength enough left to whisper: "There is a sister lily standing near me dressed in green. Pretty soon our mother will have her white dress ready for her to wear; and when she does, my sister lily will give you honeydew and water, just as I have done."

The humming bird was very sorry for his little flower friend, for he had learned to love her for the generous way in which she had supplied him with food and drink; and as he saw her hanging her withered head, as if in shame, he wished that he might do something to bring her back to life.

The next day as he flew by the spot he saw another flower dressed in white and holding up a cup filled with fresh honeydew. The gardener had cut off the unsightly stem upon which Lily Bell had lived her useful life; but as the humming bird stuck his long, slender bill down into the sister lily's cup he seemed to be humming: "What a kind and generous mother, to be willing that her children should provide me with such choice food!"

And it almost seemed as if a voice answered:

"That is Mother Nature's way,
To give food, nor ask for pay.
All the beauty, every hour,
That is seen in tree and flower
Is her gift; e'en birds can share
In her kind and loving care."

—*Exchange.*

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SUNDAY SCHOOL LESSON, OCT. 21

(By G. O. Lankford).

The Temple Rebuilt and Dedicated—Ezra 3:8-13;6:14-18.

Golden Text: Enter into his gates with thanksgiving and into his courts with praise.—Ps. 100:4.

1. *Work Properly Begun*—"The builders laid the foundations of the Temple of the Lord" (Ch. 3:10). They began at the beginning—the foundation. The super-structure is important, but the foundation is the essential thing, for upon it depends the permance and the utility of the building. An unsubstantial foundation means an unsafe structure, one that is destined to fall before the time intended that it should stand. The same is true of a life. Character is the essential thing in each life—character fashioned after the Christ and builded on the Rock of Ages. He who builds on the sands of the world and its sin is certain to fall when the storms of life sweep down upon him.

2. *Work Joyfully Performed*—"They sang together" (Cha. 3:11). As the temple builders toiled on amidst hindrances and opposition, they went about their work with a joyful, songful enthusiasm. They gave "thanks unto the Lord; for He is good, for His mercy endureth forever." The religion of Jesus Christ is a religion of song, and the Christian who sings as he serves adds greatly to his own strength and multiplies his influence in the world. A doleful, songless, sunless religion doesn't hasten anybody along the homeward way, while a religion filled with the optimism of the Christ changes miles into yards, and makes each mountain steep a stepping stone along the shining path.

3. *Work Happily Finished.* "They finished it according to the commandment of God" (Cha. 6:14). Man frequently quits his work before the task is finished, and even when finished, it is too often done according to his own will and plan instead of being fashioned according to God's design. The work that is most far-reaching in its benefactions to mankind is that that is finished in God's way. Let him who would make his life and work both safe and serviceable follow closely after God.

4. *Work Solemnly Dedicated.*—"The children of the captivity kept the dedication of this house of God" (Ch. 6:16). Magnificent gifts and generous labor were bestowed in making possible the erection of the Temple. Now that it has been finished, its solemnly joyful dedication is accompanied with offerings unto the Lord. No church is properly dedicated until its membership is dedicated in person and in purse to the Kingdom's interests. In the language of Thomas A. Kempis, "We must give the all for all."

C. E. TOPIC—OCTOBER 21.

(By H. S. Hardcastle).

Subject: *Putting Religion Into Politics.—Isa* 1:10-17.

A large number of church members would divorce religion from politics, and in maintaining their position they will point out the church of the 11th century with all of its immoral corruptness and stench. But there is a world of difference between "putting politics into religion," and "putting religion into politics." We have had too much of the former and too little of the latter with the result that present day politics are in need of a clean up.

Isaiah was a politician and his microscopic eye took in the things which the average Jew did not see. He penetrated beneath the surface of things and saw the inner workings of corrupt political machine. He was also a *statesman*, a man of vision and with his telescopic eye he saw that a continuance of these practices would bring Divine punishment upon Israel. God was a God of uncompromising rigteousness and He would have to punish the offenders or belie His character.

But Isaiah was more than politician and statesman. He was a *patriot* and with a burning love for his country he set out to bring about a moral reform which would avert the otherwise inevitable punishment. Would to God that we had more leaders with his religious zeal in this the day of corrupt politics, bribery of judges, special privilege and social injustice.

A reform in politics must come through three agencies, the leaders themselves, the voters of today and the boys and girls, the voters of tomorrow. When every man in public office comes to realize that he is the servant of all and that his office is a sacred trust for which he will be called into account, when he embodies in his life the teachings of Jesus Christ, then we will have cleaner and better politics.

Suggestion Questions.

1. What can I do to help in cleaning up the politics of my town?
2. Does Isaiah have a message for us today? If so, in what way?
3. What part should the church play in politics?
4. What was Jesus' idea of allegiance to temporal rulers?
5. What was His attitude toward the social evils of His day?
6. What would He do if He were here today?

We need the support of every friend of THE CHRISTIAN SUN to help us increase the subscription list this fall.

KNOWLEDGE IN A NUT-SHELL

A cubit is two feet.

A pace is three feet.

A fathom is six feet.

A palm is three inches.

A great cubit is eleven feet.

Two persons die every second.

Bran, twenty pounds per bushel.

Sound moves 743 miles per hour.

A square mile contains 640 acres.

A barrel of ice weighs 600 pounds.

Slow rivers flow five miles per hour.

A barrel of flour weighs 196 pounds.

A barrel of pork weighs 200 pounds.

An acre contains 4,840 square yards.

Oats, thirty-three pounds per bushel.

Barley, forty-ight pounds per bushel.

A hand (horse measure), is four inches.

A span is ten and seven-eighths inches.

A rifle ball moves 1,000 miles per hour.

A storm blows thirty-six miles per hour.

A rapid river flows seven miles per hour.

Buckwheat, fifty-two lbs. per bushel.

Electricity moves 228,000 miles an hour.

A hurricane moves eighty miles per hour.

The first lucifer match was made in 1829.

A firkin of butter weighs fifty-six pounds.

Coarse salt, eighty-five pounds per bushel.

A moderate wind blows seven miles per hour.

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Specimen of Type.

¶ m From that time Je'sus to preach, and to say, n Repe the kingdom of heaven is

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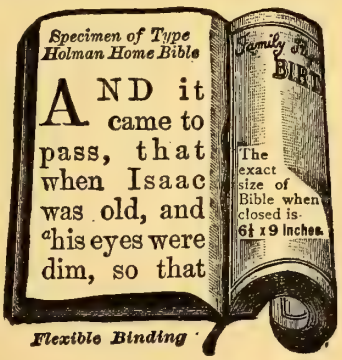
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ELON COLLEGE - - - - - NORTH CAROLINA

A league is three miles.

A tub of water weighs eighty-four pounds.

Timothy seed, forty-five pounds per bushel.

The first horse railroad was built in 1826-27.

There are 2,450 languages.

The first steamboat plied the Hudson in 1807.

A day's journey is thirty-three and one-eight miles.

The average human life is thirty-one years.

A BIT OF HUMOR

First Girl: "I'm offended with Jack. He had the audacity to back out of the parlor last night throwing kisses at me."

Second Girl: "Why, the heartless creature! And you right there within reach."

A clergyman of Cambridge, Massachusetts, many years ago told his people that, if he spoke softly, those at the end of the church would not be able to hear him, and, if loud, those near the pulpit would awake!

The two colored brothers were seemingly about to come to blows.

"Niggah, don't mess wid me," warned one, "'cause when yo' do yo' sure is flirtin' wid a hearse."

"Don't pesticate wid me, niggah," replied the other, showing a great bony fist; "don't fo'ce me fo' to press this upon you', 'cause if yo' do, Ah'll hit you so ha'dr Ah'll separate yo' ideas from yo' habits; Ah'll just natchully knock yo' from amazin' grace into a' floatin' opportunity.

The farmer alleged a freight train of the defendant company had hit one of his mules.

"Now, Mr. Jones," said the attorney for the corporation to the aggrieved party, who occupied the witness stand, "will you kindly tell the court whether or not your mule was on the track, the property of the defendant, when hit by the train?"

"Well, sir," replied Mr. Jones, "I didn't witness the occurrence, but I suppose things must have been about as you say. This was a pretty bright mule and I reckon if that train had took out after him in the woods which fringe the track there where he was killed he would have got behind a tree."—*Macon Telegraph.*

Mary was seven, and she didn't want to take her music lesson.

"Why, Mary, don't you like your music?" asked her mother anxiously.

"No," sobbed the little girl, "I hate those little black things sittin' on the fence!"—*Harper's Magazine.*

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State Library

An Ever-Changing World

(W. Robertson Nicoll).

They talk about the solid earth,
But all has changed before mine eyes;
There's nothing left I used to know,
Except God's ever-changing skies.

I've kept old ways and loved old friends,
Yet one by one they've slipped away;
Stand where we will, cling as we like,
There's none but God can be our stay.

It is only by our hold on Him,
We keep our hold on those who pass
Out of our sight across the seas,
Or underneath the churchyard grass.

(Lutheran Church Work and Observer).

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

Editorial

CONGRESS ON PURPOSE AND METHODS INTER-CHURCH FEDERATIONS, PITTSBURG, OCTOBER 1-4

Church Comity

Because the spirit of Christian fraternalism is best promoted by the actual co-operation of the members of the various denominations in the prosecution of a common task, every opportunity for uniting in special forms of community welfare activities should be encouraged for the sake of this reflex result, as well as of the specially sought results secured through these co-operative leaders.

It may seem gratuitous to suggest the importance of keeping all of these plans for the promotion and application of comity upon the highest spiritual plane lest they degenerate, on the one hand, into the barrenness of mere method multiplication, or, on the other, into a superficial good fellowship which has no spiritual value because it has no Christ-inspired convictions.

International Justice and Goodwill

The purpose of this Commission is to promote the establishment of a Christian World Order. Every church should share in this task. This commission accordingly seeks to aid the churches of every communion in finding the most effective methods for doing their work in this respect. It is a task to which the local church, or even an entire communion, working alone, can make but little contribution. Only the co-operation of tens of thousands of churches of all communions, and of millions of intelligent Christians, will be able to Christianize America's internatonal relations and thus do their part in the great world enterprise.

Principles and Methods of Organization

By an Inter-church Federation is meant the churches themselves as churches, consulting and co-operating officially, through accredited delegates for all accepted common tasks.

Religious Publicity

There is no hocus-pocus method whereby the church may be brought to the favorable attention of the people. The same painstaking efforts are required in religious publicity that are demanded in commercial advertising. It is because the church has been unwilling to observe these fundamental principles that it has often failed. But let us beware of the unintelligent enthusiasm of some ministers and some advertising men who know so little practically of the church and of advertising that they think impossible things can be done by merely buying space and filling it with words.

The function of the religious newspaper of the right type is to inspire, to educate, to inform, to unify. It inspires by keeping a broad vision before the people who are dealing primarily with local tasks which tend to make them narrow in their outlook. It educates by constantly presenting the essential facts of religion, by the example of successful methods, and by familiarizing the individual with the methods under which the church at large is operated. It informs by presenting from week to week developments of the Christian propaganda in America and abroad. It unifies by the very simple means of bringing people of many types in many environments to an understanding of or an interest in a common undertaking. No local Federation can succeed in the fullest measure which neglects to furnish information of the larger work of the church or which does not believe its constituency would be made more efficient by a knowledge of the world's tasks through the reading of the religious press. The Federation should do everything within its power to interest the churches and their members in their denominational and general religious newspapers.

Christian Education

The work of evangelism through Christian education is to be accomplished by taking advantage of the opportunities offered in connection with the regular community and church programs of religious education, and by providing at critical points the proper influences for securing decision and for giving its expresson in appropriate action. The Department of Religious Education will work in the closest harmony and co-operation with the Department of Evangelism, supplying such agencies and methods as are necessary to the full accomplishment of the educational work involved in a thoroughgoing evangelism.

Social Service

The churches have a distinctive function in social work, which is to endeavor to lift all social effort to the plane of spiritual ministry. Social service is love in action guided by social experience, and in its highest form, where love for God and the love for humanity are one strong passion, it all becomes spiritual service.

Community Evangelism

Is there not a ciris at hand and is there not a call that is well-nigh tragic that demands of each and every one of us a fearless and pronounced expression of our great faith? We do not have to have pulpits to proclaim this faith, nor do we need the soft or dim religious light of the sanctuary to declare it. Every counting-room, every mart of trade, every shop and factory, every drawing room, every home; yes, the open streets and fields wherein we have intercourse

with men, offer us abundant opportunity for the proclamation of the eternal truths of our faith.

World Evangelism

In promotion of world evangelism the local federations should adopt and use whatever co-operative methods will help to fulfill the following primary objectives: (1) to improve the missionary organization of the churches; (2) to foster missionary education; (3) to increase the volume of missionary intercession; (4) to promote giving according to New Testament principles; (5) to organize and direct personal missionary service in and near the community; (6) to enlist and provide for the training of recruits for missionary life service; and (7) that these may become a reality, to train leaders competent to inspire and guide the entire membership of the churches in ever-expanding effort to extend and establish Christianity in the whole earth.

War Time Local Inter-Church Work

In beginning its investigation this committee discovered one fact—that to meet this situation the Christian church, which combined is the strongest influence in every community, must act as a united church. Local, state, and national officials quickly heed the expressed judgment of the church expressed by its single representatives when they would easily disregard the individual expression.

The church to be a real force for good must be not only united in faith but must be working as a unit. A divided church will have no influence in either army or navy. The officers and men are accustomed to centralized authority, and only as the church unites and undertakes its work as a great unit can it be really influential in the armies and navies of our country.

We bespeak from every war committee of the various denominations a sincere response to the call for proper co-ordination and co-operation of all religious agencies now at work for our army and navy. Without withdrawing one ounce of energy from the work devised through specially erected church committees, we urge their constant leadership in the matter of harmony of purpose and oneness of plans in serving and saving the souls of the dedicated manhod of America.

* *

AN ANNOUNCEMENT

It has been known by many for some time that we have been looking for a suitable man to place in the field in the interest of THE CHRISTIAN SUN. We have been wanting a man who would not only make a collection canvass, in the endeavor to collect the several hundred dollars that are due us, but to make for THE CHRISTIAN SUN a forward move. We have felt all the time that this work would have to be undertaken by some man of our denomination who is already busy. This made the matter of locating the needed man more difficult.

Brother J. Byrd Ellington, Manson, N. C., a busy and business farmer, and who has been actively engaged in his local church work and with the work of the Eastern North Carolina conference for the past several years, some weeks ago, after mature deliberation and prayer, decided to accept the proposition we offered and go out in the interest of our Church paper. Those who know Brother Ellington, or any of the Ellington family, will rejoice in this announcement and predict only good results from this decision and choice.

Brother Ellington begins his work this week and makes his initial canvass in the Alabama Conference. To undertake such a work is to him a sacrifice. He has left the duties of his farm in the hands of others. Not only this, but he is willing to leave his wife and children that the THE CHRISTIAN SUN may have a larger circulation and render a greater usefulness. His endeavor ought to be, and will be, met by the heartiest support and sympathetic co-operation of the entire Church.

We take this opportunity of calling upon the friends everywhere to assist our representative as he goes into the various church communities. His expenses are our expenses—expenses of THE CHRISTIAN SUN. When you you have rendered a service to lessen our representative's expenses you render that service direct to your own Church paper and we know that this suggestion is the only thing necessary in this matter.

Next week we shall have something further to say about the forward move of THE CHRISTIAN SUN.

* *

ELON ENDOWMENT POSTPONED

President Harper gives notice on page 11 of this issue that the proposed additional endowment of $125,000 to be raised for Elon College has been postponed. The postponement of this undertaking for our College is, it seems to us, timely and will meet with the approval of the entire Church. The $100,000 for missions is to be given first place at the present time.

By postponing the endowment for the College at this time will give many an opportunity to lay something in store to give to this worthy cause. We venture the suggestion that those who desire to help build up the endowment of our chief educational center in the Southern Christian Convention make preparation to that end now so when the time is opportune and the campaign launched that our response will be both generous and quick. Our chief reason for making this suggesiotn is that our College President, though willing and anxious to do the work, does not have all his time to devote to this work. He is a busy man with a multitude of things and it will be no easy task for him when he takes up this work. Since we are going to give this $125,000 for the progress of our educational work for the Kingdom, why not do it within a short time after the campaign is open and relieve President Harper of much travel and expense to the College? We can help our College by helping to cut its expenses and we ought to take this into prayerful consideration. And so the campaign is not really postponed; the time for entering the subscriptions is only deferred.

AMERICAN COLLEGE MEN AND THE WAR

(By C. Fletcher Quilliam, A. M.)

"I am not sorry, but proud that forty per cent of Harvard University has gone into the war." President Lowell expressed this feeling in speaking of Harvard's depleted fall registration. His sentiment is no doubt shared by many other college presidents all over the country.

The loss of over half of the two upper classes at Yale, Princeton and Harvard is duplicated in many colleges. The professional and graduate schools other than engineering show even heavier losses. The Harvard Law School and Graduate School of Business Administration register only thirty-two and thirty-four percent respectively of their normal numbers.

The large number of Freshmen entering the colleges of all sections shows the willingness of men under 21 to be drafted to go to college in accordance with President Wilson's expressed wish in his letter of July 20 to the Secretary of the Interior .

The often repeated criticism that college men have little sense of responsibility has been given the lie in the facts shown by the present war. Of the 62,000 men in the Officers Training Camps held this summer a large percentage was composed of college men. Of the men at Fort Benjamin Harrison training to become officers, eight per cent were from the colleges. At Williams College ninety-five per cent of the student body was in military training within two weeks after war was declared. At one State University 1,950 men out of 3,600 left for service before commencement, at another 1,000 out of 1,800 left, and in yet another only 100 men remained out of 580.

The colleges have also given the best brains of the faculty to the use of the nation. President Garfield of Williams heads the new Department of Fuel Administration, while hundreds of professors are engaged in the work of various boards which are conserving our national resources.

Much physical equipment of many institutions is taken over by Uncle Sam. Wofford College turned over its dormitories to 200 Plattsburg officers pending completion of the Spartanburg camp. Harvard has given to 1,500 naval radio students the exclusive use of six buildings, including the gymnasium and the largest dining hall, and is soon to start another government school—this time for ensigns. The War Department ordered 550 picked men from the Officers Training Camps of the country to report to Cambridge to be instructed by the French officers whom Harvard brought over last spring to teach its own students. This "Iron Battalion" went from Harvard to pass on to the others the methods of French warfare learned at Cambridge. The important "ground school" for aviators at Princeton has taken possession of several buildings and Brockow Athletic Field.

Athletics of American colleges have been made subservient to athletics of the American army and navy. Driver, the former star half-back at the University of Virginia, is Director of Sports at Camp Jackson, South Carolina. Foot ball coach Bender of the University of Tennessee is making physically fit the soldiers at Greenville, S. C. Walter Camp, Jr., of Yale directs athletics at Camp Hancock, Ga. Eddie Mahan, Captain of Harvard's champion foot ball team of 1915, is in charge of sports of the sailors at Philadelphia. It was at Princeton that former coaches gathered last month at the meeting of Directors of Camp and Cantonment athletics of the country. Every athlete who had won his letter at Columbia has enlisted in some form of government service. In Canada and in many colleges of the States intercollegiate competition has given way to inter-class and inter-department contests. This allowed the vast amount of energy and money formerly devoted to the "big" games such as attracted 82,000 spectators last fall to the Yale Bowl to be directed to many forms of war activities. It also enables many more individuals than formerly to develop themselves as athletes, and helps to make "the real contribution to the national defence" which President Wilson says will justify sports in war time.

College men of America were asked for $150,000 for Y. M. C. A. prison work in Europe and responded with $157,000. Many colleges have already indicated their willingness to do their full share in raising the $35,000,000 Y. M. C. A. War Work Fund decided upon in New York last week.

The Intercollegiate Intelligence Bureau at Washington is a voluntary organization of college men which utilizes the information secured through the recent census taken by 200 different colleges. This plan enables various government departments to know who are the available picked college men of the country who are trained for various kinds of special service. Already 2,500 men have been located for government work through the agency of this Bureau. There are 41 Southern colleges actively co-operating with the Bureau.

The service of college men of the United States promises to be worthy of the example set by the great universities of England, Canada and France. The world will see that American college men are ready to make the supreme sacrifice, and that those who are to do their bit at home will be mindful of their obligation to those who have gone.

The words of Henry W. Grady at the University of Virginia in 1889 are today invested with new meaning. This prophet of the New South spoke for the nation when he said: "The university is the training camp of the future; the scholar the champion of the coming years. Waterloo was won at Oxford, Sedan at Berlin. Napoleon overran Europe with drum tap and bivouac. The next Napoleon shall form his batallions at the tap of the schoolhouse bell and his captains shall come with cap and gown."

CONTRIBUTIONS TO THE WINCHESTER CHURCH

Previously Reported	$9,427.98
Rev. C. B. Riddle	1.00
Mrs. W. T. Walters	1.00
Rev. L. L. Lassiter	2.00
Mrs. M. E. Grove	1.00
W. E. Brinkley	2.00
James Creswell	5.00
Ever Ready Society	9.20
Mrs. Hubert Huffman	2.00
Mrs. H. P. Hook	5.00
Miss Lydia Creswell	5.00
Dr. J. U. Newman	1.00
Ladies' Aid Society	63.80
Dr. W. A. Harper	15.00
Mrs. W. A. Harper	5.00
Mrs. H. W. Barrett	4.00
W. F. Rittenour	4.00
Mrs. Lydia Martz	1.00
Mrs. J. W. Capper	20.00

The following is the result of one day's work by the Winchester church:

Fred Thomas	1.75
Arthur S. Anderson	2.50
F. B. Anderson	2.00
Mrs. F. B. Anderson	1.00
M. S. Loy	2.50
W. T. Walters	3.00
Mrs. W. T. Walters	1.00
E. W. Carter and Family	5.00
Mrs. W. T. Birmingham	.50
Mrs. and Mrs. A. Morris	.50
Mr. and Mrs. B. R. Richards	2.25
Mr. and Mrs. R. A. Larrick	2.50
Mrs. Lester Kerlin	.50
Miss Augusta Richards	.50
A. B. Richards	3.00
Mrs. H. R. Yeakley	.25
W. C. Perry	1.75
Mrs. C. J. Sibert	.50
Mrs. M. A. White	1.00
Mrs. Olive Grim	.25
Mrs. Mabel Spaid	1.00
Joseph M. Franks	1.00
Total	$9,615.40

We are grateful for these contributions. We have $2,221.13 in unpaid subscriptions, all of which will be due October the 15th. The gentleman, who kindly advanced the money for the completion of the building, died a few days ago, which necessitates our settling with the estate. Therefore, we hope our friends will be prompt in meeting their obligations and we would appreciate gifts from others in this our time of need.

W. T. WALTERS.

FROM BROTHER BUTLER'S FIELD

The fourth Sunday in August our meeting commenced at Oak Grove. Rev. E F. Sawyer of Elizabeth City was with us, and did the preaching. Brother Sawyer is a fine speaker and a man filled with the spirit of his Master, and his presence and powerful sermons were greatly enjoyed. The church was built up and made stronger. Brother Sawyer is greatly beloved there among our people.

Union

The second Sunday in September our meeting commenced at Union, Southampton county, Virginia. Rev. J. P. Barrett, D. D., Dayton, Ohio, was with us and did the preaching, to the great delight and edification of the people. Dr. Barrett preached at Union when he first started in the ministery. He is a strong man in the work of the Lord and we want him and we need him here in the South. We hope he will come back home.

Antioch

The meeting commenced at Antioch the third Sunday in September. Dr. Barrett and I left Union for Antioch on Friday afternoon, and had the pleasure of spending Friday night with our dear friend and brother C. E. Joyner. On Saturday morning it was raining, but Brother Joyner took us to Antioch and our meeting commenced there on Sunday. This is Dr. Barrett's old home church. Here his brothers and sisters and many of his old friends live. All were glad to see him back home. It was good to be there. Jesus Christ and the Holy Spirit, yea, Heaven, seemed to come down to old Antioch which is now the mother of churches. The old church was greatly strengthened and built up and made strong for Jesus. Many praised their Lord; thirty confessed Christ as their personal Saviour and twenty united with the church. Dr. Barrett's sermons were rich and powerful in truth and the grace of God. May he live many more years yet to preach the riches of the Gospel of our Lord and Saviour Jesus Christ.

Boaz

The fifth Sunday in September we commenced a meeting at Boaz, a station on the Virginia Railroad. We had no house of worship except a small house where some one had vacated. We held services at 3:00 p. m., and at 7:30. I did all the preaching. The people became interested in the salvation of souls. God's people were strengthened and made strong for Jesus and between thirty and forty were converted. We ought to

have a church there. The Lord bless the people at Boaz.

Portsmouth

I had the pleasure of being with our people at Portsmouth last Sunday and preached morning and evening. They have an opportunity of becoming strong and powerful for God in that great city. They have a beautiful, a magnificent house of worship, and all seemed to be interested in the Master's work. They now need a pastor.

H. H. BUTLER.

Suffolk.

PROGRAM
for the
FIFTH ANNUAL SESSION
of the
EASTERN VA. WOMAN'S MISSIONARY CONFERENCE
WINDSOR CHRISITAN CHURCH
Thursday, October 25, 1917—10:00 A M.

1. Call to order by President, Mrs. C. H. Rowland, Franklin, Va.
2. Devotional services, led by Mrs. B. J. Beale, Holland, Va.
3. Roll call of societies and enrollment of delegates.
4. Organization, appointment of committees.
5. Address of welcome, Mrs. J. M. Raby, Windsor, Va.
6. Response, Mrs. W. B. Warrington, Drivers, Va.
7. Report from societies.
8. Report of Cor. Sec.-Treas., Mrs. M. L. Bryant, Norfolk, Va.
9. Address—"The Divinity of the Dollar," Dr. J. O. Atkinson, Field Secretary of Missions.
10. Solo—"Not Half Has Ever Been Told," Mrs. J. L. Foster, Waverly, Va.
11. Miscellaneous business.
12. Adjournment.

2:00 P. M.

1. Call to order.
2. Report of Woman's Board.
3. Letter from Mrs. E. K. McCord, Sendai, Japan.
4. Report of Superintendent of Young Peoples Work, Mrs. W. V. Leathers, Holland, Va.
   (a) Message from Miss Williams concerning Santa Isabel pastor, Mr. Martiney.
   (b) Report from Mrs. W. H. Yates, Suffolk, Va. on the work of her Boys' Society.
5. Report of Cradle Superintendent, Mrs. J. L. Foster, Waverly, Va.
6. Report of Literary and Mite Box Superintendent, Mrs. W. D. Harward, Dendron, Va.
   (13 Mission Study Work for the year, Mrs. W. H. Denison, Norfolk, Va.
7. Report of committees.
8. Round Table discussion.
9. Miscellaneous business.
10. Adjournment.

Willie: "Father, when has a man horse sense?"
Father: "When he can say 'Nay,' my son."

THAT EFFICIENCY BUSINESS—LOOK OUT FOR US

September third was the beginning of "Efficiency Week" at Damascus church, Gates county, North Carolina. Dr. Staley and Mr. W. C. Beamon were to have been on the program for Monday night, but owing to a funeral, Dr. Staley could not be present, and finding this out at the last minute, I took a card and made the run of thirty-two miles in less than an hour and thirty minutes in company with Brother B. F. Black, who acted in place of the Doctor, thereby greatly relieving the situation.

Bro. Black went right after his subject and made a great talk. Brother Beamon did fine as he always does, and the audience, a most attentive one, seemed to fully enjoy the talks of the evening. The next night Dr. Denison and I were present, it being our night on the program. We found the house well filled as was the case throughout the entire week. I was told by one of the members of Damascus church a few days after the week's engagement that the talks of our men had done more for the church and the community than anything that they had had for a long time.

This efficiency team, if it is continued by our next conference, must work, and if the churches don't notify me to send the men, *I am going to select the church, notify the people that we are coming, and then go.* If the churches don't want this done, they had better get busy and notify the Chairman that the Teams are wanted, as the work is going to be done.

I have been a little surprised, and must confess somewhat chagrined, at the way the most of our good pastors have given support to this work. If it is worth while at all, it is my judgment that the ministers should at least co-operate with the Committee and Chairman. If they will do this, the work is compelled to succeed.

Brother Pastors, will you do this, and by so doing help to carry out the wishes of your annual conference? The Teams are ready to do practically all revival work—is at an end till next year, and we should by a little cooperation do a big work for the next several months.

Let the Committee hear from your brethren; we are waiting before putting our threat in operation.

Holland. I. A. LUKE, *Chairman.*

SEASIDE CHAUTAUQUA

It has been the writer's privilege to attend two sessions of the Seaside Chautauqua and School of Methods conducted by the Christian Church at Virginia Beach. Unquestionably it presents the strongest and most helpful program of any organization in our Church. It combines recreation and business, pleasure and profit, intermixed with a social and Christian fellowship that is elevating and inspirational. The institution should be largely patronized by pastors, Sunday school superintendents and lay workers.

W. T. WALTERS.

Winchester, Va.

NOTES AND PERSONALS

That denomination which grows and prospers is that denomination whose members appreciate the printed page.

* *

Brother I. A. Luke gives the churches in Eastern Virginia some plain talk this week. And Brother Luke is going to do what he says, too. Read for yourself his progressive message. Page six.

* *

Matter reaching us after Friday night stands little chance for the next issue. We go to press on Saturday with the first side of THE SUN and print the last side Monday morning.

* *

Dr. P. H. Fleming preached the dedicatory sermon at Fuller's Chapel in the Eastern North Carolina Conference last Sunday, and preached for Pastor A. T. Banks at Henderson on Sunday night. Dr. D. A. Long filled the pulpit for Dr. Fleming in Greensboro.

* *

Sign your name to your article. Did you ever hear this before? Another article has just been thrown into the waste basket—it was from Norfolk, Virginia. and now the writer of that article will understand why it does not appear. We are glad to print articles without names, but must have on file the writer's name.

* *

The State hotel inspection law requires that all hotels in the State, containing fifteen or more bedrooms, shall be inspected at least once a year. The work is to be done by the State Board of Health and the inspectors to be official representatives of the Board. Beginning October 10, the State Board of Health set in motion the operation of the law.

* *

PRISONS AND CONVICT CAMPS BEING EXAMINED

To know actual prison conditions as they exist in North Carolina, and in compliance with the State prison law, the executive staff of the State Board of Health is making a complete survey of all convict camps and jails in the State. It is the plan of the Board to publish in a booklet form, early next year the findings of the survey which will be made by personal inspections, photographs, and gradings by use of the score card system.

Seven county jails have been scored as follows: Pasquotank, 65.55; Perquimans, 64,44; Washington, 63.88; Chowan, 61.11; Beaufort, 50; Anson, 46.11; Union, 38.88. The examination particularly takes note of the observance or lack of observance of the sanitary rules and regulations prepared by the State Board of Health, in compliance with the law, for the sanitary management of jails and prison camps. These have to do mainly with the prisoners' health and welfare—precautions against vermin, ventilation and floor space, water supply, sewerage disposal, furniture and recreation, clothing, bathing, beds, and flies and mosquitoes.

The booklet dealing with prison conditions in North Carolina that will be published not later than March 1918, will contain actual photographs of conditions found through the surveys. Favorable as well as unfavorable conditions will be shown. In other words, the public is going to know, as they have the right, something definite and true of the conditions that exist behind prison walls in North Carolina.

MY MELODY

To know Jesus and make Him known.

To live the beautiful life that reflects Christ

To have a pure, large, happy, and brave heart.

To see earthly things in a heavenly light and do my work with all my might.

To live in this world as a child on my Father's estate.

To speak with the smooth voice that reveals a gentle character.

To keep my eyes only on God as I strive to serve Him and all mankind.

To have the sweet consciousness of being of service to God, matching creed and deed.

To be meetable, lovable, and helpable to all kinds and conditions of men, women, and children.

To waste no thought on the evil acts of others.

To love nature in all its aspects, from gray to gay.

To have the joy of adding my little to the good done in this world, giving, under God, a full expression of my individuality.

To be ready at any instant to meet my King.

To end life with all debts paid and duty done.

To be patient until God says concerning my life on earth, "'Tis done," hoping also for His "well done."

To be all for and through Christ. (Eph. v. 19.)—*William Walter Barker, in Watchman-Examiner.*

FREE TITHING LITERATURE

To any ministerial reader who desires to educate his people in stewardship, we will send postpaid, a sufficient number of the pamphlet "PROPORTIONATE GIVING" by Robert E. Speer, to furnish one copy to each family in his congregation.

In addition to Dr. Speer's address, the pamphlet contains five closely printed pages of selected extracts from "How to Inaugurate the Tithing System in the Local Church," by Bert Wilson.

Please mention THE CHRISTIAN SUN, also the name and denomination of your church.

THE LAYMAN COMPANY,
143 *North Wabash Ave., Chicago, Ill.*

DEPARTMENT OF MISSIONS

REV. J. O. ATKINSON, D.D., FIELD SECRETARY, EDITOR.

INCIDENTS OF THE WAY

This is a cold, raw, rainy day. It looks gloomy and dreary without; but I am in a comfortable, happy, and luxurious home, a home whose members have, besides their care for my every physical want, given me $350 in cash and $750.00 in subscription for our dear mission cause, so why should I worry about the weather? The simple fact is that I am not worrying about the weather. I never do. The weather is ever and always good. Some of it is better, some more inconvenient, for our short-sighted fancies, needs and whims; but all weather is good. The Lord of heaven and earth gives, creates, and controls the weather, and in this world we need give ourselves no worry over it. And then what would we talk about, in times of mental idleness and embarrassment, if it were not for the weather? If it remained the same all the time and had no sort of novelty about it, our human speech would often be without utterance. I agree with Mark Twain that there is more said about the weather, and less done about, than any other subject known. So even in a strenuous campaign for the best of all good business, missions, we shall take the weather, for granted, be grateful for it, and rejoice.

I am having some very happy thoughts today. They are derived from some very interesting human experiences. Here is one of recent occurrence. I met a noble and comely young man yesterday who, at our beginning of hositilities with Germany, did not wait to be drafted, but readily volunteered. He was some years to the good part of the draft age, too; but he said he was able-bodied, strong, had no one to support but himself and had regarded it his duty, from the beginning, to offer his services in defense of his country and his country's principles. That is the sort of stuff that patriots and heroes are made of. I then told him of our work for missions and asked him if he did not want to have a part in it; that it would be a goodly thought to him, as it seemed to me, while fighting to make the world safe for democracy he would be helping at the same time with his money, to be making it safe for Christianity. I asked him to give $500.00 a year; that is, one hundred dollars a year for five years. Then he made a very timely, and in a way, a very grim and a very courageous remark: "I am hoping to get transferred to foreign service now soon, have been hoping for some weeks to get to the field of active operations, and I may not come back within the five years—or ever. So I am going to give you $250.00 now—and that much of the good business will be settled." I have his check for the amount and here is believing that he will give good account of himself in the service of his country wherever it may be, and here is praying that he may be spared the five years out—and many more of peace, plenty and prosperity. All the heroism and brave daring have not yet passed out from the human race.

An organized class, the Philathea Class of the Suffolk church, Col. J. E. West, teacher, to be specific, without solicitations, or even expectation on the Field Secretary's part, has voted to give our hundred thousand dollar mission fund a donation of two hundred dollars—forty dollars a year for five years. And the Class, through its treasurer, has called for a subscription blank and properly filled it out, signed and sealed it. That is a very generous and a very gracious lead, one that is greatly appreciated, and one worthy of more than passing note. I predict for the Class results and achievement in the future. Our subscription blanks say: "A fund now being raised by voluntary offerings of individuals and organizations." And although at this writing more than $27,000.00 has been given and subscribed by individuals, this Suffolk church Philathea Class is the first organization to subscribe. No organizations have been solicited; but may be, as time goes, others will volunteer. And volunteers, somehow, seem happier than conscripts.

A SELF EXPLANATORY LETTER

Dear Friend:—

I am enclosing you a program of the Conference of the Woman's Board for Home and Foreign Missions held at Elon Colleleg November 3rd and 4th. You will see that the program is varied, interesting, and inspiring. We want every Society to be represented, and Churches which have no Society are urged to send at least two delegates. Our missionary work must not lag.

Let every Society report its finances in full, both the regular dues and the special funds, to Mrs. L. M. Clymer, Masonic Home, Greensboro, N. C., at once. These are days of great prosperity. We must make our every Society a banner unit. We cannot do it without *your* help.

Please report delegates to me. We Elon women will do our best to make the visit of every delegate profitable and pleasant.

Kindly attend to these matters at once, *at once.*

Very sincerely,
MRS. W. A. HARPER, *Secretary.*

Elon College, N. C.
October 11, 1917.

Family feuds are the bitterest feuds of all, and the fruitfullest cause of family feuds is the presence of money. A rich man may well fear to die, lest his family shall fight over his coffin.—*Exchange.*

A DOUBLE POUNDING

On Tuesday evening, October 2, soon after we had eaten supper, we heard a number of mixed voices singing, "Blest Be The Tie That Binds." My wife and I laid aside our work and went to the front door in order that we might the better enjoy the "serenading" —as we thought. When we opened the door, however, almost every grown white person in Holly Springs (apparently) stood there, each with a package in his or her hand. On being invited in, they began to file into the rooms and the hall of our house, and to deposit their packages in one place. Then to our great but happy surprise, Mrs. Crumpler and I realized that we were being "pounded."

In trying to express in words our gratitude for these favors, I mentioned the fact that it was the first time we had ever received a pounding. Rev. C. H. Morris, pastor of the local Baptist church, informed me that it was a double pounding—that it they were pounding both as a preacher and as a school teacher. But who ever heard of a school teacher being pounded? It is true that school principals are some times pounded by some irate parent; but that sort of pounding is always prompted by an entirely different spirit from the spirit that led these good people to bring all those various articles of food to us as token of their friendship and benevolence. I made the remark that, after all, it is not so bad to be a poor preacher or a poor school teacher.

One thing that made it the more surprising to us was the fact that the people who were thus manifesting such a spirit of benevolence were not members of the Christian Church, but were Methodists, Baptists, Roman Catholics, and people who are members of no church at all. A few of our friends in the village and surrounding community, who could not be on hand Tuesday night, brought or sent parcels the next day.

Among the articles brought were: Sugar, cereals, oatmeal, rice, grape-nuts, poast toasties, hominy grits, sweet pickles, preserves, jelly, flour, meal, dried apples, green apples, canned snaps, canned tomatoes, butter beans, sweet potatoes, cheese, butter, coca, and some other canned goods. For all of these things, and especially for the spirit that prompted the giving of them, we are very, very thankful—both to the people and to our Heavenly Father Who is the real giver of all of them.

After the people had stayed with us a little while—they sang the hymn: "God Be With You Till We Meet Again." After the singing of the hymn, at the suggestion of Rev. C. H. Morris, Rev. H. W. Norris led in prayer—the prayer being closed by the writer. The people then went to their homes,—leaving the happy recipients of the "pounding" to recover from their utter surprise, and to continue to give thanks to Almighty God for His matchless mercy and love.

R. P. Crumpler.

Holly Springs.

REVIVAL RESULTS

As my protracted meetings are all over, I will now give to the readers of The Sun the results. I have already reported Mt. Carmel's meeting which took place during the week following the fifth Sunday in July, but as all the others are to be reported now I will restate the results at Mt. Carmel.

Mt. Carmel, fifth Sunday in July, pastor did the preaching; twenty-three professions, several renewals, and eight accessions.

Oak Level, first Sunday in August, preaching by W. W. Staley, D. D., and the pastor. Eleven professions, several renewals and three accessions.

Pope's Chapel, third Sunday in August, pastor did the preaching. Seven professions, some renewals, and four accessions.

Mt. Gilead, second Sunday in September, preaching by Rev. C. Rowland. Professions somewhere between twenty and thirty, some renewals, and eight accessions.

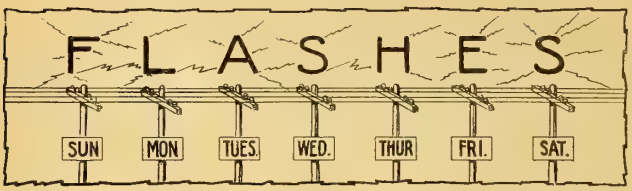
Liberty, third Sunday in September, preaching by Rev. J. Lee Johnson, twelve or fifteen professions; a good many renewals, two accessions.

G. J. Green.

CONCERNING TESTIMONY

"An exceptionally intelligent student who had come to accept the general views of Darwin, Huxley, and Spencer, and who regarded himself as an agnostic, one day made up his mind that he would fairly examine the strongest presentation of Christian truth. He was advised to study the Gospel of John.

"When he read it through, he said: 'The one of whom this book tells us is either the Savior of the world, or he ought to be.' He followed the Light of the world, and found him to be his light, and is now pointing others to his Savior. The above, related by Dr. Trumbull, is a challenge to every man who says, I do not know. For my part, I believe that the same prescription would unfailingly cure every agnostic. I do not believe that any man determined to know and do the truth at all hazards can study the Gospel by John through without becoming a Christian."—*W. W. White.*



October 7: Uruguay has servered diplomatic relation with Germany; Peru has handed the passports to the German minister.

October 8: President says "early peace talk" should be avoided until Germany is beaten.

October 9: Germany has called out her 1918 and 1919 reserved forces.

October 10: Miss Grace Polter, Chicago Society girl, is strangely missing from Highland Sanitarium in Asheville, N. C.

October 11: British mortgages on Southern estates not to be foreclosed.

October 12: One officer killed and others injured while trying to capture a negro in Danville who had shot a white woman.

October 13: Earl Neville is to pay the death penalty for criminal assault upon Mrs. Celie.

NOTICE

There will be a Woman's Missionary meeting of the Western North Carolina Conference at Burlington, N. C., November 14, at 2:30 p. m. We want to ask all Woman's Missionary and Young People's Societies to elect delegates to this meeting. Will the pastors of the churches that do not have missionary societies urge each church to send a representative?

ANNIE WILLIAMS,
Secretary of Woman's Mission Board.
Graham, N. C.

UNCLE MOSE'S CONGRATULATIONS

A young planter in Mississippi had an old servant called Uncle Mose, who had cared for him as a child and whose devotion had never waned. The young man became engaged to a girl of the neighborhood who had a reputation for unusual beauty and also for a very violent temper. Noticing that Uncle Mose never mentioned his approached marriage, the planter said:

"Mose, you know I am going to marry Miss Currier?"

"Yassuh, I knows it."

"I haven't heard you say anything about it," persisted the planter.

"No, suh," said Mose. "Tain't fo' me to say nothin' 'bout it. I's got nothin' to say."

"But you must have some opinion about so important a step on my part."

"Well, suh," said the old negro with some hesitation, "yo' know one thing—the most p'izonest snakes has got the most prettiest skins."—*Youth's Companion.*

DON'T STOP

(Rudyard Kipling.)

If you stop to find out what your wages will be
And how they will clothe and feed you,
Willie, my son, don't you go on the sea,
For the sea will never need you.

If you ask for the reason of every command
And argue with people about you,
Willie, my son, don't you go on the land,
For the land will do better without you.

If you stop to consider the work you have done
And to boast what your labor is worth, dear,
Angels may come for you, Willie, my son,
But you'll never be wanted on earth dear!

HE IS COMING SOME DAY

If you had received word that a dear friend was coming to you, but was not told the date of arrival, what would you do? Sit down in idleness to await that coming? It is hardly likely. In all probability you would set your house in order, with all the finest and best of your possessions ready for the use or enjoyment of your friend. You would keep the coming in mind. It would color all your thoughts, your plans, your doings. It would be the cheer of the gloomy days, the sweet hope of sad ones.

We are told that the best and dearest Friend mankind ever had is coming some day. The exact date doesn't matter. That is not our business. That business is to be busy always, making ready for His coming; doing the things we know He approves; filling the time of waiting to the brim with love and service; making our finest and best finer and better still, for His use and glory; keeping His promised coming in mind, bending all our thoughts and plans and activities to His divine plan for us; "not slothful in business; fervent in spirit; serving the Lord."

Then, be the time before His coming long or short, it will not matter to us. If it be long, so much the more time to work His will; if it be short, the sooner we shall see Him face to face. All of time is His, and is not too long for the business He has set us; nor can He come too quickly to His own.—*Canadian Onward.*

POLLARD

Mrs. J. M. Pollard, Clover, Virginia, mother of H. C. Pollard of the firm of Jas. N. Williamson and Sons Company, Elon College, North Carolina, died October 2nd., at her home after an illness of only four days. He has the sympathy of his many friends.

A Friend.

A very little thing may as much shut God out of the life as a very big thing. Just as one penny held up against the eye will shut out the fairest landscape that ever lay open to the sight.—*F. B. Meyer.*

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

$125,000 CAMPAIGN POSTPONED

The Executive Board of Trustees, upon the advice of Dr. W. W. Staley, President of the Southern Christian Convention, have postponed the campaign for $125,000 for Elon, which was to have been launched this month. President Harper was ready to launch it and to push its completion steadily forthwith, but the Board felt the time unopportune, in view of Dr. Atkinson's big drive for $100.000 for missions. Let every friend of Elon give Dr. Atkinson the liberal subscription his heart-cause deserves. When his fund is complete, the College will make its appeal to a loyal and liberal people. Our duty is now to finish the missionary drive. Let us work, pray, give to that noble end.

ELON SHEDS HER FIRST BLOOD IN THE CAUSE OF WORLD REDEMPTION—CHARLES NOTTINGHAM WHITELOCK, '18, DIES

On October 4, in the government hospital at Rockford, Ill., the first young life Elon is to give to the cause of world redemption passed into the Great Beyond, and a beautiful spirit it was that in that sad hour winged its flight to the Eternal Home.

Charles Nottingham Whitelock, '18, fell on sleep after an operation, necessitated by his service in the hospital service of the United States. He volunteered immediately on the declaration of war in April and was in constant training looking to an early trip to France and the trench service. This young patriot typified in his devotion to humanity's cause that spirit of complete self-sacrifice which renders America's entrance into the blood carnage a glorious national Calvary. He never thought of himself in relation to the world-war, but only of his duty and how he could help render the world safe for democracy, nay more, safe for Christian democracy, for he was first of all a soldier in Christ's army.

Mr. Whitelock's election as president of the Y. M. C. A. here was announced on the very eve of President Wilson's famous address to the Congress declaring the state of war to exist. His first official act was to hold a rally service for the men of Elon and to have there discussed the question then uppermost in every conscience: "Shall A Christian Fight?" The meeting overflowed the Y. M. C. A Hall and nearly filled the College auditorium. When the service was concluded, he remarked that his purpose had been accomplished in his own decision without further hesitation to offer his service to the government.

And it was a whole-hearted service that he offered. A defect in the arches of his feet kept him from the regular infantry service and also from the navy. He, therefore, attached himself, when he could have escaped service altogether, to the most dangerous service of all, the Hospital Corps. He did this resolutely, religiously, because Charles Whitelock was absolutely sure he had received a divine commission for service in this world-crisis.

And now he is dead! No, not dead. He lives in the affection for him of the Elon faculty and students, who will ever cherish his memory as the first of their loved Elonites to pay the supreme price of death in humanity's struggle for world-freedom. College Pastor N. G. Newman was sent to represent the College at his funeral. The Clio Literary Society sent Rev. P. V. Harris to bear their word of sympathy. His Class, '18, sent a telegram of condolence to Judge and Mrs. O. W. Whitelock, his bereft parents, and provided a beautiful floral design with "Elon College, '18" on its ribbon. The entire College was bowed in grief. Groups of students with a rare sense of personal loss discussed the fell stroke with subdued voices, and tears were frequent. For Charles Whitelock was loved on the Hill by all.

He is our first, and he is worthy the distinction. Death in him claimed a man of rare and brilliant future promise. The world shall be safe for democracy and for Christ while such men as he whom with bleeding hearts we mourn offer themselves as sacrifices on the altar of her redemption. God rest his noble soul in peace!

Judge Whitelock, his devoted father, writing to the writer just after his son's death, gave expression to this noble sentiment: "We feel that God knew best. He was clean and pure now and a Christian boy. Charles did his bit, but it was soon done. Wife and I were so glad that we were with and could comfort him in his last hours." Worthy parents of a worthy son!

The great king of Sweden, Gustavus Adolphus, was warned not to risk his life in battle. He answered, as an answer which was to silence all objections, "God the Almighty liveth."—*Selected.*

The same aspostle who has moved God farthest from our outward senses in the announcement that He "is a spirit," has brought Him nearest to our inmost affections by declaring to us that He "is Love."—*Dean Stanley.*

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

REACHED IT!—YES WE DID

We are very much pleased this week as our financial report runs us above the $5,000.00 mark since January first. We have been striving to reach this amount by October 17, and you did not disappoint us. In fact we are $68.83 above that amount. Let us all rejoice together; we have reached the goal!

Now for the *four thousand dollars* for the Thanksgiving Offering. The good Book says: "A little one shall lead them," and my little friend, Thomas David Mathews, Jr., leads off by mailing one dollar for a Thanksgiving offering—splendid for my little friend. Three good ladies of Cardenas, North Carolina follow next with $5.00 each for Thanksgiving offering.

It will be easy to reach the goal if everybody will get interested and make a little sacrifice. Talk Thanksgiving offering to your friends and get them interested as well as yourself and let us reach the goal by the end of the year.

Last year from October 17 up to the end of the year we raised from monthly Sunday school and miscellaneous offerings more than eight hundred dollars. Could we not increase that up to one thousand this year and the Thanksgiving Offerings $4,000.00? That would round up $10,000.00 for this year. We would make our indebtedness look very small. We would be prouder of our Institution and we would be the happier. Let us all get busy and keep busy till the goal is reached.

The writer had the pleasure of attending services at Hines Chapel the first Sunday and presented the Orphanage work to those good people and a special offering was taken which amounted to $20.00. Hines Chapel people have a very tender feeling for our little Orphan children and are very kind to us.

Mr. W. L. Whitaker, Pittsburgh, Pa., mailed to us a splendid pair of shoes last week.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR OCTOBER 17, 1917

Brought forward $4,961.39

Children's Offerings.

Herbert, Jr., Elizabeth & Jessie Lee Scholtz..	$ 1.00
Thomas David Mathews, Jr.	1.00
	2.00

Monthly Sunday School Offerings.

Durham Sunday school, Durham, N. C.	5.00
Enigma Sunday school, Enigma, Ga.	7.20
Catawba Springs Sunday school, N. C.	7.17
Catawba Springs Baraca Class.	.51
Franklin Sunday school, Va.	5.00
Chapel Hill Sunday school, N. C.	1.00
Christian Light Sunday school, N. C., Aug. $2.33, Sept. $1.57	3.90
Happy Home Sunday school, N. C.	3.20
Henderson Sunday school, N. C.	7.80
Washington St. S. S., Portsmouth, Va.	3.00
Dry Run Sunday school, Va.	3.50
Pleasant Cross Sunday school, N. C.	8.85
New Providence Sunday school, N. C.	2.22
Rosemont Christian Sunday school, Va.	5.00
Pleasant Hill Sunday school, N. C.	2.00
Old Zion Sunday school, Va.	1.05
Berea Sunday school, Norfolk, Va.	2.00
	68.44

Thanksgiving Offerings.

Thomas David Mathews, Jr.	1.00
Three Friends, Cardenas, N. C., $5.00 each.	15.00
	16.00

Special Offerings.

Mrs. Florella Walls, High Point, N. C.	1.00
Hines Chapel Church (Special)	20.00
	21.00
Total for the week	$107.44
Grand total	$5,068.83

LETTERS

Macon, N. C., Oct. 9, 1917.

Dear Uncle Charley:

Enclosed you will find one dollar, ($1.00) our dues for the past five months. And here is wishing for the continued prosperity of the Orphan age. Our love and best wishes for all.

Helen W., Herbert Scholtz, Jr.,
Elizabeth, Jessie Lee Scholtz.

Splendid little folks. We wish we had many little cousins like you. Write to us often.

"Uncle Charley."

Chuckatuck, Va., Oct. 6, 1917.

Dear Uncle Charley:

I want to join the band of cousins. I am two years old and am a very busy little boy. Encolesd you will find my dime for October, and also a dollar for my Thanksgiving offering. Hope you and all the cousins are well.

Thomas David Mathews, Jr.

You are a fine litle man. We will have to mail you a picture of the orphanage. You are the first to mail in your Thanksgiving offering. Write often.

"Uncle Charley."

WHY THE CATBIRD LIVED IN THE THORN TREE

Jimmy Johnson was enjoying the best vacation he had ever had, and the pleasant thing about it was that it was to last all summer. Just as soon as school was over Jimmy packed up his clothes and left the hot, noisy city to spend the summer with his grandparents, who lived away out in the beautiful, green country. At first he had been a tiny bit lonesome; his playground was too large; he could roam over the big farm at his own leisure; and while he liked it, he also found it lonely to play by himself all the time.

Now Grandmother Johnson had reared eight boys, and she knew all there was to know about them; and when Jimmy came in one morning with a long face, she immediately set about to find out what was the matter. "You're not homesick, Jimmy?" she questioned.

"No'm," the boy answered; "I'm not homesick, grandma, grouchy lonesomeness."

"Well," laughed grandma, "we'll have to get away from that. When your father was a little boy, he would get lonely at times, and I'd have to help him to get rid of old grouchy lonesomeness."

"What in the world did he do, grandma, to pass the time away?" Jimmy queried anxiously.

"What did he do?" the old woman repeated. "Well, in the first place, he was busy part of the time; but when his work was done, he would romp and play with his brothers. But yuor father was different from the other boys, and play didn't satisfy him altogether; he wanted to know things, and his special hobby was birds."

"Birds?" Jimmy repeated. "Why, dad is crazy about birds now; and, by the way, grandma," Jimmy continued in excitement, "dad told me to see if the gray catbirds still build their nests in the thorn tree, and, if they did, to see if I could find out why."

For a moment the woman looked down upon her little grandson in silence. Time seemingly had turned the wheels backward; she saw herself as a young woman, and in the face of her grandson she saw the image of his father when he was a little boy. They had stood in that self-sane place together when Jimmy's father had come to her and asked why the catbird built her nest in the thorn tree. Vividly she remembered that she had told him the bird evidently had a reason for so doing and for him to find out. Well, did she remember how he had studied to learn the secret; it had taken him days. Suddenly she threw her arms about the little boy, and her old face was wreathed in smiles. "Jimmy," she said softly, "the catbirds are still building their nests in the thorn tree, and there may be a reason. See if you can't find out the secret alone; and when you go home, you can tell your father."

Jimmy was delighted; he'd have nothing to do now. For days and days he watched the gray catbirds flutter about the thorn tree; they seemed very happy and contended, and Jimmy could see no reason for their desiring the thorn tree.

But one morning as he sat watching them a peculiar thing happened. He saw a stray cat creep through the yard; she crept about slowly for a few moments, and then up a cedar tree she went, and a moment later Jimmy heard a bird's pitiful cry, and he knew the cat had gotten some mother bird's baby. Nervously he watched the cat ascend and descend the various trees, leaving a wrecked home behind her.

Finally, however, he saw the cat walk beneath the big thorn tree and wag her tail indignantly, while she gazed upward where a number of birds seemingly had assembled for a morning musicale. The temptation was too great for the big cat, and she made a dash for the tree; but no sooner had she struck it than she fell back to earth, shrieking with pain, for the long thorns had stuck her at every turn.

Jimmy didn't wait any longer, but went flying to the house as fast as his legs would carry him. "O grandma!" he exclaimed when he reached the door. "I've learned the secret, and I think the catbirds are about the smartest birds in the world; and if I were a bird, I'd always build my nest in a thorn tree."

And the rest of Jimmy's stay was delightful, for he had become interested in birds and spent all his leisure moments after that in finding out secrets about them.—*Alice Montgomery Barr, in Exchange.*

HUMILITY

Zaccheus sacrificed his dignity by climbing the sycamore tree, but he found his Lord. It is a lesson to some of these proud ones who fail to find their Lord because they will not humble themselves before His feet. It is better a thousand times to humble one's self to bow at an altar to find Christ than to stiffen one's spine and perish. "He that humbleth himself shall be exalted."—*Selected.*

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C. B. RIDDLE, Editor

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S. S. LESSON—OCTOBER 28

(By G. O. Lankford).

Ezra's Return From Babylon—Ezra 8:15-36.

Golden Text: "The hand of our God is upon all them for good that seek Him."—Ezra 8:22.

"A right way for us and for our little ones," (verse 21). Ezra proclaimed a fast at the river Ahava that he might call the people together in seeking of the Lord direction and safe passage on the journey back to Jerusalem. "A right way". The revised version says "straight" way. How important! Each person should concern himself not only going, but also about going right. And, too, churches used to give heed to the question, "Are we going right?" It is the business of the church to go, but go right. In so doing it provides a straight course and a safe way for the "little ones." Otherwise the way is unsafe and uncertain.

"He was entreated of us," (verse 23). God hears the earnest soul-cry of His children. It has always been so and will ever be. Real supplication reaches the ear and the heart of God and brings man into touch with the resources of heaven. Let it be remembered, however, that there is a vast difference in saying a prayer and in praying a prayer. The saying prayer retards, while the *praying* prayer helps forward the work of the Kingdom.

"Even the offering for the house of our God," (verse 25). Ezra weighed unto the "chief of the priests the silver, and the gold and the vessels" without omitting the "offering" unto the Lord. All too often God's part is forgotten. This is always to the hurt of those who forget. Man is the poorer instead of the richer by keeping back that which belongs to God. There is a gain that is loss, and loss that is gain. He who keeps his religion and his money loses both, but he who gives himself with his money is sowing seed that shall bear an hundredfold harvest in this life and in the end of life everlasting.

"Watch ye and keep them," (verse 29). The church is to pray and give; it is also to "watch" and "keep." Into its hands have been committed the sacred trusts of life. The Bible, the Sabbath, the sacred institutions of the Kingdom, together with our souls and the souls of others are to be watched and kept for the Master's sake.

"The hand of our God was upon us," (verse 31). That was sufficient for the returning Israelites and it is sufficient for all who would endeavor to make the homeward journey in safety. His hand is strong. As it is unfailingly and unflatteringly stretched out to man, let each reach up and grasp it and walk by His side.

CHRISTIAN ENDEAVOR TOPIC

(By H. S. Hardcastle).

Subject: *Ministering to Christ.* *Lesson*: *Matt*: 31-46.

The Master has given us a vivid picture of the great Judgment Day. It is an impressive scene with the great King on His Throne, the angels of Heaven as witnesses, and the nations of the earth as the prisoners before the Bar of Eternal Justice. They are to be weighed in "balances," and their future for eternity is to be settled once and for all as to how the scales turn.

1. *The Judge.* Jesus is the great Judge, and as He tells us in John 5:30, He shall judge as He hears, and His judgment is righteous. A prominent judge once saved a man's life by stopping a runaway team. A few days later the man was brought before the judge on a charge of drunkeness and was sentenced to thirty days in prison. The prisoner said, "Judge, you saved my life a few days ago. Surely you will not now send me to jail." The Judge said, "I was your saviour then; now I am your judge." Shall we accept Christ as our Saviour here, or shall we meet Him as Judge over there?

2. *The People on Trial.* Jesus Christ recognizes but two classes of people in the world. He always speaks of "the sheep and the goats," "the righteous and the wicked," "the wheat and the tares," and the basis of His judgment was a man's attitude toward God, as evidenced by his attitude toward Jesus Christ as a Revelation of God. He emphatically stated, "He that is not with Me is against Me," and He admitted of no compromise. In what class are we? What is our attitude to Jesus Christ?

3. *The Indictment.* The Master makes it plain that the Judgment Day is to be a day of judgment of *Little Things.* We are to be condemned or acquitted according to whether we failed to do the little deeds, or whether we recognized in them an opportunity to do divine service to the Master, and therefore spoke the kind word, gave to our hungry neighbor, visited the prisoner, clothed the ragged, or befriended —the wayfarer who had drifted away from his home, or who was lost in a world of sin. Is it not a revelation to us of the value of little things, and should we not bestir ourselves to seek such opportunities to serve Him by serving our fellowmen?

4. *The Verdict.* For the righteous: a Kingdom of righteousness and peace and joy.

For the unrighteous: Everlasting torment and punishment.

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Specimen of Type.

¶ "From that time Jē'sus to preach, and to say, "Repe the kingdom of heaven is

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No. 81. RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages Alluded to by Christ, Various Etc. Relating to Christ in the Old Testament, etc., all **PRINTED IN RED.** Binding same as described above and same large Self-Pronouncing type,

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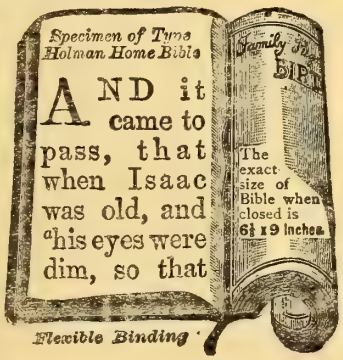
No. 73X. Holman India Paper, Genuine Morocco, Leather Lined, Silk Sewed, **Divinity Circuit,** round corners, carmine under gold edges, silk head bands and silk marker, same type and Helps as above

Our Price—Post Paid **$5.50**

FOR OLD FOLKS and THE HOME


Specimen of Type Holman Home Bible
AND it came to pass, that when Isaac was old, and his eyes were dim, so that
Family Bible
The exact size of Bible when closed is 6¼ x 9 inches.

Flexible Binding

Printed from large Clear Pica Type, with Marginal References, Family Record and Maps. This **HOME BIBLE** is new and very desirable for every day use, containing all the advantages of a Family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large clear print and a light-weight book.

No. 2014. Durably Bound in French Seal Leather, full flexible covers, round corners, red under gold edges, silk head bands and silk marker, gold titles.

Our Price—Post Paid, **$3.45**

SEND ALL ORDERS TO

THE CHRISTIAN SUN

ELON COLLEGE - - - - - NORTH CAROLINA

PLEASANTRIES

Visitor: "At what time do you have dinner, my little friend?" Terrible Boy: "Soon as you've gone."

A country paper contains this paragraph in regard to a local wedding: "The bride wore a lizard-green silk, on whose cheek bloomed the flush of dawning womanhood."

People have curious ideas as to the treatment patient receive in asylums. A nurse on visiting-room duty recently heard a new comer asking as to the treatment of patients. "Oh," was one reply, "they treats poor things cruel here. They gives 'em a bath every week."

Mrs. Reginald DeKoven said of a certain piece of cruelty: "It reminds me of the action of a Chicago girl. 'Why have you thrown over Mr. Smith?' a friend said to this girl, reproachfully. 'Oh,' she replied, 'I could never marry a man with a crooked leg.' 'What made his leg crooked?' 'I ran over it with my motor car.'"

"So ye be gaun to lave us, passum," said an old lady to a vicar. "Yes, Sarah," he replied; "I'm getting on in years, and they cannot hear me at the end of the church." "Hear'e! Sure that don't matter so long as we can see'e; and you know, passum, 'tain't the pigs that squeaks the loudest makes the best bacon." —*J. S. Flynn, in "Conwall Forty Years After."*

Amos J. Cummings and Ernest Jarrold were once in a pilot-boat during a great storm. The former lay on a bunk, intently reading. The boat gave a fearful lurch, and careened until it seemed that she must turn completely over. "This is awful, Amos!" said Jarrold. "I'm going to put on a life-preserver, for the boat can't stand it many minutes longer." "Oh, keep quiet, and let me read, Mickey!" said Cummings, never lifting his eyes. "The men on this boat draw a regular salary to keep her afloat!"—*Saturday Evening Post.*

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NO OTHER AS GOOD.

Purchase the **"NEW HOME"** and you will have a life asset at the price you pay. The elimination of repair expense by superior workmanship and best quality of material insures life-long service at minimum cost. Insist on having the **"NEW HOME"**.

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THE NEW HOME SEWING MACHINE CO., ORANGE, MASS.

FOR SALE BY

DEALER WANTED

WANTED: 3000 persons to pay their Subscriptions to The Christian Sun during 1917
Editor
RECEIVED 1528
"I'll make it one more"

CANCER SUCCESSFULLY TREATED AT KELLAM HOSPITAL

The record of the Kellam Hospital is without paralle in history, having successfully treated without the use of Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va. Advt.

WHAT A PITY!

Isn't it a pitiful sight to see a handsome face covered with pimples and other scaly patches? And it is still more pitiable that some people allow these cutaneous troubles to continue, growing worse each day, when the simple treatment of applying Tetterine salve will entirely eliminate skin troubles and will restore the skin to it normal health. 50 cents a box. From druggists or by mail from

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Office over City Drug Store.
Office Hours: 9:00 a. m. to 1:00 p. m. and 2:00 to 5:00 p. m.
Phones: Residence 153. Office 65J
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THE CHRISTIAN SUN

FOUNDED 1844. THE OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

Vol. LXIX | Elon College, N. C., Wednesday, October 24, 1917 | No. 42

State Library

Where The Rainbow Never Fades.

George D. Prentice

IT CANNOT be that the earth is man's only abiding place. It cannot be that our life is a mere bubble cast up by eternity to float a moment on its waves and then sink into nothingness. Else why is it that the glorious aspirations which leap like angels from the temple of our hearts are forever wandering unsatisfied? Why is it that all the stars that hold their festival around the midnight throne are set above the grasp of our limited faculities, forever mocking us with their unapproachable glory? And, finally, why is it that bright forms of human beauty presented to our view are taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? There is a realm where the rainbow never fades; where the stars will be spread out before us like islands that slumber in the ocean; and where the beautiful beings which now pass before us like shadows will stay in our presence forever.

(The Methodist Protestant).

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

Editorial

A big "Amen" sounds better when there is a life to back it up.

* *

Heaven comes down to a man in the same proportion as he reaches up for it.

* *

It is the man whose mind is not open to conviction that fails with his own folly.

* *

What we see with our eyes is largely determined by the attitude of our heart.

* *

The richer and freer thoughts come from a life filled with the richness of His power.

* *

Many of us are constantly journeying to the "Land of Beginning Again." Thank God for such a place.

* *

There is a reason why some people don't get much out of the Christian life—they don't put much into it.

* *

The clouds to you may be sunshine to your neighbor. Don't fret—the world war was not all made for you.

* *

The church that sends to Conference its full apportionments is the church that weighs well its obligations.

* *

The changing of the woods in this season is but a change by the Great Artist in the coloring of the world canvas.

* *

Some men pray so near the same thing every time they pray that one is made to believe that their needs and wants always remain the same.

FOOD AND FAMINE

The Food Administration is to stabilize not to disturb conditions. It is a service which every man, woman and child may enter. That is the beauty of it We can all do our bit for our country.

* *

In Europe one's daily bread is portioned out by the police. Food conservation in this country now is designed to keep us from the bread ticket condition; also to add a little to the daily allowance of our allies.

* *

About fifty per cent of the sugar we consume is imported, and Cuban sugar is the dominating factor in fixing the price. Hence the Food Administration is negotiating with the Cuban government and planters to see if a satisfactory price cannot be agreed upon, one that will insure a fair price for our people.

* *

Picture the wide reach of the Food Administration plans. An International Sugar Committee of five members has been formed to arrange for the distribution of the available sugar. Every lump less of sugar you eat will make it easier for us to get the sugar to those who need it most; but it is almost staggering to think of the task before us. We must get accustomed to thinking in world terms.

* *

A NEW YEAR BOOK OF THE CHURCHES

The Federal Council of the Churches of Christ in America gives notice of its intention to develop the Federal Council Year Book, which has now been issued for two years, into a more general ecclesiastical year book, to be called the "Year Book of the Churches."

It is intended to make it a book of reference in which may be found any information regarding all denominations, their boards and departments, all inter-denominational organizations and movements, and other movements for reform, more or less allied with the churches, especially in the field of temperance and social service.

The statistics of religious bodies which will be included this year are those which are now being prepared by the Census Bureau of the United States Government.

This Year Book of the Churches will be issued from the Washington office of Federal Council in January, 1918.

The denominational and other religious bodies are being requested to send the full information needed to make it complete to Rev. Clyde F. Armitage, Assistant Secretary, 1112 Woodward Bldg., Washington, D. C.

* *

PROTECTING OURSELVES

Readers of THE SUN will notice that many marriage and obituary notes appear from one to three months after the event takes place. This is no fault of the Editor. All matter for publication receives immediate attention and is published in the first possible issue,

and it is a rare thing that we have to hold such articles over for more than one week. The fault lies with the writers of these articles. Some months ago we began the practice of indicating the date at the close of all marriage and obituary notes received unusually late. We place the same date on the article that appears on the postmark of the envelope in which it is received, and if we cannot make out the date, one day is subtracted from the date on which the matter reaches us. We are compelled to do this for our protection. No one save the Editor knows the lashes he must bear because something was delayed somewhere. If it should be a delay of ours we are willing to bear the blame, but it is unfair for a man to put off writing up his marriage and obituary notes and then let the Editor get a lashing when he goes into the field from some one "because you didn't think enough of my family to print a note about the marriage or death" as the case may be.

We have been thinking of it, and it looks as if we must come to that conclusion, that no obituary or marriage note will be printed unless it reaches the paper at least thirty days after the event. We note that many papers have this rule, and we cannot see where there would be anything unjust about it. Do you, my dear brethren? Being late is usually a habit.

But any way, dear friends, look for the date and that will tell the story. Place the blame where it lies and don't blame us.

* *

CONFERENICE DATES

We have already printed in full several weeks ago the Conference dates and their places of meeting. For reference and convenience we print below those not yet convened.

Eastern Virginia.

October 30—Barrett's Church. Rev. C. H. Rowland, Franklin, Virginia, is president, and Rev. I. W. Johnson, Suffolk, Virginia, is secretary.

Eastern North Carolina.

November 7—Liberty Church, Vance county. Geo. T. Whitaker, Franklinton, North Carolina, is president and Rev. W. C. Wicker, Elon College, North Carolina, is secretary.

Western North Carolina.

November 13—Burlington, North Carolina. Rev. T. E. White, Ramseur, North Carolina, is president and Rev. T. J. Green, Ramseur, North Carolina, is secretary.

North Carolina and Virginia.

November 20—Haw River, North Carolina. Rev. P. H. Fleming, Greensboro, North Carolina, is president, and Dr. W. A. Harper, Elon College, North Carolina, is secretary.

He who attempts to discredit the Bible is a fit companion for the man who applies the torch to the home of your childhood.—*Journal and Messenger.*

NOTICE

All delegates and visitors that expect to attend the Eastern North Carolina Conference at Liberty, Vance county, will please notify me where they are coming and on what train they will arrive.

E. M. NEWMAN.

Henderson, N. C., R. F. D. No. 6.

NOTICE

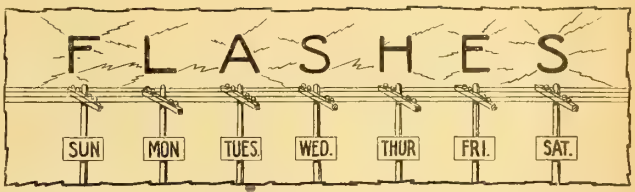
Delegates to Eastern Virginia Christian Conference which meets at Barrett's October 30 will go to Wakefield via N. & W. There they will change for Dary, via S. S. & S., leaving Wakefield at 10:30. No special train after Tuesday. The N. & W. leaves Norfolk at 8:30, Suffolk at 9:10 and is the only local Westbound in the morning. We desire a full delegation.

J. M. ROBERTS.

Windsor, Va.

Rev. R. L. Davis, Superintendent North Carolina Anti-Saloon League, spoke at Elon College last Sunday night.

All articles in the departments of this paper not otherwise signed or credited are the writings of the department editor.



October 14: President Wilson signs an order to stop commercial trading with the enemy.

October 15: Miss Jeanette Rankin, the first Congresswoman, spoke in Winston-Salem, N. C., today.

October 16: Closer censorship of news to the enemy is announced. The censorship is against Spain and Mexico and other neutrals.

October 17: Organized effort to defeat the second Liberty Loan is made known. Government takes immediate action.

October 18: Renewed interest in fighting in the trenches is announced.

October 19: The sinking by a German submarine of the Army Transport Antilles (American) with a loss of 70 lives is announced. All were enlisted men.

October 20: Eight in one family in London are killed by an air raid by the Germans. 27 dead in all as the result of one night's attack.

My home duties keep me close and THE CHRISTIAN SUN gives me great pleasure to read it. It is a real companion every week.—*Mrs. A. B. McFarland, Greensboro N. C.*

IN THE CAMPAIGN CAMP

—THE CHURCH PAPER AND THE CHURCH PEOPLE—

Get the reading habit—it is a good one.

—o—

Less than one bushel of corn will pay for THE SUN one year.

—o—

Get on the Band Wagon and help us to increase THE SUN'S circulation.

—o—

A reading membership will put the pastor to his best. Try it!

—o—

How do you like the Kansas City Star? Send the coupon if you want it.

—o—

Eastern Virginians, look out for Brother Ellington next week. He is coming.

—o—

Don't have the money? Send along a bag of peanuts, a ham, or a sack of flour.

—o—

The Church *demands* a paper, but the Editor had better not demand his pay.

—o—

See how we stand on the cartoon on page 16. Are you going to help us reach it?

—o—

2,600 members and 2,000 taking THE *SUN*. That is how we *stand*. Yes, that is *standing*.

—o—

Here are two dollars. "I'll make it one more."—*Mrs. I. W. Johnson, Suffolk, Va.*

—o—

The Editor of a Church paper can tell a man who reads his Church paper. Yes, he can.

—o—

We love all of you—yes, we do—the man who will, and will not, take his Church paper.

—o—

Two dollars for an automobile ride and nothing for your Church paper. The devil tickled again.

—o—

At whose expense are you reading—yours or the Editor's? A glance at your label will tell.

—o—

Do you have a car? Take our representative around to see your neighbor about taking THE SUN.

—o—

Who gave the first money to Elon College? Wait a week or so and see his picture in THE SUN.

—o—

My aim is to continue to take THE CHRISTIAN SUN as long as I can pay for it.—*R. B. Coggins, Sanford, N. C.*

—o—

Thank you, good people of the Southern Conferences, for your kindness to Ellington. And he, too, thanks you.

—o—

Pay your subscription to the representative when you see him, and if you don't see him, let Uncle Sam bring it in.

—o—

Look out for our new front page. The engravers will soon have it ready. Don't stop your paper until you see that.

—o—

The pastor that never sends a subscription to his Church paper rarely ever gets his salary raised. There is a reason.

—o—

Mr C. W. Burgess, Courtland, Va., missed his paper one week and wrote: "I missed the paper worse than doing without food two days."

—o—

A man said the other day that he had not renewed his subscription before because he had not noticed his label. Is that your reason? Take a look at it.

—o—

Two dollars is not too much for my church paper. I only pray that I can keep taking THE SUN. You have my prayers in all your work.—*Mrs. M. F. Alphin, Sunbury, N. C.*

—o—

"You are just a boy," said a man to the Editor the other day. Yes, perhaps so, but he is old enough to know right from wrong, and to know that it is a church member's Christian duty to take his church paper.

—o—

A man stopped his paper the other day because the price had advanced. The man is worth $1,500.00. That same day a poor widow sent to us her "might" to apply on her subscription, and said: "I will sent another dollar when I can get it."

—o—

A good editor of our acquaintance of the Baptist denomination collects the names of all Baptists who do not take their paper and they are recorded in a book and labeled "Bad Baptist of ————————." We have a book like that, too. Will some one suggest how to label it?

—o—

It is not a matter of not being able that more of our people do not take THE CHRISTIAN SUN—it is a matter of indifference. We have seen homes where every comfort and convenience was at the disposal of all, where hundreds of acres marked the boundry of the farm, or where large bank accounts portioned out the wealth, and yet these homes were void of the church paper. What a pity! And children, too, there being brought up without the influence of the church paper.

HUNTINGTON, INDIANA LETTER

Charles Whitelock—An Appreciation

Feeling that a large number in our brotherhood would be interested in knowing of the great loss that has recently come to the Huntington church, and the Christian denomination at large, in the untimely death of Charles Nottingham Whitelock, the youngest son of Judge and Mrs. O. W. Whitelock, I am writing in detail regarding the sad event.

Charles was in training at Camp Grant, Rockford, Ill. He was taken ill of appendicitis Wednesday evening, September 26; his parents were notified on Monday and left immediately, reaching the camp Tuesday. They found Charles in a critical condition. Medical attention, and especially surgical assistance, had been delayed too long. He knew his parents and was conscious until death struck him. He died at 9:30 Thursday night, October 4. The body was brought to Huntington, his home town, reaching here Saturday morning 3:17 from Chicago. It was a sad occasion for his home, for his church and for his town. The funeral was conducted from the church Monday 2:30 p. m., by the writer, assisted by Dr. W. D. Samuel of Bluffton, Indiana, a former pastor of the church, and under whose ministry Charles was converted and united with the church, and Dr. N. G. Newman, now pastor of the College church, Elon College, North Carolina, where Charles was a student for the past three years. He left there last spring in answer to the call of his country. Rev. E. D. Gilbert, Mr. Netum Rathbun, and other members of the Christian Church from a distance were in attendance at the funeral. The body was laid to rest in the family plot in Mt. Hope Cemetery near the city with military ceremonies, the Spanish-American War Veterans firing the salutes, and Prof J. L. Swihart sounding the taps.

Charles was a good boy, faithful to his home, to his church and to his country; loved and honored by all who knew him. He will be greatly missed in the Huntington church, having been actively associated with its membership practically all of his life. Personally, I shall miss his fellowship and his hearty co-operation in every forward movement of the church's life. His death seems to us a great loss to the entire denomination. He was naturally religious, thoroughly imbued with the principles and purposes of the Christian Church and was ambitious for its success. He was preparing himself for the greatest possible success both in church and state and naturally would have taken up his father's work when the time comes for him to lay it down. He was worthy to take up the mantle of service and would have borne it with credit, but our Heavenly Father knew best. He will be greatly missed in his town. His praise was upon every lip when the news of his serious illness and probable death reached us. "Charles is a good boy, he is a friend of everybody," were the usual expressions to be heard everywhere—in the home, in the shop, in the office, and on the streets.

Charles Whitelock is gone, literally sacrificed for his country, the first Huntington county boy to give his life in the military service of the United States, in this terrible but determined war against German Autocracy, and among the first in the nation. It is a sad event and hard to bear, but the most wonderful thing that I have witnessed in a decade is the marvelous faith and magnanimous Christian spirit demonstrated by his grief-stricken parents in these awful hours. Grieved, grieved deeply, grieved to the lowest depths of the heart and soul, but beautifully and Christ-like, submitting to God who knows it all and whose will is best. May He continue to bless them and to lead them, and may our Father's Grace in abundance and loving benedictions be their everlasting portion and rest most abundantly upon the hearts and souls of every member of the bereaved family together with their friends and loved ones everywhere.

L. E. SMITH, *Pastor.*

Huntington, Indiana.

VACATION AT CHAUTAUQUA

It does not usually occur that the pastor of a rural church can have a vacation; however much he may need one. He is busy at the very time rest is most needed. But last summer I decided to change the custom somewhat, so I asked a week off.

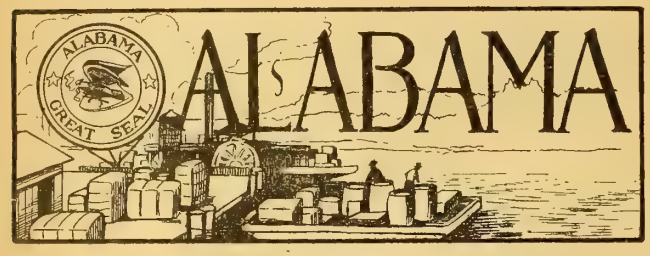
Our Chautauqua had appealed to me as being an ideal place for recreation, and for development for service. I found it to be even more than I had expected. To spend a week down by the sea; away from the every day duties of a busy preacher, is recreation. Then, the surging, restless sea speaks to one of the greatness of God. He is in all and over all and, yet He is so kind and merciful.

There were men and women there who had specialized their several fields along different activities of church life, and the results which they had realized were given to us for our consideration. These lectures were fine. The spirit in which they were delivered was inspiring. Then, the fellowship throughout the entire session was all that could be desired.

I want my churches for next year to know that another "week off" is in my program and I want to spend that week at the Seaside Chautauqua and School of Methods of the Christian Church. Then, too, as Phillip sought his brother that he might realize Christ's love, so I want some of my brethren to go with me to the Chautauqua.

E. M. CARTER.

Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers and martyrs, the greater part will never be known till that hour when many that were great shall be small, and the small great.—*Charles Reade.*



ALABAMA CONFERENCE

The session of Conference, for the year nineteen-seventeen, is history. And to say it was "the best" would not be untrue. There was not a jar throughout the entire session. All the churches were represented and their statistics show marks of growth. The reports by the Standing Committees were characterstic of forward movements, especially that of the Home Mission and Education.

While the report on Home Mission was pending, Rev. J. H. Hughes, missionary to North Alabama, gave a thrilling account of his work. While many of his efforts, at first, met with stiff resistance now the way is clearing up. In my experience, there was never such vital interest in missions manifested. Without scarcely any efffort, there was put on the table $85.00 for that work. Notwithstanding the imperative need of ministers in our Conference, the Mission Board feels that we cannot afford to withdraw from the North Alabama work.

In education, the interest grows. And within a few years we are expecting an educational center within our Conferences. Dr. W. A. Harper, whom we are always glad to have, and who is interested in missions and education, spoke forcefully to this report.

The Mission Board is called to meet at Wadley, on Monday, October 29, to lay plans for its work there this year.

Wadley. E. M. CARTER.

ALL THINGS TO ALL MEN

Christ was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to Him.

Christ was a city missionary, when He taught in Samaria.

Christ was a Sabbath school missionary when He opened up the Scriptures and set men to studying the Word of God.

Christ was a missionary to the poor, when He opened the eyes of the blind beggar.

Christ was a missionary to the rich, when He opened the spiritual eyes of Zaccheus.

Even on the cross, Christ was a missionary to the robber, and His last command was the military commission.—*Amos R. Wells.*

WAR VS. CHRISTIANITY

MARS thinks. God loves. War kills. Christianity saves. War is the lowest form of human destruction. Christianity is the highest form of human service. War is without mercy. God's mercy endures forever. War burdens humanity. Religion blesses humanity. War deserves no honor. God deserves all honor. War takes much and gives little. The gospel gives much and takes little. War digs graves. The gospel opens graves. War fills the nations with groanings. The gospel fills the nations with praises. War is all head. The gospel is all heart. All the heart connected with war is carried into it by Christianity through religious organizations, individuals, and donations.

Yet the Bible tells us there shall be "wars and rumors of wars." But it must be kept in mind that the Bible does not underwrite or endorse all that the Bible says. The Bible says that Cain slew Abel, but it does not approve the awful deed. It simply records the fact. The witness may condemn the thing he declares. He simply testifies to what he **knows** and not what he **approves.** While wars were common in the Old Testament times and, in some cases, seem to have had God's approval, yet Jesus taught the principles of peace. He was a man of peace. The song of the angels at His birth was a song of peace and good will.

In the social philosophy of modern times a single standard of virtue is demanded for men and women. It seems no more than reasonable that a single standard of regard for human life should be set up for states and individuals. The recognition of war consents to a double standard. The state may kill; the individual may not. War will never cease till death by the state is counted murder as well as death by the individual. The present mind of the world says for one individual to take the life of another individual is murder; for an army to kill another army is honor and glory. The pages of history are disgraced by war. In fact one might say that human history is written largely with human blood.

The gospel must not be blamed for this war, nor must it be considered a failure because Christian nations are engaged in it. Christianity has succeeded so far as it has been received and developed in human society; and there will come a time when "every knee shall bow," and peace shall be universal among nations. The heart of humanity is yearning for peace at this very time; but the war is upon the world and it must fight to exhaustion before it ends. Reason dies when the fight is on. Reason reasserts itself over the graves of the dead when the thunder of battle is over. The tombstones of the dead point the way of peace. The largest patriotism is love of the world; and the largest Christianity is the love of mankind. Nothing short of the missionary spirit can set up the throne of universal peace.

Suffolk, Va. W. W. STALEY.

Around The Hearthstone

MY PARYER

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent.
Let me be the thing I meant;
Let me find in thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated
Until all things sweet and good
Seem my nature's habitude.

—*John G. Whittier.*

THE STARS

Last night I caught a lightning bug
And held him good and tight.
He wiggled all his toes and flashed
His little lantern light.

Then later when my Mama caled
And I was tucke in bed,
The stars shone through my windoww pane
From 'way above my head.

For most an hour I wondered hard
If it could really be
That stars are only lightning bugs
God pinches, same as me?

—*By Anna Bird Stewart, from "The Gentlest Giant."*

TRANSFIGURATION

I found my neighbor in the market-place,
With weary feet and aching heart. His load
Was greater than his strength—the toilsome road
In all its dusty length before his yearning face.
In pity of his hapless, helpless case
I brought him to a spring where water flowed,
And gave him bread with words of cheer. Then glowed
Within his eyes new strength, new hope, new grace,

He rose at length, and on his way he went;
And I was turning to my daily task
All unconcerned, when, lo! a wondrous thing!
My neighbor's robe was old and worn and rent;
And yet I saw—tho' how I dare not ask—
The white and glistering garment of my King!

—*Edwin K. Buttolph.*

LOOK TO THE HILLS! PRAY ON! PRAY ON!

Though oft the waiting time seems long,
Be patient. Sing a sweeter song.
God's time, His way, is always best,
Trust, fully trust, and leave the rest.
His promise stands. Bid doubt begone!
Look to the hills! Pray on! Pray on!
We well can claim His promise rare,
And wait the answer to our prayer.
With confidence our hearts can say,
"God's answer now is on the way."
We shall win out if faith is strong.
Look to the hills! Pray on! Pray on!
God answers prayer. When in our need
His promises our lips can plead,
Our hands reach out to clasp His hand,
Our hearts respond to His command,
Assurance comes. The burden's gone.
Look to the hills! Pray on! Pray on!

—*Mary B. Wingate.*

NOW! NOW!

(By Clarence E. Skinner).

If you have hard work to do,
Do it now.
To-day the skies are clear and blue,
To-morrow clouds may come in view.
Yesterday is not for you;
Do it now.

If you have a song to sing,
Sing it now.
Let the notes of gladness ring
Clear as songs of birds in spring,
Let every day some music bring;
Sing it now.

If you have kind words to say,
Say them now.
To-morrow may not come your way,
Do a kindness while you may,
Loved ones will not always stay;
Say them now.

If you have a smile to show,
Show it now.
Make hearts happy, roses grow,
Let the friends around you know
The love you have before they go;
Show it now.

—*Exchange.*

Show your own colors, sound your own note; it is precisely for this that you are here—to be yourself, to be sincere, you give out your own authentic thought—this is your salvation.—*Charles Wagner.*

DEPARTMENT OF MISSIONS

REV. J. O. ATKINSON, D.D., FIELD SECRETARY, EDITOR.

WOMAN'S CONFERENCES

The Women's Missionary Conferences are soon to be held. and they should be largely attended. That of the Eastern Virginia Conference meets at Windsor, Va., Thursday, October 25. This Conference was very largely attended, when held at Franklin one year ago, and was a good and great occasion. If the Windsor Conference surpasses it, it will have to be a wonder.

The Eastern North Carolina is to meet, in a separate hall, but on a day with the general conference at Liberty Church, Vance county. Mrs. A. T. Banks and others are working on the program, and are hoping for the "best yet" session. They are going to give the Field Secretary a place on their program, and he appreciates the good company he is to be in that day.

The Western Conference also meets with the general conference at our Burlington Church, though in a separate hall from the general conference, and is to present an attractive program. Mrs. W. H. Carroll of Burlington and others are working on the program and expect a worth-while session.

The North Carolina and Virginia Woman's Conference meets in separate session at Elon College, N. C., November 3 and 4—Saturday and Sunday. There is to be a two days' program and the Elon folks, as well as the program committee are making preparation for a great and forward making conference. How rapidly these women's conferences have grown, and what vast things they are already doing and undertaking for the Kingdom. Our women are leading the men in missionary zeal, if not in missionary gifts. And the whole Church is waking up to the missionary obligations.

Since my last letter I have had many delightful personal experiences, "Where your treasure is there will your heart be also." I have seen men offer their treasure to this blessed and glorious missionary cause, and then at once their hearts become warm and tender with missionary zeal and holy fervor. From Third Church, Norfolk, on October 7, to Mt. Auburn, Warren county, N. C., on October 14, was a journey of delight while the subscription list went soaring upwards beyond the $30,000.00 mark. I am finding the work overwhelming with joy and so I am only trying to work every other day.

The women are making preparations for full attendance upon their annual conferences and they should not be disappointed. Let every Woman's Missionary Society of every Conference send a full delegation to this annual session.

WOMAN'S HOME AND FOREIGN MISSION CONFERENCE of the North Carolina and Virginia Christian Conference

November 3, 1917—10:00 A. M.

PROGRAM

Devotional services by .....Mrs. Sallie V. Dunn
Welcome Addresses:
On behalf of the Local Society.....Mrs. J. O. Atkinson
On behalf of the Church.....Rev. N. G. Newman, D. D.
Response by .....Mrs. P. H. Fleming
Enrollment of Delegates.
President's address by .....Mrs. M. F. Cook
Address by .....Rev. J. O. Atkinson

Afternoon Session—2:00 p. m.

Devotional services by.....Mrs. W. P. Lawrence
Reports of officers:
Superintendent Cradle Roll.....Mrs. J. G. Anthony
Superintendent Young People.....Mrs. W. J. Pierce
Superintendent Literature and Mite Boxes..Mrs. J. H. Farmer
Treasurer .....Mrs. L. M. Clymer
Election of officers.
"Our Missionaries and Our Field".....Mrs. J. W. Patton
A Missionary Address .....Mrs. W. H. Carroll
Japanese Customs by .....Toshio Sato San

Evening Session—7:30 p. m.

Devotional services by .....Miss Ada Carden
Entertainment by.....The Elon Junior Missionary Society

NOTE: Dr. J. O. Atkinson is to preach a special missionary sermon at 10:30 Sunday morning on "The Missionary Motive." All delegates are urged to remain over for this service.

NOTICE OF WOMAN'S CONFERENCE

The women of the Eastern North Carolina Conference will hold a missionary conference at Liberty church on Thursday, November 8, during the sitting of the Annual Conference at that place. All churches of this Conference are requested to send at least one woman, whether they have a Missionary Society or not. A program of the meeting will be printed later.

MRS. A. F. SMITH, *Secretary.*

Fuquay Springs, N. C.

The grave is only the moat around the inner castle of the King, across which they who have long been His loving and loyal retainers on the farther side enter in, sure of a welcome to the heart of His hospitality.—*Phillips Brooks.*

WORSHIP AND MEDITATION

HOW TO COME TO JESUS

"But how am I to come to Jesus?" Such were the words rather abruptly addressed to me toward the close of a long conversation with the speaker. He had been an officer in the army. His sunken and pallid cheek indicated that he was not long for the world. He was dying of consumption. His life had been a very sinful life; and his shy, almost repulsive manner made it difficult to approach him. After some experiments, however, I found myself on an easier footing with him. At last he seemed to welcome my visit and, although he said but little, to listen earnestly to what I had to say. One day I said: "You have not spoken to me of your past life. In what light does it appear to you now?"

"O, that I could recall it! It has been very bad—all sin and nothing else. It is a very burden to me now. I wish I could forget it and blot it out."

"It may be blotted out. There is a way of deliverance from it all. The load which has grown heavier for so many years may be all taken away. Do I not say what is true?"

"I know that Christ died for sinners."

"Yes, even for such as you—for the very chief."

"He is able to save me or any one. I know that. But yet I am not saved."

"Do you really believe that He is able and willing to save you? Do you believe that he can take this long life of sin and sweep it away from His memory forever?"

"I believe all that. There is no sinner whom He cannot save."

"But further; He is ready, ever ready to do this—ready even now, while we speak together, to do this great thing for you."

"Still the thought comes back on me: What about me? How am I to get to be one of those who are saved?"

"There is but one answer to this: Believe; come to Him and only believe."

"It is not of that I have any doubt, but"—

"Now do tell me all. What is that 'but'?"

"You tell me that He is able and ready to save, but am I ready? Surely I must have repentance. If ever there was a man that needed deep repentance, I am the man. But I have not repented enough, perhaps not at all. It is this word 'repentance' of which I have heard so much that distresses me. If I have it not, what right have I to all these good promises?"

"You are right in thinking that no man can be saved without repentance. But let me ask you this question: Is it your idea that this repentance must take place before you have any right to believe and have eternal life?"

"Something like this is indeed what I mean. Are we to believe if we are without repentance?"

"Let me endeavor to put the matter in a clearer light. No man can be saved without a change of heart so great that it is called 'passing from death unto life.' You have been a dead man; you must become a living man."

"Yes; we must all be 'born again.'"

"Let us go on. Repentance is part of that great change. The heart is changed both toward Jesus and toward sin. You cannot come to the Saviour without having new views about sin; you cannot think rightly about sin without coming to Jesus. As a man walks on the new way, what is behind him? And what is before him? He is leaving the dark sin behind and in hatred turning his back on it; he is advancing with his face toward the Crucified One. His attitude toward sin is repentance; that toward Christ is faith."

"Why, that is as much as to say they are the same thing."

"No, not quite the same thing; but they go together. They are inseparable. Think of the prodigal son. He had both, 'I will arise and go.' There begins faith. 'I have sinned against heaven and before thee.' There begins repentance. Do you enter into my meaning? Perhaps your ideas about it have been different from this."

"My thought was that it was deep sorrow and bitter grief about sin and that if this was wanting there was no pardon for me and that I had no right to expect forgiveness of sin without this."

"But this was a mistake. God does not require you to experience these feelings as a preparation for pardon. Where can you find a more instructive example of true repentance than in the woman weeping at the feet of Jesus? She had much forgiven her, and this is what made her repentance so thorough. It was because so much had been forgiven that she repented with so much weeping and loved with so much love."

"You mean that repentance and faith must go together, not that repentance comes first and then faith."

"Yes, it is just this—that the great change in the soul is seen from different points of view. They are both parts of that change and cannot be separated. I have sometimes expressed it thus: There is no such thing as unbelieving repentance, and there is no such thing as an unrepenting believer. No unbeliever has repentance; no unrepentant man has faith."

"I see it more clearly. The very fact of a man coming to the Saviour implies repentance; otherwise he would not come at all."

"Yes; to take up sin as a burden you must have repentance; to take this burden to Jesus you must have faith; and both repentance and faith are only found in one place—at the foot of the Cross."

"But there is one thing I cannot understand. I have been trying in vain to get it into my head. You have said to me several times, 'Come to Jesus.'"

"I will ask you a question. If Jesus were now there present before our eyes, what would you do? Would you go away?"

"O no. I would go to Him and fall down and touch Him and cry: Be merciful to me, a sinner."

And so the scales fell off those eyes, and he touched Jesus with as true a touch as did the woman of old. The dead was alive; the lost was found.—*American Tract Society.*

TEN THINGS THAT WILL INCREASE THE EFFICIENCY OF YOUR SCHOOL.

1. Pay the teacher for the time used in visiting patrons for a week before school opens, getting acquainted and getting the pupils ready for work.
2. Require retiring teachers to leave a list of promotions to aid the next teacher in the work of grading.
3. Have the teacher grade pupils by the register prior to the opening of the school.
4. Have individual desks.
5. Have strenuous play at recess in order that surplus energy may be worked off.
6. Make the recess periods frequent in order to avoid restlessness.
7. Arrange to have some written work for idle classes.
8. Develop a spirit of friendly rivalry among pupils by giving prizes.
9. Have pupils prepare lessons at home and give more time to recitations and exercises.
10. Relieve the teacher of the necessity of working out the commencement program by having your county superintendent prepare one suitable for the whole county.—*The Progressive Farmer.*

SERVICE FROM SUFFERING

The highest relation of man to man is that of compassion. Hardly sparable from love in words, it may be in conception; it is love at its best, love quick, love in its highest gradation, it is the brooding, the yearning feeling, the love that protects while it infolds. God forbid that any of us should pass through suffering, and come out of it not only unchastened, but with no tender feeling for the whole suffering humanity! It should be the first question with one who in any way suffers, as it is nearly always the first impulse: To what service of ministering pity am I called?—*Theo. T. Munger.*

Whenever we are willing to subordinate our way and our will to the way and will of Go, we shall experience such a flood of spiritual life as all the intellectual learning in the world cannot prouce. It is this illumination of the life lived in obedience to God to which the prophet Isaiah referred when he urged Israel to "walk in the light of the Lord."—*Herald and Presbyter.*

GET THE HABIT

Now while you have your pencil in hand will you read the following list of good habits and check off as many as you can conscientiously subscribe to?

Get the habit of early rising.
Get the habit of retiring early.
Get the habit of eating slowly.
Get the habit of being punctual.
Get the habit of being grateful.
Get the habit of fearing nothing.
Get the habit of speaking kindly.
Get the habit of radiating sunshine.
Get the habit of seeking the sunshine daily.
Get the habit of speaking correctly.
Get the habit of pronouncing correctly.
Get the habit of closing doors gently.
Get the habit of neatness in appearance.
Get the habit of relying on self always.
Get the habit of a forgiving spirit.
Get the habit of being industrious.
Get the habit of apprehending no evil.
Get the habit of anticipating only good.
Get the habit of always being pogressive.
Get the habit of always paying as you go.
Get the habit of promptness at meals.
Get the habit of a quiescent concentration.
Get the habit of daily physical exercise.
Get the habit of being accommodating.
Get the habit of being a good listener.
Get the habit of economy.—*Nautilus.*

A GOOD LIBRARY FOR EVERY SCHOOL

In the past we have thought relatively too much about teaching people how to read, and not enough about getting them to read after they learn how. To develop "the reading habit" in each pupil should be one of the chief aims of every teacher. Train any child so he likes to read, so he is a real book-lover, and he will educate himself even if he never goes to school another day. Moreover, if a school has a good library, it should aid greatly in educating the older people whose school days are over but whose learning days should never be over. The saying of old Thomas Carlyle, "The True University of these days is a Collection of Books," cannot be too often repeated.

In practically every state now the state offers to pay part of the cost of a library if the patrons of the school will raise the other part, and it is a discredit to the people of any district if their school is without a library. The money can be raised by private subscriptions, by entertainments, and gifts by business men and former residents of the community, etc. In every Southern state, too, which gives its people the benefit of a traveling library service—Virginia, North Carolina, Tennessee, Alabama, and Texas—the teacher and school committeemen should see to it that the people get its benefits.—*The Progressive Farmer.*

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

ADULTS IN THE SUNDAY SCHOOL

By William S. Bovard, Adult Superintendent of the Sunday School Board of the Methodist Episcopal Church, published by The Abington Press, New York and Cincinnati, $1.00 net. This is a genuinely sane, sensible presentation of this most characteristic movement of the past decade in Christian work. The discussion is not radical, and yet it is thoroughly modern. The possibilities as well as the achievements of adults in Bible School work are delineated and a challenging program of service not imagined, but based on experience, is outlined.

What shall be done to conserve the Christian energy of the Church is a vital question. Dr. Bovard thinks the Adult Bible Class Movement has come to the Kingdom to solve this problem. There can be no doubt that these classes in many instances have achieved a notable success. They nearly always have, however, sooner or later come to a plateau of despond. Many seriously doubt if these classes are really capable of providing the spiritual conservation and direction so sorely needed in the Christian Churches of this hour.

Very properly perhaps the book does not tell of the instance where such classes have exalted their own plans beyond the claims of the whole school or of the Church. Their class spirit becomes so strong that it at times overrides every other interest. What is the remedy in such a case? How can this deplorable situation be avoided and is there any escape from the plateau of despond?

It would be presumptuous to answer these questions not raised in the book, but nevertheless the thoughtful reader will regret their not having the consideration the author's fine insight would no doubt abundantly qualify him to give them.

But, as we have said, it is a sane and sensible book, the best book to date on the Adult Bible Class Movement, the work of a master in his realm and of a Christian gentleman as well.

Elon College W. A. HARPER.

WHAT THE COUNCIL OF CHURCH BOARDS OF EDUCATION IS DOING FOR CHRISTIAN EDUCATION IN THIS CRISIS

Our Survey Secretary, Mr. Brown, was assigned some months ago the task of preparing a uniform Statistical Report for the colleges of certain Boards of the Council.

In the preparation of these blanks he has had the assistance of several college executives and other experts, notably, President French, Nollen, Cowling and Flint, and the Auditing Office of the University of Chicago. All of the forms now in use in the country issued by the various foundations, the United States Government and other agencies, were used as a basis for this study. Sveral Church Boards have accepted the Report as the best so far prepared.

A few extra copies of the report—an eight page document covering Organization, Educational, Financial, Religious and Social phases of the work of the college—have been ordered and are at your disposal.

The subject of a standard form for the financial statement of colleges will be reported upon by President Cowling, by order of the Association of American Colleges, at its next meeting in January. You will wish to hear his report. But aside from this, the Report referred to affords an excellent means of checking up on phases of administration in your own institution.

We should like to have your criticisms of this Report and will be pleased to send you a copy for the cost of printing and postage—15 cents in stamps.

At the meeting of the Executive Committee of the Council on September 24th, the Executive Secretary was instructed to issue a bi-weekly Bulletin in which we hope to keep you posted as to the investigations of the Council and the developments in college administration and faculty legislation throughout the country. The price of the Bulletin is nominal, 50 cents per annum—40 cents each for 10 or more annual subscriptions.

You will not only wish to see it yourself, but you will wish to place copies in the hands of your officers of administration and your Board of Trustees.

We shall report to you soon, through the Bulletin, on the possibilities of co-operative purchasing, co-operative advertising, the influence of the war on the colleges, and many other essentially up-to-date and practical questions.

We beg your co-operation and assistance. The colleges should participate in the great social revolution now affecting every interest in American life.

ROBT. L. KELLY, *Executive Sec'y.*

Every day is a little life; and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare mispend it, desperate.—*Bishop Hall.*

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:—

Our financial report this week moves the amount on toward the sixth thousand dollar mark. Put forth your best effort and watch the amount grow till we reach the six thousand dollar mark.

Now for the largest "Thanksgiving" offering yet. Talk Thanksgiving to your church and Sunday school. Get everybody interested and make the greatest effort you have made for this offering. Let us reach the goal of $4,000.00 for this offering. The Christian Church is well able to do this.

CHAS. D. JOHNSON, *Supt.*

REPORT FOR OCTOBER 24, 1917

Brought forward	$5,068.83
Monthly Sunday School Offerings	
Berea Sunday school, N. C.	$ 3.10
Asheboro Sunday school, N. C.	1.18
Bethany Sunday school, Glenn, Ga.	5.44
Mt. Auburn Sunday school, N. C.	18.35
Berea Sunday school, Nansemond, Va.	10.00
Youngsville Sunday school, N. C.	1.00
Suffolk Sunday school, Va.	25.00
Oak Level Sunday school, N. C.	1.00
Beulah Sunday school, Wadley, Ala.	.48
	65.55
Special Offerings	
A Friend in Virginia	1.00
L. I. Fields, on support of children	10.00
Mrs. Fannie Hatch, Bynum, N. C.	2.00
	13.00
Total for the week	$78.55
Grand total	$5,147.38

THE CLAIM OF THE CHILD

At a time like this, when millions of men are engaged in fighting the battles of their countries; when the armies of many nations are being recruited monthly with multitudes of men—many of them fathers—who will never return to home and loved ones, one of the chief claims upon us is that of the child.

No religion, says "The Lutheran," has such an exalted and noble estimate of the child, its privileges and its value as Christianity; and since we profess to be a Christian people, our chief duty lies in the direction of assuring to the child, in whatever circumstance, all to which he is justly entitled. Christ began His earthly life as a child, and the story of His birth is full of the charm and romance that delight childhood. When the disciples of Christ roughly rebuked the mothers who brought their little children to Jesus, they expressed by their actions not only the belief that Jesus could not be interrupted in His busy life by women and children, but they also underestimated the right of the little child. Nevertheless, the Saviour invited the children and gave them the right of the Kingdom; and above all, Christ asserted that the Kingdom belonged to the little children, and the little children belonged to it.

Christ speaks in no uncertain terms about sinning against the child. Such sinning is perpetrated in various ways. Many parents sin against their offspring in permitting their children to run, like an unbridled horse, into all sorts of temptation and evil associations: in committing them to care of neglectful caretakers, and denying them the love, watchfulness and tenderness, the children so longingly look for and so lovingly and gratefully cherish.

To neglect a child is virtually to despise it; and to despise a little one is to forget that such an act will come up immediately into the presence and before the throne of the Father. Christ says of the children: "That in heaven their angels do always behold the face of My Father which is in heaven." Therefore, to think of a child without its worth, or to declare it as being of little value, is to bring accusation of one's self before God. To neglect or pass by one of these little ones is to oppress and discourage, and to become a hindrance and offense to childhood. Especially is this true respecting orphan children. Christ said of those who deny to children their rightful heritage, or cause them to stumble or to go astray, that it "were better for them that they be drowned in the depths of the sea." So great is the desire of the Saviour that the child be preserved and kept from dangerous temptations and evil influences, that He breaks out into a most powerful indictment against those who would create any hindrance by which the child would be prevented from coming into his own.

The Orphanage seeks to help the child keep his place in the Kingdom of heaven. It is a great work and worthy of the enthusiastic support of every true lover of children.—*The Guardian.*

Help us to increase THE SUN'S circulation.

DOUBLE TEN

There's something that vexes you, laddie,
I know by the flush on your cheek;
But just hold your temper a moment
And count double ten ere you speak.

There's some one has angered you, lassie,
I know by the flash in your eye;
Perhaps you can answer them sharply,
But count double ten ere you try.

For words, dear, like horses, need reining,
Or else they will fly off the track;
And words that escape once, remember,
Can never be coaxed to come back.

So hearken to me, little lassie,
And laddie with anger-flushed cheek.
Remember the maxim I give you
And count double ten ere you speak.

—*Selected.*

WHY DAPPLED GRAY CHANGED HER MIND

When they got big enough to open their eyes, Mrs. Dappled Gray told her kittens all about the lovely big house and the milk and bread which they should have when they got big enough to go there for their meals as she did.

Every time the mamma cat came back from the house she told the kittens about the lovely romp she had with the baby and how sunny and nice it was there, till they could hardly wait to go and see it all for themselves.

One day the mamma cat said: "I have found a nice new house for you in a very large trunk, where some old clothes are kept, and I think we will move in at once."

Then she picked up black kittie and walked right out of the barn with him in her mouth. The mamma cat went into the hall upstairs and dropped black kittie in the open trunk there. Then she started for white kittie.

But what do you think! The lady who owned the trunk came out and, seeing it open, shut it with a bang. She did not know that a dear little fat kitten was in there.

O how frightened mamma cat was when she came back with white kittie! She scratched and clawed the trunk and rushed to the lady, who was playing with her baby in another room. "Mee-ow! mee-ow! You have your baby, and I want mine," she cried and rubbed against her dress.

The lady saw the mamma cat jump on the trunk and scratch it with her sharp claws. "What can the matter be?" said the lady, and she opened her trunk. There cuddled up in the clothes was black kittie sound asleep.

Before the lady could ask mamma cat a single question she had picked up black kittie out of the trunk and started for the old home in the barn.

When she got the three babies back in the hay, Mrs. Dappled Gray Cat told them that the house was a very nice place to go, but that the barn was the best home to bring up little kitties.—*Child's Hour.*

THE REAL UNIVERSAL LANGUAGE

One day, when the Belgian soldiers were gathered together for a little rest back of the lines, one told the others about a song he had learned. At the beginning of the war he had lived for some months as a refugee in England before volunteering for service. The lady where he lived, as Peter put it, "had the good custom of reading the Bible every day and singing hymns," etc. As the boy did not understand English, he got nothing from the reading of the Bible nor the singing of the hymns, except that he was much struck with one of the latter, which he heard sung every day, and learned the words—which meant nothing to him—by heart.

Peter and the others were naturally curious to hear this song, so at Peter's invitation the boy offered to sing it for them. "He was so in earnest, as if he understood what he sang," Peter wrote, "and you can know how I was touched by the song, which was:

"Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal.
Chart and compass come from thee;
Jesus, Saviour, pilot me."

—*The Christian Herald.*

It must be the union of heart, God and man sharing common sorrows and common joys. This is peace: man's life moving in God's life in frictionless communion.—*J. H. Jowett.*

Coupon—No. 3333

THIS COUPON sent to The Christian Sun office with a renewal of $2.00 entitles the subscriber to one year's subscription to *The Weekly Kansas City Star.*

(Give number, if you do not care to cut your paper)

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

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MARRIAGES

SLADE-WHITMORE

On the morning of September 16, 1917, at the Christian parsonage, Dendron, Virginia, Mr. Robert James Slade and Miss Edna Estelle Whitmore were united in marriage. After the ceremony, performed by the writer, the happy couple left for Washington, D. C. The groom is in the merchantile business in the town of Dendron, Va.

W. D. HARWARD.

INGRAM-COTTEN

On September 16, 1917, at Dendron, Va., Mr. Beverly Joseph Ingram led to the marriage altar Miss Lillie Agnes Cotten. The marriage was a quiet one. The ceremony was performed at the Christian parsonage by the pastor. They will make their home in Dendron, where the groom is in the employ of the Surry Lumber Company. The bride has been a faithful worker in the Endeavor Society at Dendron and in the church generally.

W. D. HARWARD.

HUBER-JOHNSON

At seven o'clock on the morning of June 29, 1917, at the home of the bride, Surry county, Va., Miss Myra Johnson was united in marriage to Mr. Nelson Huber. The ceremony was performed under a beautifully designed arch built for the occasion. The marriage was a quite one, only a few relatives and friends being present. Immediately after the ceremony the happy couple left for a trip North.

Oct. 13, 1917. W. D. HARWARD.

OBITUARIES

JOHNSON

Joseph Harrison Johnson, died at his home near Suffolk, Virginia, July 31, 1917, aged sixty-four years, ten months and three days. He leaves a devoted wife, two children, three half brothers, two sisters, five grandchildren and many friends. The funeral services were conducted at Western Branch Baptist church and his remains were laid to rest in the Church cemetery.

H. H. BUTLER.

October 17, 1917.

BURGESS

August 15 was marked with sadness in the home of Mr. Luther Burgess, Henderson, North Carolina, Route six, because of the death of his little son. Little Frank was only nine months old, but was a fine little boy and it was just as hard to give him up as if he had been much older. He has gone to Him who said: "Suffer little children to come unto me." Mother, Father, let us go also.

G. J. GREEN.

October 10, 1917.

WILKINS

Mrs. Margaret Ann Wilkins, widow of the late George Wilkins, died at her home near Cypress Chapel, Virginia, September 7, 1917, aged eight-five years. She was a good Christian mother and a true and faithful member of Cypress Chapel Christian church. She leaves three children, Willie Wilkins, Cypress Chapel, Virginia; Wallace Wilkins, Suffolk, Virginia; and Mrs. R. S. Baines, Cypress Chapel, Virginia; several grandchildren and many friends to mourn their loss. Funeral services were conducted at her church and her remains were laid to rest in the church cemetery.

H. H. BUTLER.

October 17, 1917.

WOMBLE

On the morning of September 20, 1917 the death angel came to the home of our beloved brother, John M. Womble, of Lee county, North Carolina, and carried his spirit back to God who gave it. Brother Womble was in his eighty-fourth year and was a member of Zion Christian church. He was a good husband and father, and a splendid neighbor. His funeral was conducted by the writer and his remains laid to rest in Zion cemetery.

J. S. CARDEN.

October 10, 1917.

WICKER

On October 3, 1917 death came to the home of Sister Ida Wicker, wife of the late Taylor Wicker, and carried her soul back to the God who gave it. She was a kind mother and a good neighbor. Besides her immediate family she leaves a host of friends to mourn their loss. She was a consistant member of Zion Christian church, Lee county, North Carolina., where the funeral services were conducted by her pastor and her remains were laid to rest in the cemtery at that place. May the Lord comfort the bereaved ones.

J. S. CARDEN.

October 10, 1917.

GARDNER

Mr. Mathew Gardner, Suffolk, Virginia, died July 31, 1917, aged eighty years, six months and fourteen days. He was a member of Western Branch Baptist church and was greatly beloved by all who knew him. He was in the civil war and served through the four years. He is survived by his wife, who was Miss Margaret McClenny. He leaves three sons, G. W., J. M., and J. W. Gardner. One son and one daughter preceded their father to the better home, E. L. Gardner and Mrs. Lizzie Saunders, wife of Mr.

Richie Saunders. He also leaves nineteen grandchildren, one brother, Mr. George N. Gardner, Suffolk, Virginia, one sister, Mrs. Capt. Withy, Franklin, Virginia, and two half sisters, and many friends. Funeral services were conducted at Providence M. E. church and his remains were laid to rest in the family cemetery.

H. H. BUTLER.

October 17, 1917.

PIERCE

Robert Eley Pierce, aged sixty-six years, three months and seven days, died near Windsor, Virginia, August 9, 1917. He leaves a devoted wife and four children: Mrs. Addie Harris, Suffolk, Virginia; Mrs. Martha S. Holland, Mrs. Nettie Francis Brary and Mrs. Amanda M. Braswell, Windsor, Virginia. Besides these he leaves fourteen grandchildren, one great grandchild and many friends. Funeral services were conducted at his home by his pastor and his remains were laid to rest near his home, a place which he selected before his death. The Lord bless and comfort the dear bereaved ones.

H. H. BUTLER.

October 17, 1917.

SUNDAY SCHOOL LESSON, NOV. 4

(By G. O. Lankford.)

Defeat Through Drunkenness.—1 Kings 20:1-21.

Golden Text: "Let not him that girdeth on his harness boast himself as he that putteth it off."—1 Kings 20:11.

Verse 10. "*The gods do so unto me and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.*" Here is the wicked outburst of a proud heart and an haughty mind. It is an insolent boast of a king intoxicated with the love of self-glory. It is spoken in defiance to both man and God. Oh the utter foolishness and folly of pride! Pride, such as possessed the king of Syria in this study, is an indication of mental weakness. Not insanity, but the lack of real mental strength. And pride has its natural consequences. "Pride goeth before destruction and an haughty spirit before a fall." (Prov. 16:18). This truth was never more evident than in the case of Benhadad, who learned in sorrow, humiliation, and shame not to boast before the victory was won.

Verse 12.—"*Set yourselves in array.*" Wholesome counsel, but from an unwholesome source. The king had given advice that he himself would not take. While his army was preparing for battle, he was getting ready for a beastly brawl. Benhadad was a man of words, but not of deeds. He could do the talking, but expected somebody else to do his fighting. The successful general is one who says "come" and not "go."

Verse 16.—"*They went out at noon. But Benhadad was drinking himself drunk.*" These words are pathetic and tragic. The army of Israel went out at noon, but the king of the opposing army was drunk. He was now doubly drunk—drunk with pride and from intoxicating liquors. In this condition "at noon." In the midst of the day when he should have been in full possession of all his powers of body and mind, he was contended in dissipating his strength while his men were fighting a battle that was turned against them before it began. No wonder that Benhahad lost. His was simply a case of defeat through drink. Many others, however, are doing the same thing. The battle is still raging and drunkenness is slaying its thousands.

Lesson Thoughts.

1. Rum is a robber and a grave digger.

2. The drunkard defeats himself and others.

3. The drink habit must be broken, or it will break him who follows it.

CHRISTIAN ENDEAVOR TOPIC

(By H. S. Hardcastle).

Topic: "Perserverance."—Ephesians 6:10-20.

This is the day of preparedness, and Paul's vivid portrayal of the soldier fully armed for spiritual warfare is especially appropriate as a study of true preparedness, and we should carefully note the equipment, for like him we are called upon to fight against the powers of darkness, and spiritual hosts of wickedness in high places.

This soldier of the Cross was thoroughly prepared, for He was armed not only for defense, but for offense as well. Paul said, "Be not overcome of evil, but overcome evil with good," and he armed his soldier accordingly. There are too many Christians today who are wasting all their energies in standpoint, when they can be "more than conquerors" if they will but fighting the devil from a defensive assume the offensive. This is no idle conjecture; modern warfare proves it.

There are certain qualities demanded of every soldier, among which may be mentioned a sound body, a sound mind, courage, vigilance, loyalty, obedience. These are as essential to the followers of Jesus Christ as they are to the followers of Perishing. There must be a clean body for the dwelling place of the Holy Spirit; a sound mind to think and plan for the Master; courage to confess Him, and to acknowledge Him in all our ways; vigilance in detecting the little sins which will impair our usefulness; undying loyalty to His cause; and obedience to His commands. But these are not enough for every successful soldier must have *perseverance.* This quality is epitomized in General Grant's famous remark, "I propose to fight it out on this line if it takes all summer." The victory is not to the swift, but to "him that overcometh," and to "him that endureth to the end." There is no respite to the Christian until the last battle is over, and he is not immune from danger until he can say with that valiant warrior of the Cross, "I have fought a good fight; I have kept the faith, etc."

May God help each Christian Endeavorer to endure hardness like a good soldier of Christ Jesus, and "to do his bit," so that he may win that crown of righteousness, which the Lord shall give to those who love Him.

——Mildred had just had her first dip in the ocean.

"How did you like it, dear? asked her mother as she fastened up the little six-year-old frock.

Mildred glared angrily at the sparkling sea.

"I don't like it at all, mother," she replied, coldly. "I sat on a wave, and I went through."—*The Youth's Companion.*

PLEASANTRIES

Ma: "I think Josephine had better study painting instead of music, then she won't make any noise practicing.

Pa: Oh, I don't know. There's an end to noise, but pictures will last for years."

"What part of the service is this?" he inquired in a whisper of another legal friend standing in the crowded hallway.

"I've just come myself," said the other, "but I believe they have opened for the defense."—The Catholic Telegraph.

"Anybody try to sell you gold bricks while you was to town?"

"No," replied Farmer Corntossel. "Got them city fellers tamed we have. They're so busy lookin' out fur cold storage eggs and imitation butter they ain't got no time to think up no more tricks on us innocent, unsuspectin' farmers."

Mark Twain used to tell the pathetic story of his childhood. It seems, according to the story, that Mark was born twins. He and his twin looked so much alike that no one, not even their mother, could tell them apart. One day, while the nurse was bathing them, one of them slipped in the bath-tub and was drowned. No one ever knew which twin it was that was drowned—and therein, says Mark, was the tragedy. "Everyone thought I was the one that lived," he said; "but I wasn't. It was my brother who lived. I was the one that was drowned."

A lawyer who for many years had shocked a large number of his friends by his rather liberal views on religion recently died.

A friend of the deceased, who cut short a trip to hurry back to town for the purpose of attending the last rites of his colleague, entered the late lawyer's home some minutes after the beginning of the service.

The power to resist is obtained through resistance. An oak cannot be grown in a hot house, but in the open where it meets the blasts and gathers strength through the strain.

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DR. J. H. BROOKS

DENTIST

Foster Bldg. Burlington, N. C.

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RECEIVED 1545
"I'll make it one more"
U.S. MAIL

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THE CHRISTIAN SU

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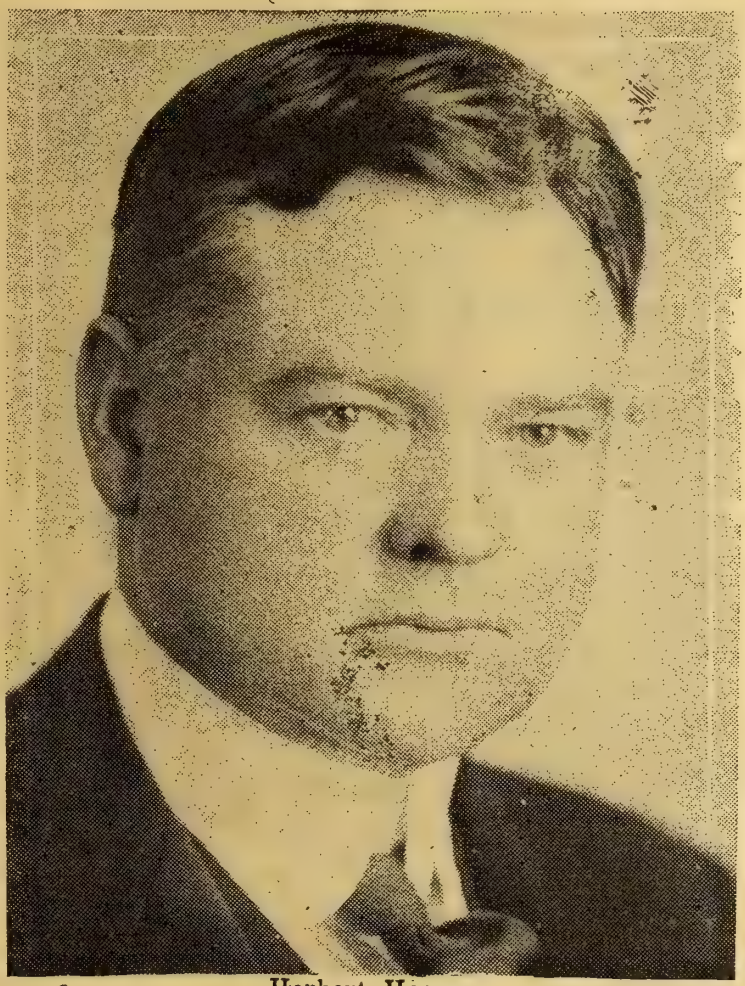
Vol. LXIX Elon College, N. C., Wednesday, October 31, 1917 No. 43



Herbert Hoover

Food Administrator of the United States.

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editorial

THE RECEPTION OF THE NEW PASTOR

At this season of the year when there are many changes of pastorates, the duty and privilege of receiving the new pastor is the lot of many churches. Since there is no formal way or ritual by which this is done, we have no suggestion to offer other than hope for all new pastoral relations a true and sympathetic fellowship, free from hypocritical "put on." We have seen the "best side" on display when the new pastor arrives, and seemingly the whole church in condition of wholesome fellowship. Be yourself under all conditions, for you will be found out in due season. Keep a few of the pleasantries until your pastor goes to leave you. Don't worship the new pastor and be first to say an unkind word when circumstances change his field of labor.

* *

THE BURDENED PASTOR

Many pastors carry burdens other than a burdened heart for the salvation of souls. The financial burden is a weight on the heart and life of every honest man. This burden is one that only a few know about. Many times no one, save the good wife, shares the burdened life of the pastor. This bird that sings the sweetest is the bird that is freest. You may feel that somehow your pastor is cramped. It may be that he is financially burdened. Your pastor may no longer use words and expressions that lift the soul up to its kindred elements. It may be because he is facing his creditors, or that they stand before him like ghosts.

But you reply to this by saying that your pastor should spend within the bounds of his income. We are satisfied if we know that the salary we are paying the pastor is meeting his monthly expenses. This is not enough—it is not just. We must take into consideration that perhaps our pastor left college owing for his expenses, that he has numerous personal needs other than we suspect; that he is due to his family, or we are due ours, something for the "rainy day," and the days of sickness and old age.

Many times—too many times—the pastor has been driven to dispair because he could not meet his obligations, and in every case robbed of that good feeling and relaxation of soul and body that can come only to the man free from annoying financial obligations. Go to your pastor and learn *from him his needs*. He will tell you if he is the true man, and then set out to free him. It may work for things good and great for you, your pastor and your church.

* *

INCREASED POSTAGE RATE

On November 1 the postage rate on first class letters will be three cents each. This will be another hardship inflicted upon THE CHRISTIAN SUN, and, under the plan of printing the paper, that will mean a financial hardship to the Editor. Our correspondence amounts to about an average of fifty letters per day in addition to miscellaneous postage and postage for mailing the paper. This means that the increase of expense to THE CHRISTIAN SUN office will be an advance from fifty cents to one dollar a day more than what it is now. We accept this new situation willingly and gladly, but it means that more effort must be put forth for the financial success of the paper. It will take many extra efforts to keep the circulation in an advancing ratio with the increased expense. We call upon the entire Church to stand by us in this hardship which we cannot control.

About a year ago we discontinued the plan of sending receipts for renewals, which was a good thing that we did. That has saved us quite a bit of money. Since discontinuing the practice of sending receipts we have at all times been glad to mail receipts upon request. We are willing to do that yet. However, we change the label promptly upon receipt of the renewal and this should be sufficient receipt.

At this writing we are working out a plan by which we can answer the many letters that do come to us for answer, and the numerous letters that we are called upon to write, by a card system, though postage on postal cards after November 1 will be two cents each. We are going to endeavor to give efficient service but it will be necessary for us to elminate all correspondence possible. We know that the entire SUN family will cooperate with us in curtailing expenses.

* *

THE FOOD ADMINISTRATION

When our Government announced that it had added a new department, that department being for the administration of our food supply, the idea was laughed at by a great many. We consider that this spirit of

indifference upon the part of many was for two reasons: (1) because that it was something wholly unknown to the practical methods of our business life and (2) because of our ignorance of its scope and work.

The Food Administration is one of the most vital things connected with our Government. It is doing the work of great importance, and that importance will grow from time to time as the public will see. Already within the last few weeks many of us felt the shortage of various supplies and it is only through the exercise of the greatest judgment that we shall be able to properly defend ourselves during the world crisis. We have taken occasion and time to study as best we could the work and program of the Food Administration and we commend every appeal of our Government to the readers of THE SUN. We may not be in favor of war, but it becomes our sacred duty as citizens to do all within our power for the protection of our homes and for the proper and judicial handling of our food supplies.

Nations went into the war giving little thought to the subject of food. Even Germany with all its preparations had not foreseen the significance of this factor. With millions of men taken from production and thousands of square miles of fertile fields laid waste by armies, the world's cupboard quickly began to develop a bareness like that of Mother Hubbard. Country after country went to the cupboard to get a bone, and found a diminished supply.

This made it necessary to organize food supply and distribution, and the various countries tried various methods. They fixed maximum prices and minimum prices, regulated the production and distribution trades, and put their people on rations. Those countries which established the earliest and best methods of food control secured the greatest efficiency in war. The best system, on the whole, is still that of Germany, and she has been able to maintain efficiency with a food supply which in some of her enemy countries might be most embarrassing. Russia, with perhaps the greatest possibilities of food production in Europe, did nothing at all, and out of Russia's food situation grew her revolution.

Whether we like it or not, we must deal with the food problem of war in one of two ways. There is not enough food to go around if we stick to the lavish methods of peace times. Rising prices, coupled with depreciation of money, due to issues of war bonds in every country, which makes the purchasing power of money shrink, compel us to adjust the food supply to the world's appetite, either by controlling that supply in ways that lead to economy and make it suffice, or by letting wages rise as prices rise, to keep pace with fluctuations. Even an amateur economist can see at a glance *that food control is better than wage increase,* because wage increase is a crude force operating slowly, unevenly and with great injustice and suffering to millions of workers since the wages of many workers do not always rise as prices go up.

A TRUSTEE MEETING OF THE CHRISTIAN PUBLISHING ASSOCIATION

The trustees of The Christian Publishing Association, Dayton, Ohio, held their annual meeting some days ago and from the secretary of that body we gather the following information that will concern readers of THE CHRISTIAN SUN:

One Hundred Per Cent Gain

The reports of the year of the Association showed encouraging gains over last year. The volume of business of the year amounted to $58,815.22. This was an increase of about $2,000.00 over the business of the past year. Seventy-five per cent of this amount was the business of the publishing house proper in the sale of books, Sunday school literature and other periodicals, and twenty-five per cent was from the job printing department.

Lower Prices For Cash

The trustees met the same serious problem that they have always met, and which all like businesses do meet, which is the matter of charging accounts. This procedure in business requires time in high priced clerical help, in addition of the big outlay for postage and numerous other expenses. The Association made a povision by a new schedule of prices that will favor the Sunday schools by sending cash with their orders for all supplies.

Circulation of Sunday School Literature

The number taking the Teachers' Journal is about the same as before. There has been an increase in Bible Class Quarterlies, the circulation now being 40,375. The Junior Quarterly has a circulation of 11,125. The Intermediate Quarterly has been decreased in its circulation. The circulation of that quarterly now being 20,500.

Obituary Notes in The Herald Discontinued

The obituary column in *The Herald of Gospel Liberty* is to be discontinued. In its stead is to be the simple announcement of the death of members of the Christian Church. A more extended account for ministers and their wives and of prominent lay workers may be given, but it is felt that the *Herald* is too general in its circulation and character, and too pressed for valuable space, to be made the vehicle for the obituaries of persons wholly unknown to more than a few of its subscribers. The wisdom of this will be recognized by every thoughtful person.

The Financial Standing of The Association

Value of real estate	$110,000.00
Stock and equipment	46,461.91
Total assets	156,461.91
Total liabilities	21,665.83
Net worth	$134,796.08
Permanent Fund for Church erection Purposes, held by Treasurer McCullough	2,310.40
Grand total worth	$137,106.48

IN THE CAMPAIGN CAMP

—THE CHURCH PAPER AND THE CHURCH PEOPLE—

Thanks to all for reading the new page.

—o—

Not only read it this week, but heed it.

—o—

Send THE SUN to your boy in the training camp.

—o—

11-1-7 on your label means that your paper is out with this issue.

—o—

There are persons who do not know the name of their own conference.

—o—

There are members who know nothing of the Church's origin and history.

—o—

There are persons who do not know the name of our Foreign Mission Secretary.

—o—

There are members of our Church who do not know that we have a Chautauqua.

—o—

For every dollar the Church spends in informing its members it gets ten dollars in return.

—o—

There are members of our Church who do not know that there is such a publication as THE CHRISTIAN SUN.

—o—

There are men who can afford an automobile, but cannot afford (?) their church paper.

—o—

There are members of the Church who do not know the name of our Home Mission Secretary.

—o—

Best wishes for you. You are giving us just a splendid paper.—*J. A. Kimball, Manson, N. C.*

—o—

Postage on letters will be three cents each after November 1. Save one cent by mailing your renewal as soon as you read this.

—o—

There are persons who do not know how many conferences we have in the Southern Christian Convention and the name of each.

—o—

Call on THE SUN'S representative when he comes into your community and take him around to see your neighbor who is not a subscriber.

—o—

There are persons who cannot tell you where the money we give to missions goes. They do not know how the money is handled.

—o—

I cannot do without THE CHRISTIAN SUN. I enjoy reading it so much, and then I love its principles.—*Mrs. Fannie J. Patrick, Enigma, Ga.*

There are members of the Church who cannot tell you who edits our Sunday school literature. They do not know where it is published.

—o—

There are members of the Church who do not know that we have missionaries on the foreign field. And most certainly they do not know them by name.

—o—

There are members of the Church who do not know who the Superintendent of our Orphanage is—and there are some who do not know we have an Orphanage.

—o—

There are persons who do not know the name of the president of the Southern Christian Convention. They cannot tell you the name of their own conference president.

—o—

I cannot do without THE SUN. It has visited my father's home ever since I could remember and has been coming to mine ever since I had one—*W. B. Byrd, Suffolk, Va.*

—o—

There are members in the Church who have never seen a copy of THE CHRISTIAN SUN, *Herald of Gospel Liberty, Christian Vanguard, Christian Missionary, or any of our other publications.*

—o—

We dare say that if THE CHRISTIAN SUN went into every home represented in the Christian church in the Southern Christian Convention that gifts and offerings to every cause would double.

—o—

Don't write: "Stop my paper and send me the bill." If you must stop your paper write it this way: "Send me bill of my account and I will remit and then ask you to stop my paper."

—o—

The year is coming to a close. How will you record with THE SUN look, Brother Pastor? Remember that we promised to print just what each minister had done during the year for the paper. We are going to do it.

—o—

These are only a few of the things that our people are ignorant about. I can mention others and prove them all. The men and women who read our publications keep up with the work of the Church and become loyal supporters of the work.

—o—

THE SUN has been a visitor in our home without a break for nearly forty years. We are less able to pay for it now than ever, but we are less inclined to do without it. With best wishes fo your success and THE SUN'S.—*A. L. Allen and Wife, Franklinton, N. C.*

VIRGINIA VALLEY CONFERENCE

The Virginia Valley Central Christian Conference met with the church at Bethlehem, October 18-20, having been postponed two months on account of an epidemic of infantile paralysis prevailing in various parts of the Valley.

The Conference was opened by a preparatory service led by Rev. A. W. Andes, who spoke of the need of tarrying at the place of prayer as a means of preparation for the best and most effective service.

The enrollment showed the following ministers of the Conference present: W. T. Walters, A. W. Andes, and W. C. Hook. Those absent were: H. C. Moore, R. L. Williamson and Killis Roach.

The following churches were represented by one or more delegates: Antioch, Bethlehem, Beulah, Concord, Dry Run, Leaksville, Linville, Mayland, New Hope, Palmyra, and Winchester. The total number of delegates present was 21. No delegates were present from the following churches: Bethel, Christian Chapel, East Liberty, High Point, Island Ford, Joppa, Mt. Lebanon, Mt. Olive (G), Mt. Olivet (R), Newport, St. Peter's Timber Mountain, Timber Ridge, Whistler's Chapel, and Woods' Chapel. All churches sent their reports, except East Liberty, Island Ford, Mt. Olivet (R), St. Peter's, and Timber Ridge. It is to be hoped that these will send in their reports soon so that they may be used in making up the statistical table for the Annual. Come on, church clerk, with your report. Do it now!

Dr. W. T. Walters addressed the Conference in the form of a president's address, using as his subject "Conference Goals." This address ought, somehow, to be heard throughout our entire conference membership.

Rev. B. J. Earp was received by transfer from the Georgia and Alabama Conference. Brother Earp has accepted the Page pastorate and has already entered upon his work. Brother Earp made a fine impression at the Conference, and we believe it will be a valuable addition to the ministerial force in this field.

A letter of transfer was granted to Rev. R. L. Williamson, who for the past year has been pastor of the Christian church in Raleigh, North Carolina. We are sorry to lose Brother Williamson, but he carries with him the best wishes of his many friends here.

All regretted very much the absence of Dr. W. A. Harper, who could not be present on account of attending the conferences in the far South. He was to have delivered the annual address, but in his absence his written address was read by Mrs. W. T. Walters.

Charles D. Johnston, Superintendent of the Christian Orphanage at Elon College, was present to represent the Orphanage which he did in a splendid way. Without his asking for it the Conference gave him an offering of $10.16 for the Orphanage.

The Friday's session was opened by a consecration service led by Dr. W. T. Walters, who called attention to the common lack of deep and thorough consecration, and emphasized strongly the great need of such consecration, to our work and our God.

A pleasant and profitable hour was given to the Woman's Home and Foreign Mission Board. The treasurer reported $101.44 collected last year which is twice the amount collected the year before. Mrs. W. T. Walters read a splendid paper relative to the work of the Board, and Dr. J. O. Atkinson made a talk in his usual charming, instructive and inspiring manner.

The Conference was greatly delighted and edified by the presence and help of Dr. J. O. Atkinson. His addresses on missions were masterpieces. What a pity all our people were not there to hear them.

The Conference Missionary Association was in evidence for an hour or more. The report of the treasurer showed the membership fees for the past year to be slightly less than formerly. After some discussion it was resolved to make a vigorous campaign for new members and funds this year.

An excellent address on education prepared by Dr. Harper was read by Dr. Atkinson.

The report of the conference treasurer showed $1005 collected and paid in by the various churches during the year with several others yet to hear from. The amount collected the year before was $551.03. This comparison need not shame us at all, but rather cause rejoicing, and yet if every church had brought up its full apportionment the amount would have been $1146. That means we lacked $141 of bringing up our full apportionment last year. The apportionment is the same on all the churches this year as last. The following churches paid the apportionments in full: Antioch, Bethel, Beulah, Concord, Dry Run, High Point, Leaksville, Linville, Mayland, New Hope, Palmyra, Timber Mountain, Whistler's Chapel, Winchester, Woods' Chapel. Let those who failed to do their best last year come forward with ready hands and willing hearts, and let us report the full amount in hand at our next session.

The following were elected for the ensuing year: President, Dr. W. T. Walters; Vice-President, J. C. Bradford; Secretary, Rev. A. W. Andes; Treasurer, Samuel Earman; Assistant Secretary, Rev. B. J. Earp. Officers of the Woman's Board: President, Mrs. W. T. Walters; Vice-President, Mrs. B. J. Earp; Secretary, Mrs. E. D. Chapman; Treasurer, Mrs. B. F. Frank; Young People's Superintendent, Mrs. A. W. Andes; Cradle Roll Superintendent, Mrs. H. W. Seabright;

Superintendent of Literature and Mite Boxes, Miss Mamie Summers; Organizers and Field Workers, Mrs. B. J. Earp, Miss Verdie Showalter, Mrs. J. E. W. Bryant, Mrs. Sallie Taylor. Delegates to the Southern Christian Convention: W. T. Walters, A. W. Andes, B. J. Earp, W. C. Hook, E. W. Cather, J. C. Bradford, C. D. Maphis, J. E. Foster; alternates, Samuel Earman, T. H. Showalter, A. C. Boyce, and Samuel Rush.

Rev. B. J. Earp was elected to deliver the annual address next year, with Dr. W. T. Walters as alternate.

Rev. B. J. Earp preached on Friday night to good acceptance, after which the communion was administered. Dr. W. T. Walters preached Saturday night, and Sunday at 2 p. m., Dr. J. O. Atkinson at 11 a. m. Sunday, and Rev. W. C. Hook Sunday night. A free will offering at the Sunday morning service to defray the expenses of Dr. Atkinson amounted to $19.31.

The Conference will meet next year at Leaksville on Thursday before the third Sunday in August.

A. W. ANDES.

Harrisonburg.

WINCHESTER LETTER

The Virginia Valley Central Conference has just closed its most successful session. Owing to the busy season, the representation was not quite as large as at some other sessions, but the attendance was good at every session. The work of the churches has been handicapped during the year by a shortage of ministers, but in spite of that the reports showed rapid progress. The contributions sent up from the churhes for the various conference funds were more than double that of last year, while the church statistics showed an increase of about seven per cent in membership. With the advent of Rev. B. J. Earp into our conference and the return of Rev. W. C. Hook, who will take full work, we shall be able to supply all our churches with services this year, and the writer, who has been acting as supply at a number of points, will be able to give full time service to Winchester again.

The presence of Dr. Atkinson and Superintendent C. D. Johnston added much to the interest of the conference. Dr. Atkinson delighted our Winchester congregation with his great sermon on the "Divinity of the Dollar" Sunday night. He got to see a few of our members before leaving and received some help on the mission fund he is raising.

The following contributions have been received for the Winchester church:

Reported	$9,615.40
Mrs. A. E. Morris	1.00
J. A. Spaid	2.00
J. F. Creswell	10.00
Samuel Earman	5.00
Mrs. Samuel Earman	2.00
Rev. A. W. Andes	10.00
Mrs. A. W. Andes	5.00
Mrs. J. A. Andes	2.00
Mrs. B. F. Frank	2.00
Mrs. Joe Bynum Gay	1.00
M. A. Dofflemyre	3.00
Mrs. J. J. Lincoln	5.00
J. C. Huffman	2.00
Rev. R. L. Williamson	2.00
Mrs. R. L. Williamson	2.00
Leaksville Sunday School	5.00
Virginia Valley Central Conference	360.00
Rev. J. O. Atkinson	10.00
W. T. Nicholson	.50
A. B. Richards	40.00
Dr. C. W. McPherson	1.00
W. C. Wampler	3.00
Miss Jessie Wampler	1.00
Rev. H. E. Rountree	1.00
Total	$10,091.40

We are very grateful for this good report. We are glad to have passed the ten thousand dollar mark in our contributions. We are anxious to raise $2000 this year.

W. T. WALTERS.

SUFFOLK LETTER

An official visit to the Georgia and Alabama Conference at Ambrose, Georgia, October 23-25, recalls several things of interest. There is a new Christian church, the only church in that place that will seat four hundred people, and it has ten Sunday school class rooms. It is well furnished, lighted by electricity, and has no debt. One of the most active and influential members is T. J. Holland, who used to be in my Bible class in Suffolk, and who was born in good old Holy Neck district that has furnished so many good people and good church members. Dr. Harper and others and I were his guests during the conference and the hospitality of himself and wife was royal. Brother Holland is connected with a bank, a great cotton gin, and other interests, and seems to be a universal favorite.

The cotton crop is good and most of it has been picked from the patch and ginned. Short staple was sold as high as twenty-eight cents per pound, and long staple as high as seventy cents per pound. Money is plentiful and the people are happy this year. But the boll weevil has entered the cotton fields in South Georgia and they fear the ravages will be destructive in 1918. The progress of this insect is rapid when once it enters. I was told that a southwestern wind for six days a few years ago brought the pest from Mississippi into Georgia. Almost every farm has a sugar cane patch from which they make the famous Georgia syrup. Mr. H. B. Sutton gave me a half gallon can of this present day luxury when sugar seems to recede from the market.

Rev. H. W. Elder, the Georgia church builder, is the pastor at Ambrose and was president of the Conference. Mr. E. E. Hill of Columbus, is the ideal secretary. The

attendance was good for the size of the conference and the work shows signs of progress. I think the collections from the churches and from members of the Missionary Associations were considerably good; and the conference put into its apportionment table all the calls of the Southern Christian Convention to the full. They apportioned money to help build a new house at Vanceville and adopted other plans looking to the increased efficiency of conference work.

One of the features of this season was the presence and valuable service of Dr. W. A. Harper, President of Elon College. His versatility, his grasp of present day situations and tendencies, his adaptability for all conditions, make him the most useful man among us as well as the best college president. His addresses are revelations of learning and Scripture that charm while they instruct. He filled a great gap in the program made by the absence of Dr. J. O. Atkinson so much regretted by the whole Conference. But they await his coming later among the Southern churches to present the claims of the *hundred thousand dollar* campaign for missions; and it is hoped that the present prosperity and the big campaign may unloose the purse strings as never before for missions.

There seems to be a great opportunity for the Christian Church in South Georgia and as the country develops churches should be planted in the centers of population and railroad activities. A flying visit to Louisburg and my home lands me in the station in Franklinton where I am writing this letter.

The following were elected delegates to the Southern Christian Convention:

Revs. H. W. Elder, C. E. Gerringer and P. L. Duke; Laymen W. T. Beggs, T. J. Holland and E. E. Hill.

Brother Byrd Ellington was on the ground representing THE CHRISTIAN SUN. Revs. J. D. Hunt and E. M. Carter were visitors from the Alabama Conference, and Mrs. William Morgan of Holy Neck was on a visit to her brother, T. J. Holland.

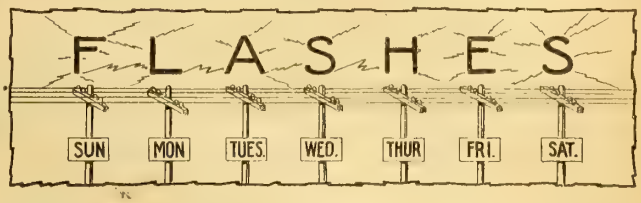
W. W. STALEY.

"THE SECRET PLACE"

Prevailing prayer is not a beggar pleading for alms; but it is a child, with its head on the mother's bosom, pouring forth the heart's desires. The first essential of prayer is communion. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be one unto you."

Christians, are you in the secret place of the Most High? Fathers and mothers, do your children know, by the divinity that is in your characters, that you are walking with God and have power with Him? Sunday school teachers, do you study every lesson in the secret place? and are your words perfumed with the benediction of Jesus and the very "wisdom and power of God?" —*A. E. Kittredge.*

Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself within the limits of his comprehension.—*Goethe.*



October 21: "The Germans and Turks are going to persevere shoulder to shoulder," so says the Kaiser.

October 22: The internal situation in Austria-Hungary has become serious from food riots.

October 23: In her eagerness to get troops to Europe America may hinder the Allies because munitions are needed more than men.

October 24: 200,000,000 pounds of Louisiana cane sugar has been secured by the American Sugar Refining Company.

October 25: President Wilson turns from the affairs of war to endorse woman suffrage as an issue.

October 26: The chamber of deputies today declare a state of war exists between Brazil and Germany.

October 27: The second Liberty Loan is announced oversubscribed. Eight million people are subscribers.

NOTICE

Delegates and visitors planning to attend the North Carolina and Virginia conference which will meet at Haw River November 20-22, will please notify me at once. Attend to this matter now—don't delay.

F. C. LESTER, *Pastor.*

Elon College, N. C.

The central truth of present history is that Jesus Christ still lives and reigns in the hearts of men. Whenever men come within the influence of the Son of God, whenever they heed His teachings and follow His leadership, He draws them out into a career of undreame-of usefulness and power. John put this truth in striking words when he said of Jesus: "In Him was life; and the life was the light of men."—*Selected.*

Brother J. W. Holt sends us this message as we go to press this morning (Monday) morning: "Yesterday was an ideal autumn day, and quite a large congregation met at Union Church. According to previous announcement the pastor preached a sermon directly to the churched, and was listened to with marked attention throughout. At the close of the sermon the pastor presented to the church, in behalf of the Ladies' Aid Society, a handsome aluminum individual communion service which had been procured and paid for by the Ladies' Aid Society and friends at a cost of about fifty dollars. Brother W. J. Graham accepted in behalf of the church and congregation in a very appropriate manner. Altogether it was a very pleasant occasion."

DEPARTMENT OF MISSIONS

REV. J. O. ATKINSON, D.D., FIELD SECRETARY, EDITOR.

THE MISSIONARY MOTIVE

John Ruskin calls attention to a statement by Southey that no man was ever convinced of a momentous truth without feeling in himself the power as well as the desire to communicate it. Here is the foundation, if not the motive, for the whole missionary movement. Christ convinced men, by His life, His message, His death, of a momentous truth; the very greatest truth, in fact, that man ever was convinced of, namely, that in Him was life and that that Life was to be the light of the whole world. Surely every man convinced of such a truth must have, if he is human, a desire that others shall have and know that truth. A man who claims to be a Christian and does not believe in missions reflects upon his own soul's experience, and makes one doubt whether he is really a Christian. For how can a man who has discovered the Life of Jesus Christ be so selfish as not to desire the whole world to share with him the joy of that truth? If this truth has done him any good surely he wishes others to be likewise benefitted. The world honors Edison and Morse and Howe and Fulton because, finding truths in the world of science, they have done what they could to make those truths known, and to make the world better by them. He is a selfish and narrow-minded scientist indeed who finds a truth and keeps it covered and obscure. Likewise is he a selfish and narrow-minded Christian who, being blessed, prospered, redeemed through the truth of Jesus the Christ, seeks to keep that truth and not give it to the world.

I really do not see how a man can believe in Christ and not believe in world-wide missions. For Christ's whole life was a declaration that He did believe in world-wide missions. He saved, and He sought ever to save, all sorts and conditions of men—the poor as well as the rich, the ignorant as well as the learned, the sick as well as the healthy, the impotent as well as the strong. And after His resurrection when all authority had been given Him He said to His followers: "Ye shall be My witnesses unto the uttermost part of the earth." If a man is not willing to witness for Christ, with his deeds or with his dollars, to the uttermost parts of the earth, how can such an one be a follower of Christ?

And one certainly must believe in missions if one obeys the command of Christ, for He said to His followers: "Go ye into all the world and preach the Gospel to the whole creation."

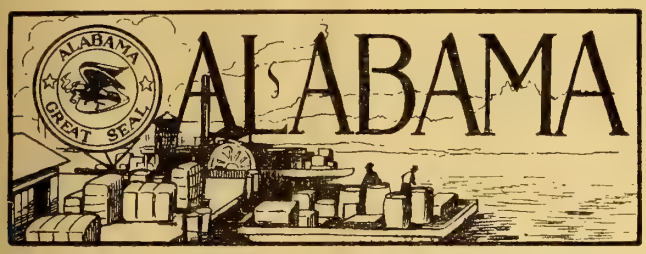
For my part I am getting anxious to hear our preachers emphasize the word "*world*" in John 3:16. "For God so loved the *world* that He gave His only begotten Son." We have preached as if "God so loved Americans that He gave His only begotten Son that whatever Americans should believe in Him should not perish." We have insisted on the intensity of God's love, but have we preached on the extensiveness of it—the whole world wide scope of it?

God loves the yellow man just as much as He does the white man, and the red man as much as the black man—and no better. God so loved the world of human beings that He gave His Son to reach them—this whole world of human beings. The missionary motive would compel us, if we cultivate it, to think in world terms, and to get the burden of the world's salvation on our hearts. A very little soul can love the members of his own family. But it takes a large soul, a soul like that of Christ, to love the needy and the distressed and the godless and the oppressed of this whole world. Missions bring us to possess the larger and the more magnanimous soul.

This Christian Church of ours, if it means to cultivate and develop the larger souls among its numbers, must preach and teach missions, missions, missions. When we shall have, through missions, grown and developed those larger souls then our church papers, our church colleges and our orphanages will be the better and more easily cared for and supported. A missionary church, a people who cultivate the missionary spirit, have no difficulty in supporting with ease and handsomely all their other church enterprises. The light that shines fartherest from home shines brightest at home.

W. H. AND F. MISSION CONFERENCE—EASTERN NORTH CAROLINA CHRISTIAN CONFERENCE, LIBERTY, (VANCE), NOVEMBER 8, 1917.

Call to order by president—Mrs. A. T. Banks.
Devotional services—Mrs. G. J. Green.
Welcome address—Mrs. J. B. Phipps.
Response by—Mrs. W. O. Cunningham.
Enrollment of delegates.
Report from societies.—Report of officers.
Superintendent of Cradle Roll—Mrs. C. E. Newman.
Superintendent of Young People—Miss Helen Ricks.
Superintendent Mite Boxes and Literature—Miss Jessie Massey.
Treasurer—Mrs. A. F. Smith.
Election of officers.
"How to Have a Live Missionary Society and Keep it So"—Mrs. Sallie H. Ricks.
"Why We should Have Mission Study Class"—Mrs. J. Lee Johnson.
Missionary Exhibit conducted by—Mrs. J. A. Kimball and Mrs. C. H. Rowland.
Address: "This World War and Missions"—Dr. J. O. Atkinson.
"My Home Land"—Toshio Sato San.
Miscellaneous business.—Adjournment.



CONFERENCE AND MISSIONS

Just back from Conference and still rejoicing. A wonderful meeting indeed! Every one seemed determined on doing their very best to make Conference a great success. The dear people at Rock Springs cannot be beat for generosity and hospitality. They were happy indeed to entertain the Conference and did their best.

And, too, we had many visitors who, by their presence and help, added much to the meeting. Our own Dr. W. A. Harper was there with his smiling face and helpful counsil. We could not get along without Dr. Harper.

Rev. H. W. Elder came with a great message. We also had a great message from Rev. P. L. Dukes. Altogether we felt it good to be there.

The Mission Board decided to increase efforts to do mission work in North Alabama. It was decided to place two men in the field instead of one. Rev. J. W. Elder will be asked to take work in this part of the country. I feel sure that he will cheerfully accept.

Our Conference is neither great nor strong, but our people are squarely behind this mission movement in North Alabama with their prayers and means. We are indeed grateful to the Virginia Endeavors for their interest and help.

The last day of Conference a little girl, about seven or eight years old, gave me a nickel and said she wanted to help that much on a church. That nickel was the first direct gift in money on a church building. It gave us a new thought and we began to wonder if we did not have many little boys and girls who would gladly give us some help on a church. If we could only get our Sunday school teachers and superintendents together with our preachers to invest our children of the Southern Christian Convention in this work we believe the children would give us the five hundred dollars asked for recently. Will the children of the Southern Christian Convention help us to build our first church in this field? And then we will place this in large letters inside of the building: "This house a gift from children of Southern Christian Convention." Will you help?

J. H. HUGHES.

Cullman, Route 7.

There are men and women everywhere who do not know the fellowship of Jesus Christ.

TO THE GIRLS OF THE SOUTHERN CHRISTIAN CONVENTION

At the meeting of the Girls' Conference held at Virginia Beach last July, it was decided to introduce the Conference work into the local conferences or conventions as speedily as possible. It was also decided that possibly the best way to achieve this result would be the election of a "Key Girl" as Vice President in each conference, and lay it upon her mind and heart to help us work for the girls of the Church. Briefly, the points we are trying to make are these: A Girls' and Boys' Conference at every Sunday school convention and an organized Teen Age class in every Sunday school. We are asking you then to reach as many schools as you can and find some girl in every one of them who will do her best to help organize a class in her own school which will agree to endeavor to send a delegate to the Girls' Conference at the convention.

Realizing that this is a great work and that we Teen Age girls need assistance, if it is to be well done, the Chautauqua has requested Mrs. Fred Bullock, 429 Main street, Suffolk, Virginia, to act as Advisor, and she stands ready to help us in any and every way possible. The general officers of this Conference need your help if it is to be a success, and we also offer our help to you, "united we stand; divided we fall."

So let us join hands and pull together for our Christ, our Church, and our own future womanhood. We shall be pleased to hear from you or have you to write to Mrs. Bullock that we may know what you are doing, if you can possibly assist in the doing of it.

Yours for the Girls' Conference,

ETHEL SAVAGE.

Suffolk, Va.

FELLOWWSHIP WITH GOD

Fellowship with God imparts a sense of security that is obtainable in no other way. Some one has called this sense of security "the most comfortable result of a life of prayer." God's kind and cheering counsels dart into the soul like rays of light into a darkened room. Fellowship with God will stimulate and strengthen noble purposes, right resolves, and good intentions. It will increase all of these good things in number and in vigor. When we live a life of communion with God we may expect unlooked-for assistance to support us in moments of trial.—*Herald and Presbyter.*

Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpul hope causes one to carry with him blessings o which he is himself as unconscious as a lamp is of its own shining. Such a one moves on human life as stars move on dark seas to bewildered mariners, as the sun wheels bringing all the lessons with him from the south.—*Beecher.*

GREENSBORO LETTER

On the second Sunday in this month I was with Brother A. T. Banks of Henderson, N. C., and his good people at Fuller's Christian church during the day and that evening at Henderson. The occasion was the dedication of Fuller's church. We had morning and afternoon services with dinner on the ground at Fuller's. The day was an ideal one and the congregation was large. Brother J. F. Coghill, a grandson of Rev. Johnathan Fuller, gave a unique and interesting historical sketch of the church. It was an instructive lesson, showing how seeds of truth sown here and there may bring forth fruit in time to come and ripen into a good and bountiful harvest.

The dedication of this church was certainly a glad hour in the life of Brother Coghill and in the lives of all others who have labored so earnestly for the organization of the church and for the erecting of this, their new house house of worship.

The building is an excellent one and it was completed, seated, heated, and paid for. No collection or appeal to pay off any debt was made that day.

Brother Banks, the pastor, and the congregation at Fuller's are to be congratulated on the excellent work done. The church is in a thickly settled and growing community. Brother Banks is doing a good work at this church and also at the Henderson church.

At the close of the morning service, the Lord's Supper was administered. It was an impressive hour. It was good to be there.

At the afternoon service I preached the dedicatory sermon and dedicated the church, Brother Banks offering the dedicatory prayer. The music was good and much enjoyed, I think, by all present.

To me it was a real joy to be there. My parents once lived near where the church stands; and from the old home nearby my mother went from earth to heaven when I was but a little child. I was told there that day that my father was interested in the building of a church at or near the place where the church now stands before God took him. His death and other causes prevented the building then.
for and dedicated.

That evening I preached for Brother Banks at Henderson. This church has a nice building and a good parsonage. Brother Banks and his Henderson people have done well. The day, its services, and the many kind words spoken and hearty hand-shakes given will remain a bright oasis in my life.

On the third Sunday and Saturday before, I was at Hebron, Virginia, where I preached, held quarterly meeting, and administered the Lord's Supper for Rev. H. Jenning Fleming who is at Vanderbilt University in the Theological department. The weather was good and large congregations attended the services. The house would not accommodate the audience on Sunday. I was told that the congregations have been gradually increasing all the year. This church goes up to conference with about double the amount for missions that it sent up last year. Mr. Charlie Clark was chosen by the church to represent the church in the Woman's Missionary meeting at Elon College, North Carolina, November 3. The growth and interest manifested by this church speaks well for both pastor and people. It is a good people to serve and I was pleased to meet with them.

Drs. D. A. Long and W. C. Wicker preached for me during my absence and to them I return many thanks.

P. H. FLEMING.

NEW HOPE

We began our series of meetings here on the fourth Sunday in September and continued till the fifth Sunday. The meeting resulted into a glorious revival. Some twenty-five or thirty professed faith in Christ. A good number of reclaimations and re-consecrations, ten united with the church and were baptized. I think others will join later.

Brother J. Lee Johnson came to our assistance Monday evening, and remained till Friday. He did some faithful preaching. His sermons were clear and strong, and while there he made for himself many friends. Brother Johnson is a sweet spirited man.

We closed our meeting on Sunday night in the midst of high spiritual interest. I think the church was greatly strengthened, and many present entered into a covenant to never do anything, knowingly, that would cause their brother to grow weak or stumble.

In the midst of this meeting death laid claim to one of our members. Lewis Baker is no more. He lost his eye sight a few years ago, and about two years afterwards he had a stroke of paralysis. He professed faith in Christ on his bed, after which he got up and about and just before our meeting began he had a second stroke which ended his life. He left a wife, one daughter and three sons to mourn their loss. He was buried the last day of the meeting. Funeral service was conducted by the writer and pastor. To God be all the honor and glory for all the good that was accomplished during the meeting.

P. T. KLAPP, *Pastor.*

Elon College.

Every day is a little life; and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare mispend it, desperate.—*Bishop Hall.*

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

WHAT OUR COUNTRY ASKS OF ITS YOUNG WOMEN

(By Mrs. Percy V. Pennybacker, former President, American Federation of Women's Clubs.)

The bugle call has sounded; the women of our land are summoned to service in a "food crusade." It is hard for us in America to realize, in spite of sword from our Government, that we are in danger of food shortage. If we do our duty by our allies and the neutral countries over seas, there will be this fall a serious lack of meat, potatoes, and white flour. In this dilemma, the Government makes a direct appeal to women.

First, it asks that we help the men to produce more.

Second, that we eliminate waste. We are confronted by the appalling statement that during the last year there was wasted in the American kitchen the sum of $700,000,000. Because it is better to face facts, let us confess that we have been a wasteful nation—nay worse, we have not been ashamed of waste; worse still, we have taken a certain pride in our wastefulness.

There is a concrete contribution that each of us can make, beginning today, toward the elimination of waste. A "war portion" should be our watchword at each meal. This does not mean hunger; it only means taking on the plate what we will consume, being served a second or third time if necessary, but wasting nothing.

Third, the Government asks that women substitute the cheaper foods for those that have grown costly. This calls for thought, for study, for planning; but she is an unworthy home-maker, a real slacker, who is not willing to put forth her best powers in her country's hour of need.

Fourth, we are asked to conserve all fruits and vegetables that are produced this summer, for we shall not feel the full brunt of war prices until cold weather comes.

What The South is Doing

Because I happen to know more of what has been done in my own State—Texas—let me give briefly a story of what has been accomplished since last April: When our Mr. Clarence Ousley returned from St. Louis, where he had been called by the Secretary of Agriculture, he assembled the heads of various educational institutions and laid the food situation before them. It was determined to arouse the women of the State, and to call for volunteers among the girl students of the institutions of higher learning, to prepare themselves to go out and preach the gospel of food conservation. Speakers were sent to all the district meetings of the federations of Clubs, to the Mothers' Congress, to colleges and normal schools. The response was most encouraging—everywhere women showed the deepest interest and offered their services, even when these offers meant sacrifice.

Women's Solemn Duty

It becomes the solmen duty of every woman to keep before her the fact that this food campaign is not one of short duration. As long as the war lasts, we must "stand by our guns"; we must remember that for every man who goes to the front five people at home are needed to sustain him. Above all things, we must let it be known that no woman has the right to buy in large quantities and hoard food for the use of her family. Some one has well said that "such a woman is at heart a traitor."

There was never greater need for women to be sane than at this hour. There is no excuse for excitement or for hysteria. If our men are to give the best that is in them, we must keep the atmosphere of our homes sweet and serene. Remember, no sacrifice is a great sacrifice unless it is made *cheerfully*. Let there be no weeping, no complaining, no lamentation, when our beloved ones, answer the call to duty.

CHRISTIAN ENDEAVOR STANDARDS OF THE CHRISTIAN CHURCH

10 per cent. increase in membership.
10 cents per member for C. E. Departments of A. C. C.
50 cents per member for Missions.
50 per cent. average attendance at C. E. Prayermeetings.
10 Quiet Hour Covenanters.
5 Tenth Legioners.
2 Life-work Recruits.
5 C. E. Experts.
Representative at Denominational C. E. Gathering.
Representatives at State or District C. E. Convention.

Explanatory.—Any Society attaining eight of these points will be rated "Excellent." Any Society attaining all ten of these points will be rated "Superior." Any Society organizing a new Society before October 1, 1918, will be rated "Super-Excellent," or Super-Superior," provided the other points have been attained in the contest.

Our Goal.—100 societies entitled to rating and 100 new societies organized by October 1, 1918.

Recognition.—Recognition will be given before the 1918 session of the American Christian Convention and proper certificates awarded for display in the place of meeting.

Time Limit.—The work of standardization is to begin September 1, 1917, and close October 1, 1918.

Get ready! Get rated! Report points attained monthly to **W. A. Harper**, Secretary, Elon College, N. C.

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

A THANKSGIVING APPEAL

Dear Friends:—

Much help makes work easier. When all work together, burdens are lighter. When all join in to accomplish a task we all rejoice together when it is finished.

We want to raise for the Thanksgiving offering for the Christian Orphanage this year, the sum of $4,000.00. We want you to help us accomplish this task. We want you to have a part. We want you to have some of the joy when the goal is reached.

To accomplish this undertaking the churches will have to give more than usual. But our churches should realize that it cost us much more to live now than even one year ago. Everything we buy is higher. We have nothing to sell. If we did we could reap some of the high prices.

We want to pay half of our bonded indebtedness of $6,000.00 on January first. The next year we want to pay the other half, then our institution will be out of debt, if we can work our plan. To make a thing a success we should plan ahead and then work our plan. To get the largest Thanksgiving offering from our people, you should talk Thanksgiving offering to your friends and get them all interested in the work and interested in the giving. We have more than fifty little orphan boys and girls in the institution now pleading with you with outstretched arms in mute appeal. Will you hear their cry?

If God has blessed you during this year, don't you feel that you ought to sacrifice and help these little children who have been unfortunate and who have not been blessed as you have. Don't you think you could give them as much as one day's income out of the three hundred and sixty-five days in the year and then have plenty left to keep you comfortable? Don't you think when you are sitting by your fireside this winter when the winds are blowing cold that you would feel more comfortable and that your enjoyment would be greater if you could have the satisfaction of knowing that some little orphan boy or girl in the Christian Orphanage was enjoying a cozy corner because you had made a little sacrifice to make it so?

We plead with you to sacrifice as never before to help us accomplish this undertaking. You have stood by us in this work this year and we have reached every goal we have started out to reach and we *know you* will not let us be disappointed in this task.

I believe you will give as never before that we may get our institution out of debt and have an institution that the church will be proud of and that the church may be able to do greater work through this institution than ever before. Begin now to plan for your offering and work your plan and see if you cannot raise the largest Thanksgiving offering you have ever raised. Make it a point to get everybody interested and get everybody to give something. All pull together. All pull at the same time. We will reach the goal.

Yours in the work for the Master,

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR OCTOBER 31, 1917

Brought forward	$5,147.38

Monthly Sunday School Offerings

Haw River Sunday school, Aug., Sept., and Oct.	$ 3.00
Antioch Sunday school (V. C. C.)	1.00
Lebanon Sunday school, N. C.	2.57
Palm Street Sunday school, N. C.	2.00
New Lebanon Sunday school, N. C.	1.50
New Lebanon Sunday school Baraca Class	1.00
New Lebanon Sunday school Jr. Baraca Class	1.00
Kite Sunday school, Kite, Ga.	7.00
Timber Ridge, Va.	.84
East End Sunday school, Newport News, Va.	13.50
Sanford Sunday school, N. C.	5.51
Bethlehem Sunday school	1.00
Ramseur Sunday school, N. C.	1.90
High Point Sunday school, N. C.	1.00
Pleasant Grove Sunday school, Va.	2.00
Poplar Branch Sunday school, N. C.	1.00
Antioch Sunday school (E. V. C.)	2.00
Wake Chapel Sunday school, N. C.	5.03
Linville Sunday school, Linville, Ga.	1.00
Auburn Sunday school, N. C.	1.00
Dendron Sunday school, Va.	4.00
Windsor Sunday school, Va.	4.23
	$63.08

Special Offerings

Mrs. Peter Strickland	5.00
B. M. Rogers	.25
Mrs. Florella Walls	1.50
Virginia Valley Conference	11.10
	$17.85

Total for the week	$80.93
Grand Total	$5,228.31

MRS. CAT IN THE LITERARY WORLD

(By H. M. Hobson).

Most of us are so accustomed to regarding the cat merely as a pretty and interesting pet for children, that it comes as quite a surprise to learn that not only has she figured largely in history, but that more than any other animal has she been the chosen friend and companion of the world's great literary lights.

Walter Scott once said: "Cats are a mysterious kind of folk. There is far more passing in their minds than we are aware of." Then the great "Wizard of the North," who loved all things under the sun, as well as above it, told some delightful things about one Hinse, a pretty cat that not only had the run of Abbotsford, but also held a very warm corner in her gifted master's heart. This small beastie possessed a most, warlike soul, and right royally did she rule the other cats and dogs. Scott tells that on one occasion she made his great staghound, Maida, weep aloud because the tiny cat had planted herself on the stair that led to Scott's study, and with her back up and her tail waving defiance, double-dared the mighty hound to come on and get his nose clawed!

Dean Swift had a most wondeful love for cats, and always in his home there were many fat and happy felines totting about, or else purring on his study table. He is the man who had a big hole, and a little one cut near the bottom of his library door. When asked what the holes were for he replied: "The big hole is for my big cats and the little hole for the small ones." And the learned man always insisted he did not see the joke until his friend doubled up with laughter.

Grim and stern he was in many ways, but few men were ever as tender to a cat as was the far-famed Mohammed. All animals loved him devotedly and cats followed him about wherever they met him. On one occasion he cut the entire sleeve from a handsome robe rather than awaken the kitten that had selected that part of his clothing as a couch.

Richelieu loved cats and delighted in having kittens about him when he was in his private rooms, as did Mazarin. The lordly Wolsey was so devoted to his pet tabby that the handsome beastie often appeared at his master's side on state occasions. At these times he won much applause and many dainty tibits, with so much gace and dignity did he conduct himself.

"Grim and irascible the world calls the great essayist Thomas Carlyle, yet in his study kittens hopped to and fro at all hours. They were round of body and perky of tail and climbed the leaned legs of the wise man as gayly as though they were just ordinary legs. They took naps on his shoulder and made nests out of his papers."

Tasso, Petrarch, Cowper, each of these great men possessed cats whose friendship they regarded as precious. Daniel Webster had cats and kitten swarming about him until he was like the old woman who lived in a shoe—"he had so many tabbies he did not know what to do."

Shelly, Byon, and Edgar Allan Poe possessed many fine cats that had the run of their studies, while Goldsmith owned a coal-black Tommy that looked like a a demon. He was very devoted to his master, and Goldsmith insisted he could work far better when his pet was singing to him than at any other time

Cross and ugly and unwieldly was old Dr. Johnson, yet to cats he was always as tender as a woman. He loved his cat Hodge with a beautiful devotion, and could often be seen lifting half-dead kittens from sewers and ponds to bear them home in his handkerchief. Once in his study they were tenderly cared for and fed until their sides stuck out like miniature barrels. It is said he used to hobble out to buy food for his cats himself, because he feared if he troubled the servant she would be unkind to his pets!

The gentle poet Thomas Gray was a great lover of cats, and a fat and sadly spoiled Tommy used to sit upon his knee while he wrote. This dearly beloved pet went a-fishing one day after a goldfish in a big glass globe. Tommy leaned over too far and, falling in, was drowned. His master was almost heartbroken and wrote a poem about his cat which is included in every edition of his works.

"We like to know that these people who have given us our literature loved and were beloved by their four-footed friends. Dickens' books become all the clearer when we remember that most of them were written under the direct supervision of wabbling cats and kittens For animals seldom make mistakes when it comes to giving their friendship. We will all love the Father of our Country a little better when we know that he loved his dogs and beloved by them in return. Best of all, he loved cats, and on more than one important occasion when the great ones of the earth went a-visiting him at his country home, George Washington met them with a purring kitten perched upon his shoulder."—*S. S Advocate.*

Coupon—No. 4444

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Official Organ of the
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C. B. RIDDLE, Editor

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MARRIAGES

MARRIED

June 30, 1917—Mr. Frank Boykin and Miss Mary S. Roberts.

July 18, 1917—Mr. Claude Fowler and Miss Margaret Willis.

August 9, 1917—Mr. James C. Knight and Miss Estelle V. Butler.

Agust 11, 1917—Mr. W. A. Hart and Miss Louise Steward.

August 11, 1917—Mr. James Thos. Munford and Miss Maude E. Harrell.

August 17, 1917—Mr. Lonnie Geo. Cones and Miss Ethel Victoria Mizell.

August 18, 1917—Mr. Theodore C. Barr and Miss Maude E. White.

August 18, 1917—Mr. John W. Darden and Miss Lydia White.

August 23, 1917—Mr. Jeno Jenkins and Miss Martha Beale.

October 6, 1917—Mr. John Zaylor and Mrs. Mary S. Zaylor.

October 13, 1917—Mr. Jas. Floyd Jones and Miss Annie O. Johnson.

October 14, 1917—Mr. Robert Nelms and Miss Lillie Lee Bradshaw.

H. H. BUTLER.

Suffolk, Va., October 19, 1917.

OBITUARIES

MURCHISON

Martin J. Murchison departed this life at his home near Pleasant Hill Christian church, October 23, 1917, at the age of seventy-one, four months and twenty-three days. His wife preceded him to the Spirit world about thirteen years ago. He had been a worthy member of Pleasant Hill church since youth. He leaves two daughters and one son, two brothers and two sisters in sorrow because of his death. Funeral and interment at Pleasant Hill, conducted by the writer.

JEREMIAH W. HOLT.

EASON

Mrs. Viola H. Eason, wife of Sidney Eason and daughter of Mr. and Mrs. Elisha Butler, died near Buckhorn, Virginia August 6, 1917, aged thirty-six years, eleven months and fifteen days. She was a faithful member of Western Branch Baptist church and will be greatly missed in her home, community and church. She leaves two sons, Reidell and Sidney Elmo, a devoted husband, father and mother; four brothers and four sisters and a host of friends.

H. H. BUTLER.

October 17, 1917.

CRUMPLER

John Robert Crumpler, aged sixty-nine years, eight months and twenty-three days, died at his home, Norfolk, Virginia, October 8, 1917. He leaves nine children, a devoted wife, two own brothers and two half-brothers and many friends to mourn their loss. He was for several years a member of Oakland Christian church until he moved away when he moved his membership from that place. He was greatly beloved and will be missed but our loss is his eternal gain. Funeral services conducted at Oakland church and his remains were laid to rest in the church cemetery. May God bless the bereaved ones.

H. H. BUTLER.

October 17, 1917.

ARCHER

On September 17, 1917, at half past three oclock, B. F. Archer died at his home near Myrtle, Virginia. He was seventy-two years old and a member of Bethlehem Christian church. He was greatly loved by all who knew him and will be missed in his home community and church. His first marriage was to Miss Margaret Ann Archer and his second marriage was to Miss Ada G. Johnson. He leaves a devoted wife, seven children and eleven grandchildren. He was a brave soldier and went through the four years of civil war. Funeral services were conducted at his home and his remains were laid to rest in the family burying ground. The dear bereaved ones have the deepest sympathy of their many friends.

H. H. BUTLER.

October 17, 1917.

JOHNSON

On the night of October 13 death visited the home of Mr. Bob Johnson, Kipling, N. C., and took away his beloved wife. Mrs. Johnson was the daughter of the late Moses Utley, and commonly known by her friends as "Ottie." In her young girlhood she united with the Christian church at Wake Chapel, where she remained a faithful and constant member until her death. In her going we have lost one of the best women in this entire section. She leaves behind her a husband and seven children. She also leaves two sisters, Jennette Utley and Mrs. K. B. Johnson, and three brothers, Rufus, Dr. Herbert and Barrett Utley. The interment was in Olive Branch cemetery, a Methodist church, where her husband is a member. May the richest blessings of the Heavenly Father be upon those left behind.

J. LEE JOHNSON.

Teacher: "Now, Willie, what is the meaning of the word 'transparent?'"

Willie: "Something you can see through." Right! Now give an example."

"A ladder!"

SUNDAY SCHOOL LESSON, NOV 11
(By G. O. Lankford).

Nehemiah's Prayer—Neh. 1:1-11.

Golden Text: "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3: 22.

Nehemiah's prayer. This was the prayer of a righteous man. This was also the prayer of a righteous man in sorrow. "By sorrow of the heart the spirit is broken." (Prov. 15:13). There is no other prayer equal to that that pours forth from a broken heart. Nehemiah prayed out of a broken heart because he had heard how the "remnant" of his people were "in great affliction and reproach." The prayer that we now study contained elements that should characterize the prayers of the children of God.

1. *Reverence.* "O Lord God of heaven, the great and terrible God that keepeth covenant and mercy for them that love Him." (verse 5). In these words Nehemiah addresses the Fathers humbly and reverently. A deep spirit of reverence should fill the heart of man as he goes before God in prayer. But it is sadly true that a vast deal of so-called praying is not reverent at all. Let it be remembered that God's name is "holy and reverend" (Ps. 111:9). In addressing Jehovah say not "you," but "Thou," for God is greater than man.

2. *Confession.* "Confess..... the sins which we have sinned against thee" (verse 6). "We have dealt very corruptly against thee and have not kept the commandments" (verse 7). It is a mark of noble, Christian character to make such confession as was made in Nehemiah's prayer. He saw the sin of Israel and was not blind to his own sin. In making confession he said, "we", thus including himself. It is much easier to charge others with wrong doing than to confess one's own sin until one has a contrite heart. Then confession is natural and certain.

3. *Earnestness.* "I beseech thee" (verse 5). "Let thine ear be attentive" (verse 6). Nehemiah prayed not with his lips, but out of his heart. His very soul was in his words. He was earnest to the point of perseverance. He prayed "day and night." He used repetitions. He said again the things he had already uttered. He was earnest as he prayed. His soul looked up to God and believed and waited in expectation of an answer from the Throne.

4. *Definiteness.* "Proper, I pray thee, thy servant, this day, and grant him mercy in the sight of this man" (verse 11). This was a request for a particular blessing. Why should not the Christian be definite in prayer? For "whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22).

C. E. TOPIC—NOVEMBER 11.
(By H. S. Hardcastle).

Theme: Seeking Worth-While Things.

Lesson: Prov. 8:10-21. Matt 6:33.

There are some pertinent questions in the Bible, but none is more momentous than the one which Jesus addresses to the two disciples who followed Him, when He asks, "What seek ye?" He knew that their answer would be an index to their character. The principle obtains today. *A man is known by what he seeks.*

Christ says, "Seek and ye shall find." This is not a specific rule to be applied only to religious truth. It is a universal principle. We will find what we look for. Does it not behoove us to look for the worth-while things in life?

But there is another great truth back of this. What we seek determines not only what we find, but *what we are.* Just as we eat food and it becomes a part of us, so what we seek and find becomes a part of us. Tennyson says, "I am a part of all that I have seen and met." That is the fundamental basis of character. If we want to be pure, true, honest, faithful, educated, and noble men and women, we must seek the things that are conducive to this end. We must be careful of the thoughts we think, the books we read, the pictures we look at, the things we say, the company we keep, and most of all the pleasure we seek. We should daily ask ourselves the question, "what am I seeking?"

Just as all the commandments can be reduced to two, so can all principles of seeking be reduced to one. Christ says, "Seek ye first the Kingdom of God and His righteousness." Every young man and young woman should make that the guiding principle of their lives. But mark you, He did not say, "Seek ye the Kingdom of God and His righteousness." He said, "Seek ye *first.*" Many people seek the Kingdom of God; most everybody intends to seek it at some time or other; but how many of us seek it first? How many of us have the zeal for the Father's business that the Master had? How many of us can say with the Master: "I must work the works of Him that sent me?" Let us face this question squarely. They are tests of discipleship.

Every Christian Endeavorer who signs a pledge promises to read the Bible and pray every day. Do you put that first or is it crowded off into some corner of your life, or what is still worse, neglected altogether? Are you observing the Watch Hour?

McCheyne says, "I ought to spend the best hour of every day in communion with God. It is my noblest and most fruitful employment, and is not, therefore, to be thrust into any corner."

May we not reconsecrate ourselves anew to the task of *"seeking first the worth-while things?*

Another home problem is solved by a firm of cleaners in Grinnell, Iowa, which advertises: "Notice—ladies—why worry about your dirty kids when we can clean them for 15 cents?"

A BIT OF HUMOR

Standing by the entrance of a large estate in the suburbs of Dublin are two huge dogs, carved out of granite. An Englishman going by in a motor car thought we would have some fun with the Irish driver.

"How often, Jack, do they feed those big dogs?"

"Iviry time they barks, sor," was Jack's reply.

Rev. Charles H. Spurgeon's keen wit was always based on sterling common sense. One day he remarked to one of his sons:

"Can you tell me the reason why the lions didn't eat Daniel?"

"No, sir. Why was it?"

"Because the most of him was backbone and the rest was grit."—*Tit-Bits.*

"The figure of Jonah," remarked the elderly gentleman, "reminds me of Phillips Brooks' explanation to a skeptic who said he doubted if a whale's throat was large enough to swallow Jonah."

"'There was no difficulty," Bishop Brooks assured him. 'Jonah was one of the minor prophets, you know.'"—*The Baptist Observer.*

Too far in the Lead.—It was Marian's sixth birthday, and she felt the weight of years on her shoulders. A friend of the family remarked:

"What a big girl you are getting to be, Marian! And you are six years old today?"

"Yes," replied Marian, swelling with pride, "and if it was not for papa and mamma I should be the oldest in the family."—*Ex.*

An American motoring through a small Scotch town was pulled up for excessive speed.

"Didn't you see that motive 'Dead Slow?" insquired the constable.

"Course I did," returned the Yankee; "but I thought it referred to your town."

Willie: "Pa, when has a man horse sense?"

Pa: "When he can say 'Nay,' my son."—*Ex.*

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DR. J. H. BROOKS

DENTIST

Foster Bldg. Burlington, N. C.

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Editor
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No. 44

THE CHRISTIAN SUN

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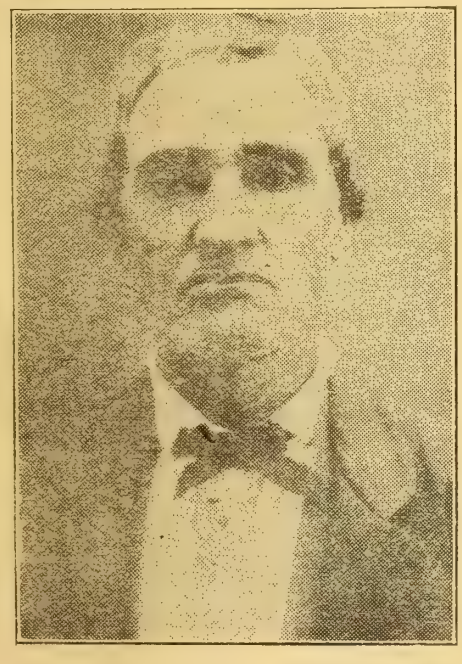
The Official Organ of the Southern Christian Convention

ELON COLLEGE, N. C., WEDNESDAY, NOVEMBER 7, 1917



JOHN P. BLAND,

Late of Pittsboro, N. C., who gave the first money contribution for the building of Elon College.

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

Editorial

Prosperity is a dangerous thing if not properly guarded.

* *

God loves a cheerful giver, and certainly He loves the man who is cheerful after he gives.

* *

God had a reason for not giving some men a greater ability—they have not a heart to properly use it.

* *

Four of the Annual Conferences have already closed, and by the time this issue of THE SUN is in the hands of its readers another will be in session. There are two more to meet and the Conference year will be gone and the new one ushered in. Three-fourths of the churches in the Convention have already begun their work for the year. We trust that all these churches may be entering into the greatest year yet and that rich will the harvest once year hence.

* *

The campaign for the two Carolinas' share of the $35,000,000 needed by the Young Men's Christian Association for its work among the soldiers at home and abroad is being thoroughly organized from the Campaign Headquarters at Charlotte. Although the actual canvass for funds will not begin until November 11 yet much preliminary work is needed for the success of the effort to raise for this fund $300,000 for North Carolina and $200,000 in South Carolina.

* *

Nationalities and religious beliefs influence suicide Nationalities whose religions are opposed to suicide have fewer deaths from this cause than nationalities whose religion is not opposed to it. For instance, the Italians are strict Catholics and, for the most part, believe that suicides are condemned to eternal punishment, whereas the French are, very largely, at least, indifferent Catholics. The rate of suicide for the talians in New York City for the past five years is 1.2 whereas that of the French is 4.9. Germans have the highest rate of any nationality which is 6.2 while Americans have the lowest rate, 1.1.

* *

REVIVAL OF INTEREST IN HOME RELIGION

The great outstanding need of the Church today is a revival of genuine home religion. Said a prominent statesman of cour country recently, "We will never be able to save America until we press the force of our endeavor across the threshold of our American homes." Prominent pastors and laymen all over our country are waking up to realize this fact. If we get the homes right, the church will be right and society will be right. There has been a perceptible decline of spiritual life in the churches of our country during the past few years and it is more pronounced today than ever. This decline began when the family Bible was placed on the shelf and the fires on the Altar dampened. Social problems are baffling us today as never before The consensus of opinion among social service workers is that these will never be permanently solved until we get the homes right As the home so the community, and as the home so the church The crisis in our country at the present time, brought about by the war, has made evident more than ever the need for religion in the home.

A great revival of interest is now being aroused in the subject of the Family Altar. In this connection God is wonderfully blessing the work of the Family Altar League. Requests for information and literature are coming from all over our country and abroad. In response, 316,000 cards for signature of those covenanting to establish the Family Altar have been sent out, 70,000 new Family Altars have been established and at least 250,000 are now being daily touched by this blessed work. During the past year, campaigns have been conducted in hundreds of individual churches, in communities, in counties and thousands of covenant cards and wall cards have been sent out. In view of this revival of interest, the time has now come to launch out into bigger things. The League is working out plans for state-wide campaigns and it is hoped that this will be the beginning of a country-wide movement. To meet this opportunity, the league must have a larger supply of literature and covenant cards and some provision must be made to respond to the invitations from individual churches and from various religious organizations to have the program presented by some one representing the League.

The General Secretary stands ready to address congregations, ministerial associations and conduct conferences on this important subject. Information, literature and covenant cards may be obtained by addressing Rev. R. Howard Taylor, General Secretary the Family Altar League, 402 Marquette Bldg., Chicago, Ill.

SOU. RY. AND THE FOOD ADMINISTRATION

"Coach lunch service" has been inaugurated on Southern Railway System trains carrying dining cars for the benefit of passengers who do not care for a complete meal while on their journey. Dining cars have been provided with basket trays and the waiters pass through the coaches announcing "Sandwiches and Coffee." The sandwiches are wrapped in sanitary packages. Moderate prices for this service will be charged.

In order to co-operate with the United States Food Administration, the Southern's dining car service is observing Tuesday of every week as "beefless" day. On every day of the week the plea of Food Administrator Hoover to the American people too "eat plenty, but wisely and without waste during the war," is brought to the attention of every passenger using the Southern's cars by an attractively printed folder outlining the general plan of the government's desire to reduce food waste to a minimum.

* *

OLD PEOPLE ON THE INCREASE

The proportion of old people in the world today is greater than at any time in the history of the human race. At the taking of the census in 1910 there were 3,555 centenarians in the United States, there were 11,000 persons ninety-five years of age and older, and 4,500,000 people over sixty-five of age. In fact, a very considerable proportion of the population then was over sixty-five years of age.

There are more old women than old men. The reasons given for this are women live cleaner lives, are given less to excesses, have fewer infections, drink less whiskey, use less tobacco, carry less strain and come into old age with sounder organs. They, therefore, have a death rate lower than that of men, and they have a longer life expectancy than men. According to the census table, a person sixty-five years old may expect to live 11.6 years, those seventy years may expect to live 9.1 years, those 80, 5.2 years and those 90, 3 years.

* *

COUNTRY BOYS SHOW UP WORSE THAN CITY BOYS

Country boys, according to recent draft data, showed up worse in their physical examinations for army service than did city boys. A greater percent of young men from the country were found unfit for military service because of physical defects than was the case with young men raised in cities. Dr. J. A. Nydegger of the United States Public Health Service, who is authority for the comparison, accounts for this difference through the lack of medical inspection in the country schools. He says:

"While in this country most of the city schools have adopted medical inspection, most of the rural institutions have none. In this lies the fact that insanitary conditions in these places produce seventy-five percent of the physical defects which are today barring men from the United States forces. Defective eyes, teeth, ears and throats among the youth of rural communities have been found to be due largely to conditions in the rural schools. Improper desks and seats also have caused much spinal curvature, leading to other faulty conditions. These conditions ought to be corrected at once, and school children all over the country should be examined because defects arising at their period of life as a rule cannot be overcome later."

NOTES AND PERSONALS

Rev. W. B. Fuller sends fine reports of his work at Chattanooga, Tenn.

As we go to press the news reaches us that three Americans have been killed by the Germans. Several are wounded. One boy from North Carolina is a victim of German cruelty.

Rev. H. S. Smith writes that he is delighted with his work at Yale. Brother Smith has been elected co-pastor with Dr. Frank S. Child, who is pastor of the Church of Christ, Fairfield, Conn.

Mrs. T. Helen Winborne, known to many SUN readers, died at her home in Wake county Sunday night. Mrs. Winborne was in her 85th year. For many years she and her lamented husband, the late Jesse Winborne, made their home at Elon College. "Uncle Jesse" and "Aunt Helen" are but familiar names to hundreds of boys and girls who have attended Elon College. It was never our privilege to know "Uncle Jesse," but "Aunt Helen" was one of the first persons of this scribe's acquaintance when he came to Elon College in 1911. She was faithful to her duties and loyal to her church. THE CHRISTIAN SUN was to her a special favorite and every enterprise of the Church near and dear to her as it was to her husband.

NOTICE

The Educational Committee of the Western North Carolina Conference will meet at Elon College November 12 at 7:30 P. M. All persons desiring a conference with the Committee will please be present on the date and hour appointed.

J. U. NEWMAN, *Chairman.*

I am convinced that one chief cause why some do not grow more in grace is that they do not take time to hold converse with the Lord in secret.—*Andrew Murray.*

Every country school should also aim to interest the boys and girls in nature study. Through books, charts, pictures and nature-study collections, the boys and girls should be taught the names and characteristics of all the common birds, insects, wild flowers, trees, weeds, and the principal star groups or constellations as well.—*The Progressive Farmer.*

IN THE CAMPAIGN CAMP

——THE CHURCH PAPER AND THE CHURCH PEOPLE——

You may continue sending the paper as I enjoy reading it.—*Mrs. D. P. Rawles, Portsmouth, Va.*

—o—

Let us know if you miss an issue of THE SUN and we will gladly supply the missing copy.

—o—

Don't borrow your neighbor's paper. It worries your neighbor and hurts us, financially.

—o—

It is not long until the time when we shall print the record for the year of what each pastor has done for THE SUN.

—o—

Think of twenty thousand homes without the church paper! That is the case in our own Southern Christian Convention.

—o—

I am trying to get more subscribers by the end of the year 1917. With prayers and best wishes—*Mrs. Mamie Alphin, Sunbury, N. C.*

—o—

The first side of THE SUN goes to press on Saturday morning, the second side Monday morning and the paper mailed Tuesday morning.

—o—

We send the largest roll of papers to Ramseur, N. C., of any place of its size in any State. No wonder—here is the reason: Brother White works for his church paper.

—o—

Mr. T. A. Jones, Norfolk, Va., and Mrs. S. C. E. Beamon, Sunbury, N. C., have their subscriptions to THE SUN paid to 1920. Mrs. Jones to May 1, 1920 and Mrs. Beamon February 1, 1920. Thankful! Kind!!

—o—

I guess you are hesitating about sending me your paper any longer but don't me out for I have not sold any cotton before today. Enclosed find two dollars for my renewal.—*Hubert Britt, Garner, N. C.*

—o—

One of the pleasures of being Editor of THE CHRISTIAN SUN is reading alll the good letters that kind hearts and patient hands write. It is beyond reach to answer them all. But here is a thank you, you and you.

—o—

Please find enclosed check for two dollars for THE CHRISTIAN SUN. I think you are giving us a good paper. I am going to see if I can get all my good church people take it too.—*J. H. Cole, Norlina, N. C.*

—o—

Every cause of the church is represented by the church paper. Doesn't that look like charity depending upon charity for support? If the church paper is to represent the standing and strength of the church, it ought to be the strongest institution of the church.

I am sending you today a money order to the amount of two dollars which you will please accept and renew my subscription to THE CHRISTIAN SUN. It is too good a paper not to be read each week.—*Mrs. S. C. E. Beamon, Sunbury, N. C.*

—o—

We would like to see THE CHRISTIAN SUN sent into every home of the Church for a period of three months. We shall be glad to undertake the task of securing the list if some friend or friends should be interested in helping to share the extra cost of a larger circulation for that time.

—o—

There are members in the Church who do not know that we have nine other colleges in addition to Elon College. We have met hundreds of persons—members of the Christian Church, too, who thought that no one except ministers were educated at Elon College.

—o—

A LETTER AND A REPLY

The following letter was received from a minister in the Eastern Virginia Conference the other day. It shows only another case where we have endeavored to serve the people as best we could and then be called upon to give an account for *not* publishing something that had already been published.

....., Va., November 2, 1917

To the Editor of The Christian Sun,
Elon College, N. C.

Dear Brother:: I wish very much to know what the date is for the Eastern North Carolina and Eastern Virginia Conferences and wish you would write me on the enclosed card the dates and place of each. Would it not be well for you to print the dates of conferences to be held in the near future in THE CHRISTIAN SUN? It would not take but very little space and might be a good idea.

With best wishes,

Yours sincerely,

.....

Reply

Dear Brother .....:—

Conference dates have been published in THE CHRISTIAN SUN about four times during the year. I am sending you marked copies of THE CHRISTIAN SUN that contain the dates, places of meeting, officers and all other necessary information. I also refer you to the Christian Annual so widely circulated every year, and a publication that certainly should be in the hands of every pastor interested in the cause of the Church.

C. B. RIDDLE.

November 3, 1917.

POPLAR BRANCH

On the second Sunday in September Brother R. O. Smith and I commenced our meeting at Poplar Branch, closing on Thursday night with four confessions. Brother Smith, here as at other places, preached his way into the hearts of the people and the church was very much revived.

New Center

On the fourth Sunday in September we began our meeting at New Center which resulted in eleven additions to the church and many conversions and reclamations. The church also was much revived. We continued entirely throughout the week, closing on Saturday. Brother R. O. Smith was with us and conducted most of the services with telling earnestness. He endeared himself much to the people. The congregations were large all the while. Rev. E. L. Stack was with us and delivered two powerful sermons.

Bennett

On the fifth Sunday in September Brother T. E. White and I went to Bennett to conduct services and when we arrived we found a beautiful church entirely finished on the outside, which is a credit to the village and community. We were so proud that we scarcely knew how to contain ourselves. The people of all denominations around worshipped with us. Brother White and I alternated in preaching and we had a splendid meeting resulting in many conversions with eleven accessions and many others to join later. We closed with baptizing on Sunday, and on Sunday night we preached and one man was converted that night.

Christian Union

On the first Sunday in October Brother R. O. Smith went to Christian Union and conducted services for us until Wednesday night and reported four conversions.

These four churches with the other three previously reported have kept us very busy with other things that we had to do. Thanks to the brethren who assisted us and praise to God for those added to His Knigdom.

T. J. GREEN.

Ramseur.

FULLER'S CHAPEL

I am sure that all the brethren will rejoice with us having a large, beautiful, commodious new church building. In September 1916 we began work on the building and in January following we worshipped in the same by using the seats out of the old building. In June before our protracted meeting we installed the new pews. The church has a seating capacity of about 350. The house is painted white on outside and hard oiled on the interior. The walls are plastered with a sand finish. It is a nice church and a credit to the community.

The second Sunday in October was dedication day. It was the desire of the church to have all day services with dinner and to invite every one who had contributed in any way to the building. The services began at eleven o'clock with song service by the choir, led by Brother C. A. Woodlief. The music was good. Invocation by the pastor. Following the Scripture lesson and prayer by Dr. P. H. Fleming, Greensboro, North Carolina, Brother J. F. Coghill, senior deacon and charter member of the church, gave an interesting and touching history of the church. As he reached the climax of his address he said: "My days are almost spent but this is the gladdest day of my life. I cannot work much longer and I want to know if I have a boy here who will promise me that he will take up the mantle when I am gone, if so, stand." Then his youngest son, J. F. Coghill, Jr., arose to his feet and said: "Papa, by God's help, I will take your place when you are gone." They met in the isle clasped hands and rejoiced in each other's embrace. Every heart rejoiced with them.

After this Brother Fleming conducted the communion service in a most impressive manner.

After a sumptious and bountiful dinner was served Brother Fleming preached the dedicatory sermon, using for his subject, "A House," text, Genesis 28:16. "Surely the Lord is in this place." It was a great sermon, appropriate and filled with the Gospel message.

The most unusual thing about the service was that no funds were solicited to finish paying for the church. The church is all paid for except about $40.00 on the pews and that is secured. It was a great day at Fuller's Chapel.

A. T. BANKS, *Pastor.*

Henderson.

RALEIGH LETTER

The work here is progressing as well as could be expected, perhaps, considering the unsettled condition of the country, a condition that we have learned affects every phase of endeavor, whether of a material or spiritual nature. We were just ready to launch a campaign for funds to remodel our church when a big drive was made here for funds for the Y. M. C. A. war work. Then came the campaign for the Red Cross work, and then the Liberty Loan. With all these activities, the importance of which the people generally felt, we thought it best not to make a canvass until later. Some of the men of the church and friends, however, undaunted, decided that they would begin the

work, and under conditions that are unusual to say the least. Practically all of our membership are of the laboring class, with hand or brain, and in most cases, with both, earning their daily bread by "the sweat of the face." They are in addition, engaged in work that continues all day. So they decided that they would call for volunteer night labor. More than a dozen responded, with the result that we hope to occupy our main auditorium in a few weeks. Of couse, we are not doing all that we had planned and that we still expect to do later, but we think what is being done is remarkable The ladies, of course, are doing their part. They always do. They will furnish the carpet, and cooperate in other ways. We feel rejoiced at the spirit in which this work is being done. All seem to get real pleasure in doing what they can.

We were again delighted to have our good brother, Dr. D. A. Long with us the fourth Sunday and to listen to an able sermon from him on "The abode of the soul between death and the Judgment." On Sunday evening we were highly edified with a sermon by Rev. P. T. Klapp on "Christ, the Mediator." The visits and the messages of the brethren were highly appreciated by the people and pastor.

R. L. WILLIAMSON.

A REASONABLE APPEAL

The people of North Carolina have never failed to tread the path of duty open to them. To each and every call to service, in the interest of home and country, they have responded with liberality and cheerfulness. Her young men are covering themselves with glory by evidences of devotion to the flag, in word and action, and will give a splendid account of themselves at every turn of the way towards a lasting peace. Her captains of industry and her sons of toil have opened their hearts to the Liberty Loan, the Red Cross, and the cause espoused by the Young Men's Christian Association. Her noble women have dedicated themselves to the service of their country and are showing to the world a love for human freedom that is beautiful to contemplate. The cries of heart-broken mothers, starving children, out-raged daughters, and tortured fathers, in unspeakable need beyond the ocean wave, have fallen upon sympathetic ears throughout our Christian land, and the spirit of service here in North Carolina shows that, with our people, the first consideration is the honor of the flag, the safety of the Nation, and peace to all the world. And it is well, for without self-sacrifice true happiness may not be attained in this world.

But while the measure of the Nation's honor and the Nation's heart is being taken, in relation to world conditions of today, let us not overlook the urgent needs of fatherless and motherless waifs at our own doors. For, after all, charity begins at home. Let us not overlook the hundreds of dependent children whom the orphanages of our State are training for individual efficiency and good citizenship. Every one of these institutions needs better equipment and larger support, and every one of them is besieged with application for admission which must be denied for lack of means. Their capacity must be increased, or else hundreds of children now wandering the highways and byways, subject to every evil temptation the world has to offer, will be neglected and probably irretrievably lost. We cannot—we will not—forget, for the Master says, "Inasmuch as ye have done it unto one of the least of these ye have done it unto Me." We are admonished to conserve the products of the farm, the forest, the factory, and the mine. Is it not equally—aye, vastly more—important to conserve the future manhood and womanhood of North Carolina? Shall the orphaned children of this glorious old commonwealth be handicapped for life because, in their tender years, they did not have the sheltering care and culture of an orphan home?

The North Carolina Orphan Association again calls upon every man, woman, and child in the State to contribute on, or near, Thanksgiving Day at least one day's income (more if they will; less if they can do no better) to the orphanage of his or her choice. The need for such a call was never more urgent than now. Expense necessary to the maintenance of every orphan home in the State has increased, while the responsibilities have multiplied. So, let not the day pass without making a thank-offering to your Master, by denying yourself some pleasure, some luxury, even some necessity, to help the helpless become what their God and your God intended they should attain in this life and in the life to come.

This is a reasonable request, for any one can share with the orphans the earnings of one day out of three hundred and sixty-five. It is practicable, for rich and poor alike can participate in it. The business and professional man, the farmer, the landlord, the money-lender, the wage earner, the salaried worker, the housewife, the news and messenger boys—*everybody,* old and young, of all creeds and classes, may unite in beautiful co-operation for the support of a needed civic and Christian philanthropy. Let North Carolina make the approaching Thanksgiving a day of historic importance; a day on which the hearts of the people were opened to the little ones whom our splendid orphan homes are endeavoring to save from degeneracy and oblivion.

To this end we call upon the editors of our papers, daily and weekly, secular and religious, to give the widest possible publicity to this movement, which is philanthropic in purpose and State-wide in extent; we call upon all church leaders of all denominations, including pastors, Sunday school superintendents, women workers, and others of influence, to urge the giving of a day's income to some one of our orphanages; we call upon the officers of the various fraternal orders to bring this appeal to the attention of each man in their membershinp and enlist his support of this modest offering; we respectfully request all superintendents and teachers of secular schools, colleges, and universi-

ties to induce theirs students and friends to unite with them in giving a day's work or wages to the needy orphans of North Carolina. We invoke the co-operation of doctors, merchants, public officials, and all others with local following to pass the word along, with the Divine injunction: "Even so, it is not the will of your Father which is in heaven that one of these little ones shall perish" Actions speak louder than words.

M. L. SHIPMAN,
JAMES R. YOUNG,
JOHN D. BERRY,
A. S. BARNES,
LIVINGSTON JOHNSON,
Publicity Committee.

Raleigh, N. C.

List of Orphanages

Baptist Orphanage, Rev. M. L. Kesler, Supt., Thomasville.
Methodist Orphanage, Rev. A. S. Barnes, Supt., Raleigh.
Presbyterian Orphanage, Rev. W. T. Walker, Supt., Barium Springs.
Methodist Orphanage, Walter Thompson, Supt., Winston-Salem.
Thompson Orphanage, Rev. W. J. Smith, Supt., Charlotte.
Methodist Protestant Home, H. A. Garrett, Supt., High Point.
Oxford Orphan Asylum, R. L. Brown, Supt., Oxford.
Christian Orphanage, C. D. Johnston, Supt., Elon College.
Odd Fellows Home, C. O. Baird, Supt., Goldsboro.
Pythian Home, C. W. Pender, Supt., Clayton.
Elida Orphanage, Rev. L. B. Compton, Supt., Asheville.
Children's Home Society, L. H. Putnam, Supt., Greensboro.
Nazareth Orphans' Home, Rev. W. B. Werner, Supt., Cresent.
Nazareth Orphanage, Rev. Geo. A. Woods, Supt., Raleigh.
Mountain Orphanage, A. H. Temple, Supt., Balfour.
Falcon Orphanage, C. B. Strickland, Supt., Falcon.

BROTHER ROUNTREE SENDS GREETINGS TO HIS CONFERENCE

To The Eastern Virginia Christian Conference In Session at Barret's Church, October 30-*November* 2, 1917*; GREETINGS*:

This is the second time since I have been a member of the Conference that I have had to report to you in writing. The first time was in 1913, when you met at Isle of Wight Court House. At that time I was engaged in North Carolina. Now I am engaged with Uncle Sam's boys and likewise cannot come. It is not impossible for me to do so, but my duties are such this week that it is impracticable. I beg to assure you that I regret this more than I can express.

I beg to assure you that I am thoroughly delighted with the work in the navy. It seems to me that the regular service in ordinary times of peace offers large possibilities and opportunities to the man who is "two-fisted," the man among men who is able to grasp the situation with a far-sighted comprehensiveness, and can apply himself wisely to the opportunities. But in these times when we are at war, at a time when the character and personnel of the ranks were never of such a high tone,—men of culture and refinement from the best homes of the land,—at a time when religion was never so welcomed and acceptable as now; to me the opportunities are tremenduous and the experience one gets is well calculated to enlarge the vision and increase the powers of usefulness to humanity.

My two months' experience teaches me that the men are responsive to appreciation and are as human as men in civil life. The uniform may change the attitude, as much it does, but never the heart. If these men have been thought of as disreputable, it is mainly due to two facts: First, the whole of many thousands has been "tabooed" on account of misconduct of a few. Second, they have not been welcomed in civil life except by the saloon and the brothel. These new times are breaking down this condition by driving out these undesirable monsters and opening up civil life in church and society to the society of the men. Secretary Daniels has done more than any other one man, perhaps, to bring about this one condition in the navy. What he has done has made the personnel of the men respectable and honorable. For these innovations many criticised him severely at first, but now I hear praise for him on every deck. In addition to this the new personnel of fine men demands something better, and it is to be hoped that at the close of the war, which we pray may speedily come, will not change it.

To your prayers I commend the boys of the uniform. Never has the church had such an opportunity before, and every church must do its bit in contributing Christian character to the men now in the shadow of her wings. The churches of Washington have undertaken this in a very big way, a way which any other church may be proud to follow. The city church is the strategic church because all naval and army training operations are grouped about them, and upon them has fallen the largest responsibility, and it is to be hoped that their influence may extend far enough to reach every heart in the ranks and show the world what Christian soldiers can do in war.

I hope to be regarded by you still as a member of the Conference with a pastorate at present quite as extensive as everything naval in and around Washington. How long I shall be kept at this post, I do not know, and it is supposed that no one else does. I ask the prayers of my brethren in my behalf that I may be at all times and under all circumstances, all, as nearly as possible, that the Father wants me to be. The times are hazardous and at the front God's work is going to be stupenduous and overwhelming. The moral and religious stamina of the men there during warfare will depend in great part upon the mighty strokes of unselfishness we make now in teaching them the fulness of the faith and entering with them in the one big struggle to carry the same to the limit of the times.

May the Lord add His blessings richly to your sessions and direct you to glorious triumphs for the Kingdom and the church.

Yours in Christian service,
H. E. ROUNTREE,
Chaplain U. S. N. R. F.

DEPARTMENT OF MISSIONS

REV. J. O. ATKINSON, D.D., FIELD SECRETARY, EDITOR.

REPORT FOR FOURTH QUARTER VIRGINIA VALLEY CENTRAL CONFERENCE WOMAN'S BOARD

Antioch—Cradle Roll	$ 1.65
Dry Run—Willing Workers	14.86
New Hope—Cradle Roll	1.50
Winchester—Ever Ready	.65
Winchester—Christian Endeavor	2.07
Winchester—Cradle Roll	1.40
Winchester—Young People	.55
Timber Mt.—Cradle Roll	.75
Total	$23.43

Dogenzaga Building Fund, (Mrs. M. E. Groves Membership).

Miss Mamie Summers	$ .50
Winchester	4.04
Timber Mt.	2.10
Mrs. Barbara Andes	.50
Mrs. A. W. Andes	.50
Mrs. B. F. Frank	.50
Mrs. N. M. Hasler	1.00
Mrs. J. E. W. Bryant	.25
Mrs. D. J. Driver	1.00
Mr. J. E. Foster	1.00
Total	$11.39

($1.39 of the above amount was placed in the regular funds).

Dollar Brigade

Miss Amelia Seabright	$ 1.00
Mrs. Dr. Lincoln	3.25
Mrs. R. L. Williamson	1.00
Mrs. J. A. Fultz	1.00
Mrs. N. M. Hasler	5.00
Mrs. Spitzer	1.00
Mrs. David Welch	1.00
Mrs. Bettie Myres	1.00
Miss Ollie Armentrout	1.00
Miss Mamie Summers	1.00
Total	$16.25

Santa Isabel Building Fund

Bethlehem Sunday school	$ 2.50
Mrs. N. M. Hasler	.25
Miss Margie Earman	.25
Raymond and Anderson Vanpelt	.25
Leaksville	.75
Antioch W. W. Class	2.50
Concord Busy Bees	1.00
Miss Virdie Showalter	.50
Total	$8.00
Grand total	$59.07

The above amounts were turned over to the following accounts:—

Regular Funds	$17.64
Santa Isabel	18.13
Christian Orphanage	2.65
Sendai Orphanage	2.65
Dogenzaga Building Fund	10.00
Santa Isabel Building Fund	8.00
Total	$59.07

MRS. B. F. FRANK, *Treasurer.*

Harrisonburg, Va.

WOMAN'S MISSIONARY CONVENTION OF THE WESTERN NORTH CAROLINA CHRISTIAN CONFERENCE, BURLINGTON, N. C., NOVEMBER 14, 1917

Program—2:30 P. M.

1. Call to order by Mrs. W. H. Carroll, Chairman.
2. Worship led by Mrs. J. W. Harrell.
3. Roll Call and Enrollment of Delegates.
4. Report of Officers—
   Our Woman's Board, Miss Annie Williams, Secretary.
   Cradle Roll, Mrs. J. D. Kernodle, Graham, N. C.
   Young People's Work, Mrs. C. B. Riddle, Elon College, N. C.
   Treasurer's Report, Mrs. W. R. Sellars, Burlington, N. C.
5. Miscellaneous Business.
6. Prayer for Our Missionaries.
7. Round Table—Japan, Porto Rica, Mrs. J. W. Harrell.
8. Our Standard, Mrs. T. A. Moffitt, Ramseur, N. C.
9. Music.
10. Address—Raising a Hundred Thousand Dollars for Missions, Dr. J. O. Atkinson.
11. Music.
12. Paper, Mrs. W. A. Harper, Elon College.
13. Reading and Approving Minutes.
14. Adjournment.

NOTE:—See that your church has a woman present.

Messenger—"Who's the swell ye was talkin' to, Jimmie?" Newsboy—"Aw! Him an' me's worked together for years. He's the editor o' one o' my papers. —*Exchange.*

"I understand the text all right," remarked Aunt Ann Peebles after the sermon was over; "but the preacher's explanation of it puzzled me a good deal." —*Chicago Tribune.*

"You know, Sam, it's no disgrace to work for a living." "Yes, I know it, sah. Dat's what I allus tell mah wife."—*Boston Transcript.*

OUR DENOMINATIONAL FOREIGN MISSION BOARDS
CHRISTIAN ENDEAVOR TOPIC FOR NOVEMBER 18

At first our denomination had no foreign mission boards and no home mission boards. In 1872 "The American Christian Church Extension Society" was organized and began to do what we now call home mission work. Six years later that society was merged with the "Missionary and Church Extension Department of The American Christian Convention," and kept on with home missions. In 1878 Rev. J. P. Watson, D. D., was elected Mission Secretary, and re-elected in 1882. He conducted a lively missionary department in *The Herald of Gospel Liberty*, and there frequently urged upon his readers the subject of foreign missions, eliciting discussion by others. In his report to the American Christian Convention in 1882 he recommended the organization of a Woman's Board for Foreign Missions, but Convention took no action. During the discussion of missionary subjects it was even suggested that we might open a mission in Alaska.

Dr. Watson, through *The Herald*, in 1883 called for money for foreign missions, and met with immediate although limited response. However, from that very year the Mission Board became a *foreign mission board* as well as a home mission board.

Woman's Foreign Board.

At New Bedford, Mass., in 1886, the American Christian Convention chose twenty-five women to organize a Woman's Board for Foreign Missions. They at once organized with Mrs. Achsah E. Weston, President; Rev. Emily K. Bishop, Vice-President; Miss Annie E. Batchelor, Recording Secretary; Rev. Ellen G. Gustin, Corresponding Secretary; Mrs. Elizabeth D. Barry, Treasurer; and the following year the Massachusetts legislature granted the new board a charter. It should be noted that, while this organization is auxiliary to the American Christian Convention, and raises money independently, the objects for its financial support have always been designated by the general Mission Board, and all its funds have been turned into the general mission treasury. From 1886-1917 the Womans Board for Foreign Missions has raised $63,877.86. In the year just closed its best record has been made, namely, $6,478.34. The officers of the Board now are as follows: Honorary President, Rev. Ellen G. Gustin, Attleboro, Mass.; President, Mrs. Alice V. Morrill, Dayton, Ohio; Vice-President, Mrs. C. H. Rowland, Franklin, Va.; Recording Secretary, Mrs. Gertrude Fletcher, Keswick, Ont.; Corresponding Secretary, Mrs. Lula C. Helfenstein, Dayton, Ohio; Treasurer, Miss Mary A. Rowell, Franklin, N. H.; Advisory Member, Mrs. O. K. Hess, Dayton, Ohio.

Foreign Mission Fields

At New Bedford, in 1886, it was also decided to begin missionary work in Japan, and the following year Rev. and Mrs. D. F. Jones, of North Carolina, opened a mission in Ishinomaki, soon reaching out to other points, locating most strategically. Being compelled to move south to Tokyo, he opened work there in 1888. Steady progress has been made, until there are now three stations, twelve ordained pastors, fourteen organized churches, 1,143 members, thirty-four Sunday schools with enrollment of 2,679, and mission property valued at $22,000.00.

Rev. H. J. Rhodes, then of New York, and Rev. and Mrs. D. P. Barrett, of Virginia, went to Porto Rico in 1901 and opened a mission at Ponce, on the south side of the island. Sickness has greatly hampered growth of that mission, and today there are but five organized churches with 173 members, and nine Sunday schools with 649 enrolled. The mission property, including a home just purchased, is valued at about $21,000.00.

Progress at Home

The hardest struggle all along has been to awaken missionary interest at home. Rev. J. G. Bishop, D. D., was elected mission secretary in 1890, and he at once began to build up the foreign end of the work. He has seen remarkable progress, and through *The Christian Missionary*, which he established in 1894, thoroughly awakened the denomination to the foreign missionary idea. The total amount of foreign mission funds received since 1883 is $352,925.99.

At the session held in Springfield, Ohio, 1914, The American Christian Convention provided for a Home Mission Board and a Foreign Mission Board to direct the two departments of missionary work, and our foreign missions are now conducted by a Board consisting of Revs. M. T. Morrill, W. H. Denison, W. P. Fletcher, J. W Harrell, and Mr. J. O. Winters.

For further details consult "The Christians and the Great Commission," Part 1, Chapters V and X, and Part 11; History of the Christian Denomination in America," Chapters XI and XIII; files of *The Christian Missionary* and *Herald of Gospel Liberty*.

M. T. MORRILL.

Dayton, Ohio.

GREETINGS

Dear Brethren in the Ministry:— I send you a greeting from home. I have located at Farmerstown and have three churches which pay a good salary. Our churches here are very beautiful and are heated by furnace. I received a hearty welcome into the church.

I thank you for transfer you sent me and also for the kind words of sympathy and especially do I thank Dr. Long for his untiring support and help which he gave me through my unjust persecution. I wish to thank Brothers Green and Clements and all the dear people of Beulah. May the Lord bless you all.

I am sorry that I cannot be with you in Conference. I hope this will be the best you have ever held in the Christian church.

My farewell text: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."—Cor. 13:11.

H. F. WOLFE.

Baltic, Ohio, Route 2.

SUFFOLK LETTER

This is not a perfect world, "God saw that it was good," but He did not say that it was perfect. Man is not perfect in his outward life though he serve God "with a perfect heart." No work of man is perfect; what seemed perfect is constantly improved. The most perfect machines of one age go to the junk-heap of the next age. If men and things were perfect it would end improvement and enterprise. God alone is perfect in His being and in His actions. In Jesus was no sin—no imperfection. All spiritual aspiration and effort move *toward* perfection.

All fun is in the field of imperfection. If the world and man were perfect, nobody would laugh; if all language and manners were perfect, this would be a solemn world. It is the imperfect, the grotesque, the mistakes, the blunders, that furnish diversion, amusement, fun. Mary's little lamb *at school* made the children laugh. It was not the lamb that made them laugh; but the lamb *at school*. Laughter may be innocent and may brighten human life. It is the sudden drop of the brook over the ledge of rock that makes the laughing waters. It is the unexpected blunder in grammar, the pronunciation of words, the misstep, the awkward movement, the failure in speech or song, that provokes merriment. One person laughs at another, and this often provokes anger in the blunderer. It should not be so. It is the blunderer's contribution to human enjoyment. I have felt the perspiration break out on my forehead when I found that I had mispronounced a word, or made a mistake in a dining room or parlor, and the smile passed over the face of the company. I was embarrassed; and if they laughed outright at me, I was offended. This was the greatest blunder I made. If my mistakes furnish entertainment, amusement, fun, for other people, I ought to congratulate myself that I can add that much to their enjoyment. Your prim, affectedly perfect person adds nothing to the pleasure of company. A clown does not take offense if you laugh at him; a lecturer does not become offended if he provokes you to laughter. They make all the fun by making or reciting the mistakes in actions or words. The perfection of any art is to reproduce the natural and real; and those whose mistakes and blunders excite the risibilities of others are the real fun-makers; deserve to be laughed at, and should take no offense, but join in the merriment. As flowers may "waste their sweetness on the desert air," so this letter will fail unless it prevents genuine laughter from giving offense to those who provoke laughter by their mistakes and blunders. Your exact, precise, particular person adds no keen delight to mankind; but your innocent blunderer touches the fountains of humor, excites the sweetest and best sensations, and furnishes a whole group with genuine pleasure. Now, do not get angry, if people laugh at your mistakes; laugh with them and let your contribution to human enjoyment make your own heart glad. Mistakes viewed in this light would turn them into sweet music, make their authors artists, and make human feeling flow like laughing waters.

W. W. Staley.

TWO LETTERS OF INTEREST

Dear Brother Riddle:—I am enclosing a letter recently received by the Third Christian church Sunday school from Lt. E. C. Porter. Brother Porter is a member of Third church; was secretary of Sunday school before he attended V. M. I., where he graduated. He went to Fort Myer training camp and was appointed first Lieutenant in the United States artillery and at once ordered to France. He is now there and in active training for the front. He is the son of Brother T. E. Porter and a grandson of the late Rev. R. H. Holland of Holland, Va. He has many friends and relatives who are readers of The Sun and I thought if you had space, you might publish the letter. The blank lines indicate names, etc., erased by the Censor. J. W. Manning

Dear Friends:— This is my second Sunday on the deep blue sea and I may have another before reaching my destination. You may know that my thoughts are with you dear people at this moment. I am glad that I have such good friends at home and to know that they are interested in me and are praying for my safety and return and also to know that they are offering prayers to God for this terrible war to end and thus save our country from ruin, destruction of life and property, and the poverty which I will see.

We are taking a zig-zag course, dodging Fritz and his submarine. We go.....and today we are going..... This is the roughest day out. The sea is mad, the wind is cold. We are wearing heavy clothes, overcoats and gloves. They say we are near.....

There are ..... ships in this convoy. We have ..... cruiser protecting us now but when we get in the danger zone we expect to have have some of Uncle Sammy's torpedo destroyers to help us out.

This is an English boat and has many English passengers aboard. I have been in conversation with many of them and their talk of England is very interesting. They say "Very well Sir, 'Thank you Sir, and 'Sir'" everywhere they address you. I am already feeling a little foreign myself. Besides these Englishmen we are having some French classes so I will forget that I am a real American soon.

Ernest C. Porter.

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges Southern Christian Convention

CONDUCTED BY W. A. HARPER, Chairman

MOTTO: Christian Character First and Always in Education

AN OPEN LETTER TO THE COLLEGE MEN OF THE SOUTH

(From The University Commission on Southern Race Questions)

On two previous occasions the University Commission on Southern Race Questions addressed open letters to the College men of the South, setting forth briefly the results of their studies and conferences on topics of importance to both races. The first of these dealt with The Lynching Evil, and, after pointing out the inherent injustice of it and its menace to the established institutions of society, emphasized the fact that human actions are liks boomerangs, affecting those who act, as much as, if not more than, those who are acted upon. It is becoming more and more recognized that the white race in many subtle ways has suffered more from lynching and its consequences than has the black.

The second letter dealt with The Education of the Negro, and stressed the need of larger support, better teachers, longer terms, and more adequate facilities, again on the ground of inherent justice of the proposal, and the fact that in doing for others we do even more for ourselves.

In the present letter the Commission wishes to address the college men on what it considers the most immediate pressing problems of the South and one of the most important for the nation, namely, Negro Migration. The present migration of the negro is not an anomalous phenomenon in human affairs. The economic and social laws that affect the lives and actions of white men produce practically the same effects upon the negro. It should not be surprising, therefore, to find him obeying so promptly and in such large numbers the economic law of demand and supply. There was no exentensive migration until the industrial centers, facing a dangerous shortage of labor, owing to the complete shutting off of the European sources of supply, turned to the South where large sources were available. And so they sent their agents with very alluring promises and liberally used the negro press, hand-bills, letters, lecturers, and other means designed quickly to uproot the negro and draw him to the railroads, factories, and mines where his labor is sorely needed. The dollar has lured the negro to the East and North, as it, has lured the whiteman even to the most inaccessible and forbidding regions of the earth. But the human being is moved and held not by money alone. Birthplace, home-ties, family, friends, associations and attachments of numerous kinds, fair treatment, opportunity to labor and enjoy the legitimate fruits of labor, assurance of even-handed justice in the courts, good educational facilities, sanitary living conditions, tolerance, and sympathy,—these things, and others like them—make an even stronger appeal to the human mind and heart than does money.

The South cannot compete on a financial basis with other sections of the country for the labor of the negro, but the South can easily keep her negroes against all allurements, if she will give them a larger measure of those things that human beings hold dearer than material goods. Generosity begets gratitude, and gratitude grips and holds man more powerfully than hooks of steel. It is axiomatic that fair dealing, sympathy, patience, tolerance, and other human virtues benefit those who exercise them even more than the beneficiaries of them. It pays to be just and kind, both spiritually and materially. Surely the South has nothing to lose and much to gain by adopting an attitude like that indicated above.

(Signed) E. C. Branson, Professor of Rural Economies and Sociology, University of North Carolina; R. P. Brooks, Professor of History, University of Georgia; James J. Doster, Dean of the School of Education and Professor of Education, University of Alabama, Chairman; James W. Farr, Professor of English, University of Florida; James D. Hoskins, Dean of the University of Tennessee; W. M. Hunley, Professor of Economics and Political Science, V. M. I., Secretary; W. L. Kennon, Professor of Physics, University of Mississippi; Johiah Morse, Professor of Psycholoy and Philosophy, Unversity of South Carolina; W. O. Scroggs, Professor of Economics and Sociology, Lousiana State University; W. S. Sutton, Dean of the School of Education, University of Texas; D. Y. Thomas, Professor of History and Political Science, University of Ark.

TOGETHER WITH GOD

"Come now, and let us reason together, saith the Lord." "Together!" Ah, then he calls me not to give me his commands as a master of his slave, not to make me ashamed as he displays my ignorance; but because he wants to have me near him; because he wants to hear my voice, his child's voice; because he wants me to tell him the whole story of the struggle and the sorrow, that he may comfort me by showing what the struggle and the sorrow mean! He longs to have me near to his greatness, that I may enter into it and grow greater myself. "Together!" Dear Lord, I thank thee. —*Floyd W. Tompkins.*

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

REPORT FOR NOVEMBER 7, 1917

Brought forward	$5,228.31

Children's Offerings

Nina Bland Hackney	.30

Monthly Sunday School Offerings

Henderson Sunday school, N. C.	$12.04
Graham Christian Sunday school, N. C.	5.00
Centerville Sunday school, Va.	1.00
Randleman Sunday school, N. C.	1.00
Wentworth Sunday school, N. C.	3.65
Waverly Sunday school, Va.	1.00
Reidsville Sunday school, N. C.	1.00
Morrisville Sunday school, N. C.	2.00
Ebeneder Sunday school, N. C.	2.37
Union Surry Sunday school, Va.	1.00
Shallowell Sunday school, N. C.	.93
New Hope Sunday school, (Va. V. C.)	1.00
Burton's Grove Sunday school, Va.	2.00
Bethlehem Sunday school, (E. V. C.)	8.00
Mt. Pleasant Sunday school, N. C.	1.25
Moore Union Sunday school, N. C.	3.80
Damascus Sunday school, Orange Co.	1.00
	$48.04

Thanksgiving Offering

Miss Jewel Hatch, Pittsboro, N. C.	1.00
Vera Thompson	.25
Haw River Christian church	20.00
	$21.25

Special Ocerings

Dr. J. U. Newman	1.50
New Hope Church	8.92
L. I. Fields on support of children	10.00
	$20.42

Total for the week	$89.71
Grand Total	$5,318.02

SUPERINTENDENT'S LETTER

Dear Friends:—

Thanksgiving will soon be here and I wonder if our churches and Sunday schools are planning how they will raise the largest Thanksgiving offering they have ever raised in the history of the Christian Orphanage.

I have mailed out Thanksgiving envelopes and a letter to each Sunday school and trust the party receiving the same will see that the letter is read to his church and Sunday school and the envelopes are given out to the members. If I failed to send you enough write me and I will be glad to forward more.

Haw River Christian church, Haw River, N. C., has the honor of being the first church to take this offering and mailing it in. Their offering this year was three times as much as last year and if we can get all our churches to do as well we will reach the goal of $4,000.00 all right.

When the Lord so bountifully blessed us, I wonder if He is not just testing us to see how much we will appreciate His great blessings and how much we will be willing to give back to Him. My friends after being so bountifully blessed this year have you thought and prayed over the matter to know just what part of your blessings you should contribute to help make the little helpless orphan children in our Institution comfortable this winter. We have fifty-five little children here who need food, clothes, and shoes to make them comfortable and all these things are very expensive this season. I appeal to you not to let this Thanksgiving season pass unless you make an offering to bring comfort and happiness to these little children.

I appeal to you to open your hearts as never before and give more liberally than you have ever given before.

I appeal to every church and Sunday school in the entire Church to take this offering and mail it in. We are going to make a campaign to get every church to take this offering this year.

Friends have been good to us and have remembered us very kindly. The following contributions have been received during the past few weeks:

Mrs. Ida Gunn, Wentworth, N. C.—one top quilt.

Mrs. M. E. Pierce, News Ferry, Va—One barrel flour.

Mrs. Chas. D. Johnston, Graham, N. C.—One bbl. flour.

The following companies have donated us five bags guano each: F. S. Royster Guano Co., Norfolk, Va.; Armour Fertilizer Works, Greensboro, N. C.; Union Guano Co.; Winston-Salem, N. C.; Navassa Guano Co.; Wilmington, N. C.; Virginia-Carolina Chemical Co., Durham, N. C.; American Fertilizer Co., Norfolk, Va.; Swift & Co., Charlotte, N. C.; Baugh & Sons, Norfolk, Va.

The Ladies Aid Society of the Durham Christian church, Durham, N. C.—one quilt and twenty-five yards of white domestic.

The Elon Co-operative Store, Elon College, N. C. five pair shoes, seven facinators, seven caps, ten pair gloves for the little girls, one dozen corsets.

We are very grateful for the contributions and it will help us very much in this work.

CHAS. D. JOHNSTON, *Supt.*

A SPIDER'S SENSE

Uncle Jimmy was surprised at the stillness of the house. As Jerry's father and mother were away, Uncle Jimmy made it his business to keep track of his young nephew. When there was no answer to the signal that always brought Jerry on the run when he was within hailing distance, Uncle Jimmy went to the kitchen and questioned Maggie. "'Spect that's him thumpin' 'round upstars," she said.

Uncle Jimmy went up the stars two steps at a time. From a small back room there came a muffled thump, thump!

"It's the other side of the trapdoor. He's shut himself in," chuckled Uncle Jimmy. He reached up, opened the door, and pulled down a dusty Jerry.

"Spiders up there," said Jerry, brushing cobwebs from his sleeve. "Spiders haven't any sense, or they wouldn't live in a dark, smelly attic."

"Some spiders have more sense than some boys," teased Uncle Jimmy. "There are spiders that make houses with trapdoors, and they don't have to get an Uncle Jimmy to open them, either."

"Spiders spin webs," said Jerry.

"Come to my room, and I'll show you a trapdoor house that was built by a spider."

Jerry pranced happily along behind his uncle. That room was a forbidden place when mother was at home.

From his treasure case Uncle Jimmy took what at first sight seemed nothing but a bit of dried clay a couple inches thick and not much bigger around than a silver dollar. Carefully he lifted a little earthen door, and Jerry saw a tiny room, carpeted and papered with gray silk.

"It's like a fairy's cave," cried Jerry.

"The trapdoor spider is a great architect," said Uncle Jimmy. "See, this door is hung by a hinge. When company isn't wanted, which is generally all day, the spider sits in this silk-lined house with the door tightly closed. But at night, when feeding time comes, the door is thrown open, and out goes the spider with food. Some spiders have a back door through which to escape if an enemy should come in the front way."

"How could a spider ever make a door like this with a hinge and that fits just right?" asked Jerry. "I worked two days trying to make a door for the rabbits' cage, and then it wasn't any good."

"The spider works hard enough to make this door. If we could take it apart, we could see that it is made of layers of silk and earth. First a little sheet of web is spun and covered with earth, then another web follows and another layer of earth. So on it goes until the door is the right size. The last layer is always of silk."

"No wonder the spider's such a big eater if he has to make all that silk from his own body How did you ever come to find this wonderful house, Uncle Jimmy?"

"The door was covered with moss and leaves so as to make it look like a part of the ground around it. It would have been hard to discover had not the door been left open one night, and the little builder never came back to close it. I waited several days before I dug up his house. But at last I thought it likely that when he was out looking for supper something bigger had gobbled him.

"Or maybe somebody stepped on him," said Jerry. "I guess, when it comes to knowing things boys' haven't anything on spiders."—*Janet Thomas Van Osdel, in Sunday School Times.*

PLAN NOW FOR A FAMILY REUNION THANKSGIVING

It is none too early to make plans for a family reunion at Thanksgiving time, preferably at the old homestead. How much happiness all of us miss because we keep putting off such occasions of love and friendship! In the language of James Whitcomb Riley:

"Afterwhile—and one intends
To be gentler to his friends—
To walk with them in the hush
Of still evenings, o'er the plush
Of home-leading fields, and stand
Long at parting hand in hand."

But all too often in the rush and hurry of modern life we wait too long. We spend all of our time getting ready to live and none of it is really living. We spend our time in acquiring the means of wealth and then forget how to use these means for higher purposes—forget the truth of Ruskin's saying: "There's no wealth but life—life including all its powers of love, of joy, and of admiration."—*The Progressive Farmer.*

Landlord—"Yes, sir. We've a centenarian in this village. As a matter of fact, this is his grandson, or are you his great-grandson, Joe?" Joe—"Great—great—great—great—gr"—. Visitor—"O, come, come. That's scarcely possible." Landlord (confidently)—"He isn't tellin lies. He's only stuttering."—*Passing*

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C. B. RIDDLE, Editor

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MARRIAGES

LITEIN-DRAKE

Paul Litein and Miss Juanita Drake were united in matrimony at the writer's home October 7. They are of the Spring Hill community, where they will make their home. Best wishes for their continued happiness.

R. L. W.

OBITUARIES

MURRAY

W. J. Murray departed this life at the home of his son-in-law, F. P. Rogers, near Longs Chapel, October 26, 1917, at the age of ninety-one years, eight months and twenty-four days. He had been in feeble health for some time. His death closed the life of one of our best and most highly respected citizens. Burial services and interment in the cemetery of Cross Roads Presbyterian church, conducted by Rev. J. W. Holt, Burlington, N. C.

JEREMIAH W. HOLT.

FULLER-WOOD

On October 11 McKinley Fuller of Hopewell, Virginia, and Miss Alma Wood of Raleigh, were married, the writer officiating. Miss Wood is a member of the Raleigh Christian church, and is also a member of the choir. Her work in the church, and especially in the choir, is highly appreciated by the members of her church, who join with her numerous friends in wishing for her and her companion the very best our Heavenly Father has in store for them. Mr. Fuller has a position in Hopewell, where they will reside.

R. L. W.

RESOLUTION OF THE WAVERLY CHRISTIAN SUNDAY SCHOOL IN MEMORY OF MRS. MUSA JOHNSON FORD.

Whereas our dear Heavenly Father in His all-powerful and mysterious wisdom has allowed disease and death to remove from our midst our dear sister and co-worker, Mrs. Musa Johnson Ford, it behooves us as a Sunday school of which she was a devoted member, teacher, and Cradle Roll superintendent, to offer the following resolutions to her memory:

First, That we shall miss her sadly as the weeks go by and she comes no more to her accustomed place of worship, that her class of boys in whom she took such deep interest feel keenly the loss of the loving counsel and good advice which she in days of health and strength so gladly gave them each Sabbath morning. We realize that it will be hard to fill the place of one who so conscientiously did with her might what her hands found to do.

Second, That we cherish her memory, emulate her virtues and try to live so that we may meet again in that Land where there is no pain and the Lamb is the light thereof.

Third, That we extend the loving hand of sympathy to our esteemed secretary, her sorrowing husband, and the three faithful children, also her grief stricken parents, brothers and sisters, pointing them to the God she served as the only source of comfort in this hour of trial.

Fourth, That a copy of these resolutions be sent to the husband and children, published in The Christian Sun and in the Waverly Dispatch and be also spread upon the minutes of the Sunday school.

MRS. J. L. FOSTER,
MRS. R. T. WEST,
MRS. E. L. GRAY,
MRS. B. E. LIVESAY,
Committee.

RESOLUTIONS

Whereas, on the third day of October, 1917, President and Mrs. Peter Wesley McReynolds were tragically removed from earth and their accustomed activities while journeying by auto to Indiana with an invalid relative to whom they were ministering with patient care; and

Whereas, their untimely death, met in the path of duty and mercy, has plunged Defiance College, the city of Defiance, the Christian denomination, and hundreds of friends in all parts of the country into sorrow and grief;

Now therefore, be it resolved by the Board of Trustees of The Defiance College, in session on the date mentioned below, that we hereby express the nearly overpowering sense of loss fallen upon The Defiance College by the removal of Dr. McReynolds from the presidency in which he so eminently distinguished himself since his inauguration in 1902;

That we recognize his sterling worth as a Christian man; as a citizen of the commonwealth; as a minister of the gospel; as an administrator, builder and trustee of this institution; as an educator and friend of the youth; as a man interested in all good causes, ever ready to contribute of his influence and means;

That we are especially grateful to Almighty God for his remarkable career of fifteen years at the head of The Defiance College, during which time he has provided, largely by his own efforts and genius, four well equipped new buildings, a central heating plant, funds for the erection of a new science hall at once to be built, the consolidation of the College and The Christian Biblical Institute (now known as the Christian Divinity School); meantime advancing the standards and rank of this institution to first class, and multiplying its endowment many fold. This splendid work he has achieved only through immersing himself in the work, giving it his unstinted effort, and contributing of his own very

modest means to the point of keen sacrifice.

Resolved, That we bear testimony to the complete harmony and courtesy that have always characterized his relationship with this Board of Trustees;

And resolved, finally, That the life and achievements of President McReynolds should prove a constant stimulus to us and all who are now interested in The Defiance College and the Christian training of young people..

Be it resolved furthermore, That we hereby express our high appreciation of Mrs. McReynolds, who, during her short career as wife, mistress of the President's home, and co-worker with him, has thrown herself unreservedly into realization of his splendid vision, and in the ways of a true, cultured gentlewoman made herself a potent factor in college building and activity, and in moulding student life, both by her delightful domestic ministrations and by her skill acquired in years of teaching.

Respectfully submitted to the Board of Trustees by your Committee on Resolutions.

OLIVER W. POWERS,
MILO T. MORRILL,
HUGH A. SMITH,
GEO. W. HUMPHREYS.

Dated at Defiance, Ohio,
October Sixth, 1917.

C. E. LESSON—NOV. 18.

(H. S. Hardcastle).

Topic: Our Denominational Foreign Mission Boards—Their History and Achievements.

Scripture: Isa. 55:1-13.

The future of the world is wrapped up in the youth of the churches, but it must be a youth filled with the Master's spirit—a spirt of devotion, of loyalty, and of *missionary zeal*. The new era offers a distinct challege to the young people of the world and by properly relating themselves to the Master's Kingdom they can play a large part in the reconstructive period which must of necessity follow this world war.

In the first place they can do much to rekindle the fires of religion and to wipe out the bitterness which will naturally follow this awful cataclysm. In the second place they can help the nations that have recently had an awakening, political, industrial, educational, social, and religious to crystallize in the principles of Christianity and to lay the basis of a lasting civilization. It is an opportunity hitherto unprecedented and in all probability never to be equal again.

But if our young people are to help in this problem they must have knowledge of actual conditions. They must study missions and see themselves in relation to the world's needs. But they should do more. They should study the history of missions from their own denominational standpoint; they should know the origin of the missionary movement in their church; they should know the work it has accomplished; they should know its activities at the present time; and they should know its plans for the future. Not until then will they be in a position to intelligently aid in this great work.

But they must not confine themselves to this field alone, lest they defeat the very purpose of missions by reckoning missions in terms of their own denomination. They must think in terms of world-wide missions and remember that their efforts will be blessed only as they relate themselves as followers of the Master in an endeavor to preach the gospel to the whole world.

SUNDAY SCHOOL LESSON, NOV. 18

(By G. O. Lankford).

Nehemiah's Prayer Answered. Neh. 2:1-11.

Golden Text: "Ask and it shall be given you."—Matt. 7:7.

It had been three or four months since Nehemiah first learned of the afflictions of his brethren at Jerusalem. During this time he doubtless spent many hours in prayer that he might have the privilege of returning to his native land to help his people who were in distress. For some cause the answer to his petitions was delayed, but "delays are not denials," and as he waited the answer was on its way.

1. *An Opportunity Sought*—Opportunities may be sought in various ways. The opportunity for Christian service may be sought in a wrong way, in one's own strength. It may also be sought in the right way, in the strength of God. Nehemiah chose the proper course in seeking an opportunity to return to Judah. His was the course of prayer. "I prayed to the God of heaven," (verse 4). There is no doubt that many efforts on the part of the followers of Christ fail, because direction from God is not obtained. The way may seem to be closed as in the case of Nehemiah, but to him who knocks it shall be opened. Mtt. 7:7.

2. *An Opportunity Granted.*— Nehemiah very earnestly desired to return to his distressed people. With him the desire was in his heart, a desire to return that he might serve. Out of his heart's desire he prayed for God to open the way. It is, therefore, not strange that the King was soon heard to say, "For how long shall they journey be." The writer declares, "It pleased the King to send me" (See verse 6). Here was the answer. Nothing can be more certain than the fact that God hears and answers the prayer of His child. And the Lord is no respecter of persons, the least in the Kingdom being heard and answered as quickly as the greatest. The gateway to service and power is never closed to him who seeks these things at the hands of God.

3. *An Opportunity Used.* When once the opportunity was granted, Nehemiah began his journey back to Jerusalem. God opened the way and Nehemiah entered upon it. God gave him a chance and he accepted it. "So I came to Jerusalem" (verse 11). This was a statement of victory achieved under God, and for God and man. Before each one who desires to enter. Jehovah has set an open door that no man can shut. Each can make a triumphant march if he will. But many find the way to usefulness and growth closed today, because the gates that God opened in the past were not occupied. One man uses his talent, while another abuses his. One who abuses time, talent and opportunity loses, while the one who uses that which he has will be privileged to use it again.

FUNNY BONES

"Oy, oy, such a pessiness!" "Vat's up, Coheristein?" "Ve soldt a man a set of teeth mit a gold plate for four dollars down and two a veek, und he hasn't made de second payment." "Vy don't you take de teeth away from him?" "Ve can't, he's got lock-jaw."

A little fresh-air child watched with round eyes the cattle enjoying the cud. "Say, mister," she asked the farmer, "do you have to buy gum for all them cows to chew?"—*The Woman's Journal.*

You can't tell 'bout a display of authority," said Uncle Eben. "Many a man thinks he's dom' a fine job o' mule-drivin' when the mule is jes hurryin' to get home."—*Washington Star.*

Tommy—"My gran'pa wuz in th' Civil War, an' he lost a leg or a arm in every battle he fit in!"

Johnny—"Gee! How many battles was he in?"

Tommy—"About forty."—*Toledo Blade.*

"There," he said, pulling his shirt-sleeves over his brawny arms and surveying the clothes-post which had taken him the best part of Saturday afternoon to fix, "that's as firm as a rock. Even the combined forces of the elements cannot bring it down." Before sunset he found the pole on the ground. "Did you do this?" he roared to his eight-year-old son. "No, father," was the answer; "a sparrow perched on it. I saw it myself."

One day while the late William R. Travers was sojourning at Bermuda he came down to the wharf to see the arrivals. Meeting an acquaintance, he said, "Ah, Merrill, what brings you down here?" "Oh, just came for a little change and rest." "Sorry to discourage you," said Travers, "but I'm afraid you'll go home without either." "How's that?" said Merrill. "Oh," said Travers, "the waiters will get all the change, and the landlord will get all the rest."

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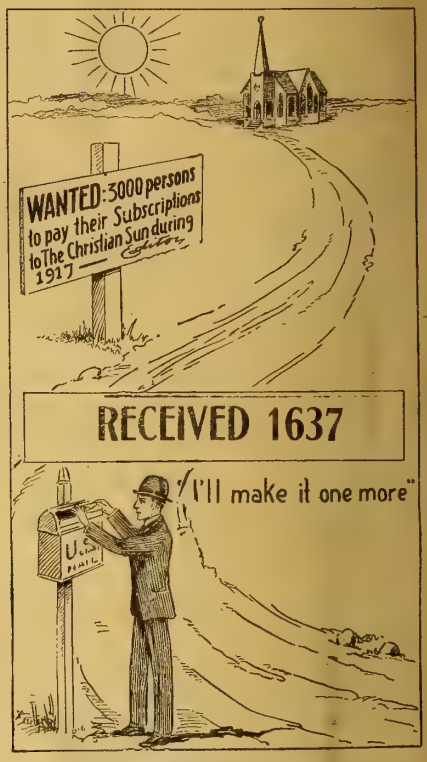
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THE CHRISTIAN SUN

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No. 45

The Official Organ of the Southern Christian Convention

ELON COLLEGE, N. C., WEDNESDAY, NOVEMBER 14, 1917

JOHN THREE-SIXTEEN

(Rev. J. O. Atkinson, D. D.)

WE preachers have been using this text long and often, but it is not exhausted yet. The fact is many of us have avoided or ignored the main fact of it. The universal sweep of God's love is that which John sought to make prominent. *"For God loved the world."* The remaining or infilling words of the verse simply tell *how* He loved it and *why* He loved it. But the bold point of it is that God was great and generous enough in His nature to love a whole world—not one part of it to the exclusion of any other part, or that He loved one part of it better than any other part or parts. God loved, and does now love Europe, Asia and Africa just as He loved and does now love America. God loved the world—the whole wide, wide world, and that is the reason He gave His Son to redeem it, all of it, not some portion of it.

Here then is the divinity of missions, that through our missionary effort and endeavor we might come to be like God, partake of the very nature of God, in loving the whole wide world. And as we come to love the whole world we come to be God-like, divine, in our love, our sympathy, our pity and our interest.

God never did intend that we should be citizens only of a city, a county, a state or a nation even, but that we should be citizens of the world.

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

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OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

Editorial

We can educate, but only God can regenerate.

* *

You cannot beat the Devil at his own game. That has been tried.

* *

Tithing is better for the soul than "suppering"—the latter is better for the stomach.

* *

We have no objection to the man who rides a hobby if he observes the highway rules and keeps his eye on the traffic signal.

* *

THE HABIT OF PRAYER

Some do not know the habit of prayer. They do not understand the richness of such an experience because they have not gone to the Father until a lasting fellowship has been formed. And only he who knows this, knows the greater joy and experiences the sweetest earthly pleasure. To talk with the Father—what a joy! When the burdens are too heavy to bear, when the days are dark and the way seems unbeaten, God gives us comfort and cheer.

But the prayer habit is easy to neglect. It should not be, yet in the daily grind of life, in the rush and push of things we neglect this so important thing. If we are busy and time is limited that only argues in favor of the prayer habit. We do not have time to do so much in our own strength. And is not this the reason that too many of us are too busy to pray? We limit our time for God and He limits our time for other things.

Get the prayer habit. It is free and resourceful, yet our prayers should not be filled with "wants," but with equal praise and thanks. Take all things to God. The things that we cannot take to God had better be left undone.

THE SACREDNESS OF FRIENDSHIP

Friendship—true friendship—is sacred and should not be treated as some see fit to look upon it. History, both sacred and profane, record most wonderful examples of friendship. Daniel and Jonathan loved each other dearly. Tennyson's friendship with Hallam brought forth a refrain that will live. The Bethany home is a monument of what true friendship is. Jesus' passion of love for the lost is a fitting climax to all love and friendship. One of the early Latin writers expresses the idea that we have only two or three real friends. Though this thought was born in a pagan mind, it is not without some truth. There are those about us whose lives we consider friendly, but those who consider friendship sacred—consider it to that degree that it will be depended in all instance—are few in comparison with those whom we know. Only the sorest trials can really prove the friendship of our fellowmen.

But is friendship sacred? Love is but a higher expression of it and true love cometh from God. A broken friendship so often means a broken heart and life. Once we find our friendship deserted our confidence wanes in all humanity. How important is it then that we apply the Golden Rule and betray not the friendship of our fellowmen!

* *

DEEP THINKING

Deep thinking—thinking that is creative of something noble and good—is not, in our opinion, exercised very much these days by the average young man or woman. In this "get famous quick age" we are producing *followers* and not *leaders*. True it is that we need the disciples—the followers—but a man is a better follower if he is a good leader, provided that he is not selfish.

Thinking that builds homes, reforms communities, makes laws, ministers to the poor, and helps to make this world better is something we need. In every community there are problems that can best be solved by some one of that community. But too often we see these things go undone because some Moses do not rise up and lead his people out of bondage.

But why the shallow thinking and less of the deep and serious? There are numerous causes, but we know nothing that has given force to it like the change in the average American home. The family altar is almost a thing of the past and young men and women are "turned loose" in the swirl and sweep of society before they have been grounded in the faith of deep and abiding principles. Allowing every consideration for the advancement and development of the present generation, we say without fear or favor that we need to get back to bed rock principles and practices in our character and thought-life.

* *

Increase your pastor's salary.

CHRISTIAN ENDEAVOR ACTIVITIES

North Carolina Endeavorers held a series of district conventions in October. The first was at Clarkton, for the Southeastern district; the second was at Rocky Mount, for the Northeastern district, and the third was at Mt. Airy, for the Northwestern district.

The convention at Clarkton closed with a consecration service, in which about a half dozen young people indicated their desire to enter full time religious service, when the way is opened. There were over two hundred persons present at the closing session of this convention. A splendid Junior Rally, arranged by Mrs. Howell, of Wilmington, was also a feature. B. B. Reynolds, the district president, and vice-president of the state union, was the convention leader. He has done a splendid work in the district. George L. Mitchell, former president of the state union, was one of the speakers, and Bert Jones, of Wilmington, led the singing for one of the evening sessions.

A feature of the convention at Rocky Mount was the singing, led by George W. Taylor, of the Union Theological Seminary at Richmond. Mr. Taylor was the organizer some years ago of the society at Rocky Mount which entertained the convention. George Howard, Jr., of Tarboro, the district president, deserves much credit for the convention and for the way Christian Endeavor in his section is foregoing to the fore. Field Secretary Wyatt A. Taylor was a speaker at both these district conventions.

The Northwestern district convention was held at Mt. Airy. This is the strongest district in the North Carolina Christian Endeavor Union, and the president, Eli Barker, of Greensboro, has done a phenominal work. The convention was marked with enthusiasm and hard work. R. C. Boyd, of High Point, the state president, was one of the speakers at this convention. Mrs. MacFarland, of High Point, state Junior Superintendent, was present at all these district conventions and presented the state's Junior plans.

* *

THREE MILLION SEAL SALE

To sell three times as many Red Cross Christmas seals this year as last year is the plan of the American Red Cross and the National Tuberculosis Association in their efforts to meet the increased demands that will be made upon them as anti-tuberculosis agencies. It is estimated from the experience of France and other warring nations that war more than trebles the amount of tuberculosis unless adequate provision have been made against it. It is this precaution and measures of prevention that these agencies are endeavoring to take.

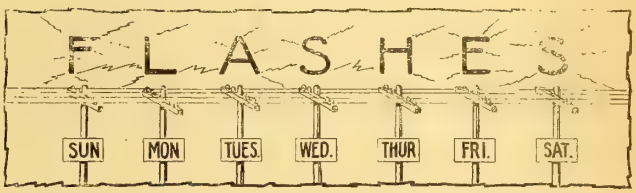
Three million dollars is the amount expected from the sale of seals this year. This requires that every agency work to make results three times as large as those last year. North Carolina will be expected to raise near $40,000 as her proportionate part. Last year the value of the seals was $12,063.

OFFERING FOR DR. W. T. HERNDON

Since my report of August 27 of offerings to that date for Dr. W. T. Herndon, the following items have been sent in and turned over to Treasurer D. S. Farmer:

Howard's Chapel, by Rev. L. L. Wyrick	$2.30
Personal, Mr. J. R. McNally and Wife	.50
Concord, by Rev. J. F. Apple	1.50
Hines' Chapel, by Rev. F. C. Lester	3.15
Palm Street, by Rev. H. S. Hardcastle	3.56
First Church, Greensboro, by S. A. Caviness	11.60
Liberty, by Treas. Henry W. Tuck	6.30
Union (Va), by Treas. W. W. Tuck	9.12
Total	$38.03

W. A. HARPER, *Secretary*
North Carolina and Virginia Christian Conference.



November 4: Great Britain and France send aid to Italy in her crucial hour. Eighteen perish in flames in Atlantic City, N. J.

November 5: The supreme court of the United States gives decision that the Inter-State Commerce Commission has almost unlimited power for the investigation of railway activities.

November 6: The delegation from the United States to meet with the Allies has arrived safely to a British port.

November 7: Another revolutionary outbreak is witnessed in Petrograd. Hylan is elected mayor of New York, defeating Mayor Mitchel.

November 8: Maximalists have overthrown the Russian government. The new government is to propose peace, so it is announced.

November 9: Attorney General Gregory of the U. S., issues statement stopping any illegal searching for whiskey. All Federal agents to have warrants. J. A. Terry pays the death penalty at Raleigh, N. C., for the murder of John R. Stewart of Guilford county last August.

November 10: British troops made rapid strides on the front. The United States is negotiating with Germany about caring for Americans who have been taken prisoners.

$35,485.00 to November first is Field Secretary Atkinson's report for special mission fund. Of course, we are going to raise that one hundred thousand dollars.

WORSHIP AND MEDITATION

THE LOST CHORD

(By Thomas Tiplady).

Last night I cycled into the neighboring village to make inquiries about a lad who had perished in the fighting. As I drew near the church I heard sounds of music floating out through the shattered windows. If a seraph had stood in the streets of the village and sung heavenly songs to us, he could hardly have caused greater surprise to the occasional passer-by. The village lies forsaken. Every house is in ruins, or bears the marks of shells. There, at the cross-roads, where the sentry stands, a shell burst a few weeks ago. The soldier on duty felt no pain and needed no burial. Now, on the same spot, stood another soldier wistfully listening to the music of the church. The civilians have fled, and taken their belongings with them. A stranger race—an aforetime enemy—guards for them their land. The heroic breed is not dead, and in that youthful sentry is seen the England of a thousand years. I blessed him as I passed him, for in him I saw all the undimmed and undying glory of the race.

I placed my bicycle against the church wall, and sought the back entrance. The right-hand corner of the priest's garden wall had been blown away. The damaged archway had been propped up with a pole, and the path was blocked by a large shell-crater. The door of the vestry was off its hinges, and the floor was littered with books, vestments, and debris. Stepping over obstructions, I passed into the channel. What a sight! A shell had been hurled through the center of the wall immediately above the altar. The wall was two and a half feet thick, but it had broken before the invader like brown paper. A hole two yards wide gaped like a wound. The picture above the altar had been blown into a thousand fragments, and these were lying about the floor and window-sills. The altar, with its ornaments, lay crushed beneath a mass of masonry. The windows and the communion-rail were shattered to pieces and scattered far and wide. A lump of stone had been carried from above the altar into the pulpit A still larger stone had been hurled to the other end of the church and lay in the central aisle. It seemed the work of some mad giant—some Samson insane with sorrow for the loss of his eyes. Stones had smashed through the back of the movable pews and, with bits of the communion-rail, strewed the floor and the seats. Plaster from the ceiling, fragments from the lamps, and stained glass from the windows crunched under my feet. I felt as guilty as if I were treading on lilies. I understood Jeremiah's tears. Chairs lay on the floor overturned, like cripples, and no one lifted them. The unhinged side-door leaned helplessly against the wall. It was a scene of desolation—a holy place desecrated by the dance of devils. Yet, looking down from a picture on the wall was the sweet face of the Virgin. Straining to her breast her beatiful Babe, she seemed to be shielding Him from the horrible happenings about Him. But the figure of the suffering Saviour nailed against the wall on the opposite side showed how impotent even a mother's love may be.

Out from the soul of the organ came a chord sweet as the fragrance of violets at the unsealing of a maiden's letter, and "dear as remembered kisses after death." It was the Lost Chord of Germany. All unconsciously the English lad at the French organ was calling up the spirit of old Germany to witness the havoc of new Germany in the temple of the God it has ceased to worship.

At the peril of his life he was touching those ivory keys. Straight before him gaped the great hole above the alter. Yet he played on. A few days before he had leaped over the parapet amid a murderous fire, and, armed with bomb and bayonet, had sought the evil heart of a race that has become the disgrace and terror of manhood. But now the war was forgotten. He was back in the old days, and he heard not the sound of the guns. Peace wrapped him round as with a phalanx of angels' wings. By the incantation of his music he had called up the soul of old Germany as in the ancient days the Witch of Endor called back the soul of the sad-eyed Samuel. It sang of the shame and sorrow brought upon it by its children. "Hear My Prayer" trembled upon the air as from a soul in pain. Crushed beneath the iron heel of the Prussian, like a daisy beneath the hoof of a stamping war-steed, the ancient spirit of Germany cried for deliverance. The Hymn of Hate deafens in the streets which once echoed to the sacred melodies of young Luther. The grieved spirit of Mendelssohn turns away from the lifeless churches of his own land, as Paul turned away from the synagogues of his countrymen. Passing over the desolation of No Man's Land, he enters a ruined shrine and finds at the organ one with whom he may commune, and together the German musician and the English soldier pray for the return to the Fatherland of the gospel that makes men great. "Hear My Prayer." Will God hear, and send a new Luther to save Germany from the new tyrant and the new superstition? Or will He let the nation perish in its sins?

The prayer of Mendelssohn died away into silence, and a message of comfort floated through the ruined church. "O rest in the Lord; wait patiently for Him, and He shall give thee thy heart's desire. O rest in the Lord" It was a song of hope to the broken-hearted nations which have been swept into the vortex of this world-tragedy. It floated out through the shattered windows, and I saw a soldier quietly listening without.

Oh, that the bereaved and anxious might hear it, and rest in the Lord! The priest of the church was away in the trenches, but God had sent to us from heaven a prophet of the old and better Germany. The voice of Mendelssohn grew still, and there came to us the voices of English men and English women sweetly singing of the faith that had made light for them the valley of the shadow of death, and bidding us be of good courage. They had sung the hymn on the sinking deck of the Titanic—and they were singing it still:

Nearer, my God, to Thee,
Nearer to Thee;
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee.

"Though like the wanderer," the lad could not be silent. He lifted up his voice and sang with the heavenly visitants. Then came the sound of other voices. They were from over the sundering sea. Under their influence we forgot the ruined church. We were home again. The melody, "I hear you calling me," passed out through the broken windows and wafted our spirits over the waters as on the wings of angels.

"It's enough to break a man's heart, isn't it, sir? said a soldier who had just entered the chancel, and was looking at the ruins. From the soul of the organ came the answer:

Rock of ages, cleft for me,
Let me hide myself in Thee.

There was one sanctuary left unscarred; one Rock that towered above the surging floods of hate and the lad at the organ had found it.

While I draw this fleeting breath,
When my eyelids close in death,
When I soar to worlds unknown,
See Thee on Thy Judgment Throne,
Rock of ages, cleft for me,
Let me hide myself in Thee.

He was a simple soldier—a private in the Rangers—who a few days before had seen hundreds of his comrades fall at his side as he charged through a triple curtain of fire, and he was playing, from memory, the songs that soothed his spirit. He was holding companionship with the truths by which men live, and for which men die. And he brought from the soul of the organ the chord which modern Germany has lost, and which no nation can lose and live. The German dead on the slopes around are the silent witnesses.—*From Advanced Sheets of "The Cross at the Front."*

To turn the wilderness into springs of water and the desert into a flowing stream is nothing compared with turning the dead, the cold, dry heart of man into a mighty wellspring of love springing up unto eternal life.—*Spurgeon.*

HOWARD'S CHAPEL

On Saturday, November 3, 1917, at 7:30 P. M., the Church met in its last and regular business session for the year. The pastor read the sixth chapter of Isaiah and made some comment after which the Church was called to order by the pastor.

The first thing was the election of officers of the church for the next Conference year. Having done this, next the delegates were elected for Conference. Brother W. B. Madison and son, Brother Holt Madison were elected.

According to the treasurer's report the finance of the church was in a very good condition. It showed a little behind, but we feel that the church will be able to report to Conference in full, which meets at Haw River Christian church, November 20. At this meeting the pastor was announced for the next year. The church had a called meeting the first Sunday in October to call a pastor. The present one was called.

The Lord has been gracious to us. So far as we are able to ascertain no one of the church membership has died this year.

Brethren, let us hope, pray and work for a better year next year.

L. L. WYRICK.

Elon College

NOTICE

The Committee on Education of the North Carolina and Virginia Conference will hold its annual session at Elon College Monday at 7:30 p. m., November 19. Those having business with the Committee will please call at time and place designated.

J. O. ATKINSON, *Chairman.*

NOTICE

If you are coming to the North Carolina and Virginia Conference at Haw River please do not forget to let me know. This is very necessary as we want you to be well cared for while with us. Just a card will do. Send it today. Others are coming. Come too.

Yours for a good Conference,

F. C. LESTER.

Elon College, N. C.

As we give to help win the war, let us pray (and work) to help win the world for Christ.

SOUTH NORFOLK REVIVAL AND REDEDICATION

On Sunday evening, October 28, the revival meetings which had been in progress in the South Norfolk Christian church for the past two weeks, came to a successful close with a beautiful spirit prevailing. The meetings began on the fourteenth with a service at the eleven o'clock hour long to be rememberd by those who witnessed it. By persistent efforts on the part of every member, the entire indebtedness which had been on the church since its erection had been recently obliterated. The members were anxious that the old notes be burned, and the church dedicated anew to the service of Almighty God, before we held another meeting therein. So at ten o'clock the several classes of the Sunday school took their turn in rendering a well prepared and pleasing program, consisting of music and recitations, in keeping with the occasion, after which the pastor spoke, reviewing the work of the past two years, and appealed to the members, as God had given them a church free from debt, and they rededicated it to His service, may they give their hearts to Him free from sin,and rededicate their lives to Him in whole-hearted service. Then the pastor and members assembled themselves around the altar, and Brother Lafayette Curling, senior deacon and charter member of the church, led in prayer, thanking the Heavenly Father for His love and goodness to the church in the past, and imploring His choicest blessing to rest upon the pastor and people through the days that are to come. Mrs. Cathrine Lane, or better known as "Grandma," then came forward, and with feeble hands, burned the first note that was ever made on the church, which was followed by others members until every note was consumed in the flames. At the close of the service all joined hands, forming a complete circle, and sang "Blest Be The Tie," and when the benediction was pronounced by the pastor, there were but few tearless eyes within the audience, and we came away feeling, as did the Psalmist of old, "I was glad when they said unto me, Let us go into the house of the Lord." Truly this was the beginning of our revival. To God be the praise.

There seemed to be a genuine spirit of earnestness and deep spirituality on the part of the members, and increased as the meetings progressed. The congregations increased at each service until the seating capacity of the church was overtaxed. By request of the members the pastor did the preaching throughout the meeting and led the music through the week. Rev. J. F. Morgan, pastor of the First Christian church, Berkley, Va., came to us on Saturday night at the close of the first week, and led the music through the remainder of the services. Brother Morgan needed no introduction to the people of South Norfolk, having assisted here in previous meetings. His very presence brought new spirit and enthusiasm to the meeting. He conducted the music in such a creditable manner, that it was less difficult for the preacher to bring the messages.

Rev. G. O. Lankford of Rosemont and Rev. J. V. Knight of Newport News, Va., were present during the meetings and took part in the services.

There were forty-five professions during the revival and thirty additions to the church. A number united with the other churches of the community, and seven others have signified a desire to unite with us.

The church has been strengthened both numerically and spiritually. God has been wonderfully good to us here, and we feel our unworthiness as never before. We feel less than the least. But there are greater things in store for South Norfolk. We are handicapped due to lack of room, but we believe that God in His own good time will open a way for us. We confess that we have made mistakes in the past, but God being our Helper, we are determined to profit by them. Brethren, we solicit your friendly criticism, and earnest prayers. As pastor of this people, may I say that we are subject to mistakes. A preacher is no more than human, divinely called, and he should walk in keeping with His calling, please God, we are trying to do that. For all these blessings we give God the praise and the glory.

O. D. Poythress, *Pastor.*

SUFFOLK LETTER

The mad rush for money in these days shows that war has not reduced but increased the money-craze. Patriotism seems to be on the market at the highest bidder. Speculation on the markets, pulling at the purse-strings of the nation, and calling upon the people for money to do all sorts of service for our soldiers and those of other nations put liberality to the point of strain, and bewilders the most thoughtful and loyal souls. War has not yet sobered the nation nor made the people true to others. War-profits are uppermost in the minds of men. Money is the god that is to win in this war; but men and arms must do the work, if done on credit. Money alone cannot save democracy; it is money that has well nigh destroyed democracy There is an oligarchy of money as well as of men; and there is a monarchy of money as well as of kings. We must not fight for freedom in *one* thing while we enslave in other things. Democracy may be submerged in the sea of money-making while human blood runs like a river in the fight for human rights.

What the nation needs is moderation, temperance; not only a saloonless nation, but a sober nation; a nation whose purpose and effort embrace more than gold. Almost all injustice in these days is placed on the war.

A thousand wrongs make the war an excuse for their existence and their right to operate. The great battle in Ohio in which the wets and drys are now in the last death-grapple shows how money and appetite on the one hand are arrayed against the finer and more benevolent spirit of righteousness. It is to be hoped that the drys will win and end that fight once for all. If Ohio enters the dry column, it will add much to the chance for a saloonless nation; that will come when men are counted of more value than money, and character more to be desired than gold. Money is a legitimate object to pursue along honest lines to be used for worthy ends; but it should never be made at the expense of human character or human life; the white slave traffic violates the one and to make war a means of gain violates the other. There are certain conditions that arise in time of war that increase wages and profits; but these are incidents and accidents of war; but to enjoy war conditions as a means of gain is next to Judas selling the Master for thirty pieces of silver. The temptation to make money is so great that men have to guard themselves as a nation guards its coasts to save itself. War-profits lure men into paths they would not dare to trade in time of peace. Conscience breaks down in the excitement incident to war as it loses its force in a mob. These are times when religion should have first place in thought, purpose, and life. It is a fearful time for human life, but it is more fearful for human character. The strain is not so great on the nation's treasury as on the nation's purity. No matter what comes we should maintain our allegiance to God and our loyalty to His cause.

W. W. STALEY.

THE PITTSBURG MEETING

(By Rev. F. G. Coffin, D. D., Albany, New York).

The recent Pittsburg meeting marks a new epoch in the history of the church federation. When the first efforts were begun years ago there lay before those early explorers a long and tedious road where considerations of speed had to be subordinated to those of safety. New ideas are accepted by the human mass with great deliberation. If church men had been as true to their God and His will as they have been to their denominational traditions that Will would have been far more nearly done on earth as it is in Heaven. The need for federation had first to be seen, afterward its publicity and finally its method. Following all this there still awaited the application of the ideal and its accompaniments to a program of practical Kingdom service.

It was with this last feature that the Pittsburg Convention was especially concerned. The Convention was clinical. It dealt with the practical. Its purpose followed three avenues:

First, the discovery of what federated forces have already done, where real attempts have been made and the specific processes by which these results have come.

Second, a demonstration that the present duties upon the church can be discharged only by a union of forces What has been accomplished indicates efficiency proportionate to unity. What awaits doing will be no exception to the same rule. Division and delay may be expected to be found together in modern church enterprises.

This particular motive was repeatedly emphasized by the Chairman, Fred B. Smith. After the discussion of every subject, he called the Conference to voice a verdict as to whether it had been proven that a union of religious forces was necessary to effectually deal with that particular subject. The Convention's verdict was without exception unanimously affirmative.

Third, to enlist more widely and more intensely the Christian bodies of America for the working out of a complete and comprehensive program.

The phases of Christian activity considered included all of those with which organized Christianity is concerned. The men who handled them commissionally were specialists in their respective lines. The delegate body represented as fine a combination of both intellectual and spiritual strength as can be secured in the American church.

Delegates were solicited to contribute to the discussion of all questions. In order to avoid confliction and duplication cards were sent up to the chairman by those who wished to take part in the discussion. These bore a notation of the phases to be mentioned. This was in the interest of orderliness and harmony, yet there was no curtailment of the fullest freedom of expression. If the time alloted to a subject expired before all had spoken who desired, their cards were referred to the committee which was to complete the report and they were invited to appear before the committee to voice their ideas on the questions at issue. Though there were many opportunities for divergence in so wide a range of possible discussion none of them were used.

The Congress was intense, unanimous and deeply purposeful. Stars of the platform such as Mott, Speer, Poling, McDonald, McConnell and others gave addresses of imperishable import and inspiration. Men could not sit through those three days without receiving new impressions and a freshened faith for the Kingdom of God. It confirmed the impression of the reality of the unity about which we have so long theorized.

WHERE SHALL THE S. C. CONVENTION MEET IN 1918?

The Southern Christian Convention, at its last session, left the choice of the next session, Tuesday before the first Sunday in May 1918, to the Executive Committee. This note is printed in THE CHRISTIAN SUN to give churches an opportunity to invite the Convention for its next session. Any church that desires to entertain the next Convention will please write the undersigned.

W. W. STALEY,
Chairman Ex. Com. of S. C. Convention.
Suffolk, Va., Nov. 10, 1917.

Watch the date on your label and renew promptly Cash in advance is the rule.

DEPARTMENT OF MISSIONS

REV. J. O. ATKINSON, D.D., FIELD SECRETARY, EDITOR.

REPORT OF WOMAN'S H. AND F. M. SOCIETIES OF EASTERN VIRGINIA CHRISTIAN CONFERENCE FOR YEAR ENDING SEPTEMBER 30, 1917

Woman's Societies

1. Bethlehem	$ 30.30
2. Berea, Nansemond	68.35
3. Bethany	6.25
4. Damascus	27.70
5. Dendron	24.15
6. Franklin	62.00
7. Holland and Holy Neck	35.70
8. Liberty Spring	25.53
9. Memorial Temple	73.80
10. Newport News	21.30
11. New Lebanon	11.69
12. Oakland	7.39
13. Portsmouth	64.59
14. Rosemont	58.95
15. Suffolk	238.35
16. Third Church	51.77
17. Waverly	62.50
18 Wakefield	40.73
19. Windsor	28.22
20. Union, Southampton	5.25
	$944.52
Offering at Waverly, 1916	52.00
Offering at Windsor, 1917	122.67
	$1,119.19

Young Peoples Societies

1. Barretts	$ 2.40
2. Berkley	15.00
3. Berea, Nansemond	28.75
4. Burton's Grove	22.73
5. Franklin	25.00
6. Holland	105.35
7. Memorial Temple	10.19
8. New Lebanon	7.10
9. Portsmouth	12.00
10. Suffolk (Girls)	413.55
11. Suffolk, (Boys)	8.65
12. Spring Hill	7.75
13. Third Church, Norfolk	6.80
14. Waverly	62.00
15. Wakefield	14.55
16. Union, Surry	6.00
	$747.82

Willing Workers

1. Berea, Nansemond	$ 24.87
2. Bethlehem	6.05
3. Damscus	25.00
4. Franklin	5.40
5. Holland	21.20
6. Memorial Temple	11.21
7. Suffolk	14.91
8. Waverly	6.00
9. Wakefield	1.93
10. Windsor	10.31
11. Third Church, Norfolk	5.11
12. Spring Hill	1.00
	$132.99

Totals

Woman's Societies	$1,119.19
Young Peoples Societies	747.82
Willing Workers	132.99
	$2,000.00

The above amounts were sent for the following:

Woman's Societies

Dues	$ 475.59
Mite Boxes	36.44
Building Fund	12.00
Life Membership	79.40
Cradle Roll	8.10
Contingent Fund	10.65
Thank Offering	39.40
Special Offering	24.00
Mrs. Watanaba	129.02
Literature Fund	7.44
Sunday School in Japan	50.00
Eulice Bradshaw, (dressing)	15.00
Miss Hamaguchi	50.00
Dona Delfina	7.48
Life Membership (at Waverly)	52.00
Special Offering at Windsor	122.67
	$1,119.19

Young Peoples

Dues	$124.63
Missionary at Santa Isabel	545.85
Building Fund	3.99
Support of Orphan at Elon	1.50
Support of Nora Watkins at Elon	69.00
Cradle Roll	2.85
	$747.82

Willing Workers

Dues	$ 29.30
Missionary at Santa Isabel	62.15
Mary Thompson, support	7.00
Support of Christian Orphanage at Elon	28.50

Mite Boxes	2.12
Building Fund	3.92
	$132.99

Grand Totals

Woman's	$1,119.19
Young Peoples	747.82
Willing Workers	132.99
	$2,000.00

Life Membership to:

1. Mrs. J. T. Williams, from Bethlehem.
2. Mrs. W. J. Lee, from Berea.
3. Mrs. W. H. Denison, from Memorial Temple.
4. Mrs. H. E. Rountree, from Portsmouth.
5. Mrs. I. W. Johnson, from Suffolk.
6. In Memory of Mrs. Virginia Portlock, from Suffolk.
7. In Memory of Mrs. Jennie Croak, from Suffolk.
8. Mrs. J. W. Robers, from Suffolk.

MRS. M. L. BRYANT,
Cor. Sect. and Treasurer.

Norfolk, Va., 41 *Poplar Ave.*

ANNUAL REPORT OF TREASURER WOMAN'S BOARD, VIRGINIA VALLEY CENTRAL CONFERENCE

Carried over from last year	$ 8.56
Contributed by Societies	11.66
Young Peoples Societies	37.42
Y. P. Special for Santa Isabel	8.00
Special for Dogenzaga	10.00
Cradle Roll	5.30
Dollar Brigade	40.75
Total	$121.69

The above amounts were turned over to the following accounts:

Regular Funds	$56.91
Santa Isabel	38.78
Santa Isabel Building Fund	8.00
Sendai Orphanage	3.25
Christian Orphanage	3.25
Life Mem. (Mrs. Rowland)	1.50
Life Memb. (Mrs. Grove)	10.00
Total	$121.69

MRS. B. F. FRANK, *Treasurer.*

Harrisonburg, Va.

WHENCE COMETH HOPE AND HELP

If any unusual or unexpected success has thus far been achieved in our campaign for "one hundred thousand dollars in voluntary offerings for missions," it has come about in answer to an anxious peoples' prayers. Who ever thought that away out in Ohio good ones are praying for the success of this cause? And yet read this which comes today to the Field Secretary:

"I desire to express to you the congratulations of the Covington church in your great work for the Kingdom. We are taking great interest in your success and rejoicing in every bit of it as though it were our very own. We shall follow your work with the keenest interest and support you with our prayers. We believe that this is the golden age of opportunity for the cause of Jesus and that your work means much to our denomination.

"Our prayers shall follow you in your work. We, as a church, have found the support of a foreign pastor the greatest building force within ourselves and the best method for the deepening of the spirit life.

Sincerely,
Your brother in Christ,
EDWIN B. FLORY."

Covington, Ohio.

It must be that multitudes of others are praying, for otherwise we cannot understand why our dear people are giving so generously and so readily. Thanks again and again to Brother Flory. May hosts of others join him and his company in this work of prayer for our first and chief business of our Church.

J. O. ATKINSON.

THINKTHROBS

(By William Hamilton Nelson).

The reason so many of our preachers are underpaid is because so many of our laymen have the notion that a preacher is not a good business man and therefore, we suppose, is not to be trusted with money any more than a child is to be trusted with a sharp razor. And then, in order to minimize the effect of the preacher's poor business sense, they keep as much money out of his hands as possible. Then the law of necessity, which is ever at work, takes a hand; and the preachers utterly disprove this false assertion by making one dollar go as far as the average laymen makes three. If preachers were such financial fools and couldn't use money, the part of wisdom would be to give them three times as much money as other people receive—instead of three times less—they'd need it.

ANVIL SPARKS

Are you looking for a man's job or only for a salary?

One swallow may not make a spring, but the first swallow makes a drunkard.

Some people can buy everything but character—that is never on the bargain counter.

It is distance that makes the grass seem so green on the other fellow's side of the fence.

To be kind when none responds, to be good when none appreciates, and to be ready to forgive, is religion. — *The Christian Herald.*

You would not judge some men to be good farmers the way they *cultivate* their Christian lives.

IN THE CAMPAIGN CAMP

—THE CHURCH PAPER AND THE CHURCH PEOPLE—

Some subscribers read everything except their label.

—o—

Let your answer be: "I'll make it one more."

—o—

The printed page is the mightiest educational force in the land.

—o—

It takes over ten dollars a day to meet our bill for issuing THE SUN.

—o—

If there is anything in this paper that you don't like, don't read it.

—o—

I am enjoying THE SUN so much.—*Miss Annie Williams, Graham, N. C.*

—o—

A little change in the front page last week. Something else to come yet. Look for it!

—o—

Send your renewal promptly. Remember that it takes three cents to send you a "reminder."

—o—

11-1-7 on your label means that your subscription is paid to November 1, 1917. Why not renew now?

—o—

To all young men and women of the Christian Church considering matrimony: Begin housekeeping by having THE CHRISTIAN SUN to shine in your home.

—o—

THE SUN has been shining for me 27 years and I hope it will continue to shine as long as I live.—*Mrs. E. A. Floyd, Abanda, Ala.*

—o—

Those forty persons who have a stamped envelope from us—and then will not reply—will do us a favor by returning the envelopes.

—o—

Dr. Job G. Holland, Holland, Virginia, adds fifty cents to his renewal check to help offset the increased cost of business. Thank you, Doctor, thank you!

—o—

Thank you, Brother Taylor, for your letter. We hope that another raise will not be necessary. The present price is barely meeting the expense of issuing the paper.

—o—

Mrs. T. J. Preston, Belew Creek, N. C., a friend to the Editor and a guarding angel for the boys and girls of her community, sends us this in a letter: "I enjoy THE SUN very much. We are having young people's prayer meeting in our church and the boys and girls that conduct the meeting want me to bring THE SUN to help them."

Please find enclosed check for renewal of my paper. Excuse my being late as I was just counting one month behind, but my good wife set me right in this as in most things. We enjoy THE SUN so much and wish you success and I for one will stand another raise when necessary.—*A. B. Taylor, Newport News, Va.*

—o—

HONOR ROLL FOR OCTOBER

The following sent new subscriptions in October:

J. Byrd Ellington, Manson, N C	3
W. C. Hook, Mt. Jackson, Va	2
Luther Jeffries, Elon College, N. C	1
M. L. Faison, Sebrell, Va	1
A. T. Banks, Henderson, N. C	1
Mrs. H. C. Pollard, Elon College, N. C	1
Total	9

—o—

There are some items on "The Church Paper and Church People" page that I hope every one will read and heed. THE CHRISTIAN SUN has been, and is, a great source of information to me. It has been in our home all of my life. To me it really seems a necessity to a member of the Christian Church. It gives us information, encouragement and inspiration that we do not get from other papers. Some say it it is too high and those same persons take trashy story papers and daily newspapers. The whole truth of the matter is they do not love their Church as they should, and it is hard to believe whether they are as true Christians as they should be or not.—*Virginia Subscriber.*

—o—

Friends of THE SUN will note that we have kept the paper in sixteen page form every week since the present management began. Friends will also recall that paper took a great leap in price within sixty days after the paper changed editorial management. To maintain the regular size of THE SUN during this period of constantly advancing prices has been no small job. The work we do for the paper, if done for most any other enterprise, would bring a greater financial return. It is the serving of that little Church without a bishop in a land without a king—the serving of God—that wed us to the work. We seek and solicit the encouragement and aid of all in this needful and necessary work for the Church.

Friendship is the expression of love and the repression of selfishness. It is the heart's response to a neighbor's need. It is the Christlike rising above the sordid and earthly. Friendship is a foretaste of heaven —*Selected.*

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

AUNT HELEN WINBORNE PASSES OVER

This is not an obituary. It is the expression of a heart that appreciated Mrs. Helen Winborne, better known as "Aunt Helen." She fell on sleep just before midnight Sunday, November 4, at the ripe age of eighty-five years, eight months and thirteen days. Few live so long and few merit the numerous friends that were hers.

Aunt Helen was never a mother and yet she mothered some of the finest men of our generation, took them into her home, gave them her best, and sent them forth nobly to serve their day. It is tribute to her deeply spiritual nature that two of those "sons" of hers are gospel ministers. For her the highest and holiest influence of life was the Church, and to it she gave a service unstinted and a devotion that was beautiful.

She at first joined Catawba Springs, one of the early churches of the Christians and one that has produced a noble line of ministers as well as a virile laity. Later she and "Uncle Jesse," her noble life-companion, became charter members of Wentworth church and her husband a deacon there. Her home in Wake county was a delightsome one and was often frequented by ministers. She appreciated the man of God and delighted to bestow every kindness on him. Her hospitality was the natural fruitage of a pious heart. Sincerity was its essence and happiness for her guests its joyous resultant.

"Aunt Helen" and "Uncle Jesse" retired from active life about 1900 and moved to a spot they dearly loved—Elon College. There they dwelt in a rare home till he was taken to his reward about seven years ago. "Aunt Helen" continued to live at her Elon home for some time and then returned to her native county, Wake, where she had many relatives. The last few months she had resided with one of her "sons," Rev. Herbert M. Scholz, Macon, N. C., where she had decided her home henceforth should be. About ten days before her death she went to visit loved ones in her girl-hood's community and at the old Stephenson home-place near McCullers on Saturday, the third, she was stricken of paralysis and passed away the next night. She went into the future life, calmly, peacefully, as one who tired falls on sleep, just as she had desired she might. She was ready to go and was apprised of the approaching translation. Only a week before her death she wrote confidentially to a dear friend that she had come to the old familiar scenes to die.

She sleeps in the church yard at Wentworth church by the side of her noble companion. It was a spot dear to her. She loved that church. Her heart was in it. She always supported it and constantly prayed for its growth and achievement. Tidings of its work were to her sweetest morsels. It would have been sacrilege to place her body elsewhere to rest.

But "Aunt Helen" and "Uncle Jesse" were broad in their loves. They loved Wentworth as devotedly as any should love a church, but they also saw the larger needs of the Kingdom. Every enterprise of the church was theirs. They supported all the institutions and departments of the church liberally with their gifts and hallowed them with their prayers. And then calmly and deliberately and gladly they did a noble thing. They appointed Drs. J. O. Atkinson, W. W. Staley, and W. P. Lawrence as administrators of their estate for five years. At the expiration of that time, after certain minor bequests are attended to, their property is to go to Elon College and the Christian Orphanage, where the money God gave them will serve His Kingdom to the end of time.

What a benediction these two lives have been! How beautiful to contemplate their re-united family life! What an inspiration they will be to generations yet unborn! Peace to "Aunt Helen," peace, sweet peace, in the paradise of God, and to "Uncle Jesse," who awaited her there.

Revs. J. U. Newman and J. Lee Johnson conducted the funeral.

RED CROSS SEALS

For the reason that Christmas packets must be sent by the Red Cross Chapters to the soldiers not later than November 15, and again for the reason that every packet will be expected to carry one or more Christmas messages through Red Cross Christmas seals, the sale of seals was allowed to begin this year November 5. Call on your nearest local committee and purchase seals at once.

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:—

Our financial report for this week is very encouraging indeed. You will notice that our Thanksgiving Offerings amount to $223.00 for the week.

A good friend to the Orphanage in the State of Virginia mailed us a check for $200.00 and said in her letter that she wanted to see us reach the goal of $4,000.00.

Our good friend in Durham mailed us a check for $10.00 and said he wanted to see us reach the goal, too.

I wonder how many friends of the Orphanage in the Christian Church want to see us reach the goal and will back up their wish with a check to help us reach it. Thanksgiving Day will soon be here and I trust and pray that many will feel interested in this work and undertaking and will soon open their hearts and make a free-will offering and when the goal is reached will have some part in the joy.

We are very grateful to the Revolution Cotton Mills for a bale containing 236 yards of outings; the Minneola Cotton Mills, Gibsonville, N. C., a bundle containing 200 yards of outings; Mrs. G. S. Watson, two coats and three vests; Mr. and Mrs. W. S. Hardcastle, Dover, Del., 7 little dresses, 2 skirts and gimps, 2 cloaks, 2 hats, 1 cap for girl, 1 pair of slippers, 1 overcoat for boy; Mrs. H. K Trogdon, Liberty, N. C., 13 hats for boys and girls, 5 caps, 1 middy blouse, 5 yards outing, 1 pair of slippers, 1 skirt, 1 boy shirt and 2 sweaters.

We are very grateful for these donations and they will help us very much in the work.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR NOVEMBER 14, 1917

Brought forward $5,318.02

Children's Offerings

Thos. D. Mathews, Jr., Chuckatuck, Va.	.10

Monthly Sunday School Offerings

First Christian Sunday school, Raleigh, N, C.	2.00
Ramseur Christian Sunday school, N. C.	4.18
Franklin Christian Sunday school, N. C.	5.00
Timber Ridge Sunday school, Va.	1.00
Berea Sunday school, Norfolk, Va.	2.00
Washington St. Sunday school, Norfolk, Va.	3.00
Union Sunday school, Va.	2.00
Mt. Carmel Sunday school, Va.	3.00
Mt. Carmel Sunday school class No. 6.	1.00
Dry Run Sunday school, Va.	6.08
Catawba Springs Sunday school, N, C.	5.42
Catawba Springs S. S. N. C.,Baraca Class.	.43
Burlington Sunday school, N. C.	39.41
Suffolk Sunday school, Va.	25.00
Durham Sunday school, N. C.	5.00
High Point Sunday school, N. C.	1.00
Youngsville Sunday school, N. C.	3.00
North Highland Sunday school, Columbus, Ga.	2.53
Oak Level Sunday school, N. C.	1.00
Apple's Chapel Sunday school, by L. I. C.	1.00
Beulah Sunday school, Ala.	5.26
S. S., by E. J. Spikes, Raleigh, R. F. D.	2.50
Holy Neck Sunday school, Va.	5.00
Spring Hill Sunday school, Va.	1.00
Hine's Chapel Sunday school, N. C.	1.00
Pleasant Union Sunday school, N. C.	3.25
	$131.06

Special Offerings

Mrs. Sue Brooks Siler, Durham, N. C.	8.00
L. I. Fields	15.00
Mrs. J. T. Weldon	1.00
Philathea Class, Liberty (Vance) Christ. Ch.	18.75
Eastern North Carolina Conference	20.10
	62.85

Thanksgiving Offering

Mr. Joseph E. Gant	10.00
A Virginia Friend	200.00
Mrs. J. A. Scott, Harrisonburg, Va.	1.00
Miss Ora Scott, Harrisonburg, Va.	1.00
A Friend, Durham, N. C.	10.00
Mrs. Margaret Wilkins	1.00
	223.00

Total for the week $417.01

Grand total $5,735.03

A LETTER

Pittsboro, N. C., Oct. 30, 1917.

Dear Uncle Charley:—

Here I come again for October. I am sending thirty cents (30) for October, November and December.

I hope all the cousins are well and will have a nice Christmas.

Best wishes for all,

NINA BLAND HACKNEY.

Glad to have your letter this week. It brings sunshine to the corner. I wonder why more little boys and girls do not join the band of cousins. Write often.

"UNCLE CHARLEY."

IN AUTUMN ROADWAYS

The glory of the goldenrod
Flames in the autumn air;
The sunace torches blaze about
The country everywhere.

The asters twinkle eyes of blue;
Barberry clusters red
Drop gracefully their luscious fruit
Above the violet's bed.

The little minstrels of the grass
In minor notes declare
That Nature soon will go to sleep,
Unburdened with a care.

And as the careful warden guards
His treasures through the night,
A skilful locksmith called Jack Frost
Will seal earth's doorway tight.

—*Helen M. Richardson.*

THE GINGERBREAD TREE

Have you heard of the wonderful ginger bread tree,
That grows in a wonderful land
Where the children, they say, do nothing but play
And dig in the golden sand?

On the topmost branches are ginger-bread men,
Who stand all in neat little rows,
And they say every one has a ginger-bread gun
To carry wherever he goes.

And gingerbread roosters and gingerbread hens
Grow fat on the gingerbread tree.
When the moon shines at night you can see it just right,
And I tell you it's something to see!

So to-night let us seek out the gingerbread tree
And dance on the emerald sod.
If you ask me the way, why, then I must say
That it grows in the Land of Nod.

—*Meta O'Connor.*

TEDDY'S SEEDS OF KINDNESS

"Then scatter seeds of kindness,
Then scatter seeds of kindness,
For our reaping by and by."

Softly sang old Mrs. Dale, who was knitting on the porch in the warm spring sunshine.

Little Mary had run up to her with a rather sober face for a little girl aged six.

"You know, grandma," she said excitedly, "I'm 'fraid Teddy is a bad boy."

"What makes you say that?" asked grandma in a sweet, gentle voice. She did not like to hear her little girl say that any one was bad.

"Has Teddy been teasing you again?" asked grandma, who knew that Teddy often took a boyish delight in teasing his little sister.

"No. It isn't me he is bad to this time. He's—he's going to be bad to poor old Mrs. Hilton. He says he is for when we were planting our little garden I told him to let's plant our best seed for her, because she hasn't any flowers at all, you know. But he said he didn't mean to give any of his flowers to her, because she was a cross old woman, and he didn't like her anyway."

"Well, well-" said grandma. "I will have to call Teddy from his garden for a while, so that I can tell you both a nice story about seed-planting."

When Teddy heard that grandma had a story to tell them, he looked interested, for grandma always told good stories.

"Once upon a time," said grandma, "there were two fairies. One was a good fairy, and the other was a bad fairy; but they both planted a garden full of flowers. And, my! how they grew and bloomed at first. The bad fairy said she did not want any one to have any of her flowers, for it would spoil her garden to have them picked. She did not even want the birds to light on the branches or the bees to suck the honey, because she wanted the best for herself. So after her flowers had bloomed and died, her garden looked bare and brown.

"The good fairy smiled on all the bees that came to suck the honey from her blossoms and on all of the dear little birds that fluttered through the branches singing their happy songs. Her sweetest smiles were for a dear little girl who came every day to pick the prettiest flowers for an old lady who was sick, and her nice little garden bloomed and bloomed.

"So, you see, the little boy or girl who will plant seeds of kindness for reaping by and by will have the best blossoms and the greater reward."—*Margaret Harper.*

Coupon—No. 6666

THIS COUPON sent to The Christian Sun office with a renewal of $2.00 entitles the subscriber to one year's subscription to *The Weekly Kansas City Star.*

(Give number, if you do not care to cut your paper)

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

$2.00 per year in advance

When you request your paper stopped, send balance due, if any.

Give both your old and new postoffice when asking that your address be changed.

The change of your label is your receipt for money. Written receipts sent upon request.

Marriage and obituary notices not exceeding 150 words printed free. All over this at the rate of one-half cent a word.

If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

MARRIAGES

One hundred and fifty words of an accepted marriage note published free. All over that will be charged to the writer at the rate of one-half cent a word.

JONES-WHITELY

At the home of John Gilliam in Faucette township, Alamance county, October 31, 1917, Mr. Ben Russell Jones was married to Miss Birdie Viola Whitely. They will reside at Spray, North Carolina.

J. W. HOLT.

WILKINS-GILLIAM

At the residence, Rev. J. W. Holt, Burlington, North Carolina, November 4, 1917, married Mr. Robert Oscar Wilkins to Miss Jessie May Gilliam. They will reside in Faucette township, Alamance county. Both are highly esteemed young people.

J. W. HOLT.

BASS-FUSSELL

Sunday morning, November 4, at nine o'clock the home of Mr. and Mrs. A. B. Fussell, on Seaboard Avenue, South Norfolk, Virginia, was the scene of a quiet home wedding when their daughter, Miss Lottie Caroline, became the bride of Mr. Henry Graham Bass. The bride was attired in a suit of midnight blue with hat and gloves to match. Only the immediate relatives and friends of the bride and groom witnessed the ceremony, which was performed by the writer. Immediately after the ceremony the happy couple left by automobile for Suffolk, Virginia, to visit relatives and friends. Upon their return they will make their home in Newport News, Virginia, where Mr. Bass holds a position with the J. G. Wilson Corporation. May God's richest blessings attend them through life.

O. D. POYTHRESS.

OBITUARIES

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published.

HARRELL

Deacon Joshua B. Harrell, who was for many years one of the leading members of Cypress Chapel Christian church, departed this life at a local hospital in Suffolk, Virginia, on Tuesday morning, at about three o'clock, October 30, 1917, aged seventy-three years, nine months and twenty-four days. He was taken sick and fell in his yard about twelve years ago and never fully recovered. He was born and reared near the old church, Nansemond County, Virginia. He made a profession of Christ under the preaching of Dr. W. B. Wellons and united with the church and soon became one of her strong pillars. Like the heroic Joshua, who lead his people safely across the Jordan, Deacon J. B. Harrell, in the same spirit, led many of the people of Cypress Chapel to Jesus Christ. He was a man of executive ability. He was on the public school board for years and also justice of the peace. He was truly a man of God, a peace maker. He would always, when possible, bring about peace with the parties; bring their cases before him. God will bless the memory of this good man. "Blessed are the peace makers; for they shall be called the children of God." He was more than friend and brother to his pastor. He was a father to him and as David and Jonathan loved each other and worked together, as directed by the God of Israel, so did Deacon J. B. Harrell and his pastor for more than thirty years live and work for the salvation of souls and the building up of God's Kingdom in and around Cypress Chapel. I saw him and talked and prayed with him a few days before his death and he said, "I am ready and I want to go and be with my Lord." In his death the home, community and church have sustained a great loss but loss has been his eternal gain. He leaves a devoted wife and six children living, one son and one daughter preceded their father to the better home. The living are Dr. D. L. Harrell, Suffolk, Va., C. W. Harrell, Suffolk, Va., Theodore C. Harrell, Newport News, Va., Vivian B. Harrell and Floyd B. Harrell, Cypress Chapel, Va., and Coleman Harrell, Newport News, Va., one daughter, Mrs. Hunter Smith, Suffolk, Va., seventeen grandchildren, one brother, Mr. Elkanah Harrell, father of Rev. J. W. Harrell, D. D., Burlington, N. C., two sisters, Mrs. Frank Rountree and Mrs. Daniel Wilkins, Cypress Chapel, Va., and a host of loving friends. His funeral services were conducted by his old pastor, at the old church on Wednesday afternoon and his remains were laid to rest in the old church cemetery. "Let me die the death of the righteous, and let my last end be his." The dear bereaved loved ones have the deepest sympathy and prayers of their many friends in this, their sad bereavement. The Lord bless and comfort them all with the blessed thought of meeting again by and by.

H. H. BUTLER.

SUNDAY SCHOOL LESSON, NOV. 25

(By G. O. Lankford).

A Psalm of Thanksgiving.—Psalm 103:122.

Golden Text: "Bless the Lord, O my soul and forget not all His benefits."—Psalm 103:2.

We read in Psalm 147:1, as follows: "It is a good thing to give

thanks unto the Lord; for it is pleasant; and praise is comely." The comeliness and worth of praise to God have not fully dawned upon the consciences of great numbers of those who pray. Our present study is a Psalm of praise, and praise to our Lord is entitled to a larger place in our hearts.

1. *The Object of Praise.* This is found in the first verse of the lesson—"Bless *the Lord.*" The personality of God is beautiful and attractive. His goodness, mercy, tenderness, love, purity and power lie back of that which His hand performs. The Psalm writer says, "Forget not all His benefits." In remembering the "benefits" of God, we should not forget the Maker of these benefits. The Lord is holy and worthy, therefore, praise Him.

2. *The Character of Praise.* 1. Personal—"My soul." Place emphasis for the present upon "my". The writer here is calling upon his own soul to bless Jehovah, and in doing so he flings out the call to every individual soul to join him in a song of praise. Praise to God must be personal. 2. Spiritual—Now place emphasis upon the word "soul." True praise issues from the soul and is spiritual. Lip praise is only shallow pretense, while thanksgiving from the heart is well pleasing in God's sight. 3. Whole-hearted—"All that is within me." All powers of the human soul should be liberated and directed in giving praises to Him from whom all our good gifts come. Let all the energies of one's spiritual nature be thus engaged in the hour of devotion and prayer.

3. *Reasons For Praise.* 1. Redemption—"Redeemeth thy life." Forgiveness was bestowed and redemption followed. God's greatest blessing to man is the blessing of salvation—redemption from sin. Only redeemed souls know how to praise. God gives His best in the redemption of man; man is due God his best as an expression of gratitude for the unspeakable gift. 2. Righteousness—"The Lord executeth righteousness." This is true of Jehovah in all that He does as related to all men of all time. He is "merciful and gracious," and yet He does not always "chide," neither does He "keep his anger forever"—all because of His exceeding righteousness. 3. Revelation—"He made known his ways." God does not reveal Himself in His entirely to man, but as full as is necessary for man and in proportion to man's ability to grasp and appropriate the functions of revelation. Man may have and know as much of God as he capacitates himself to receive. The redemption, righteousness, and revelation of our Father is held out to the human race. For this reason, and many others that might be assigned, man ought always to look up and bless the Lord with all that is within him. Let both men and angels praise Him whose mercy is everlasting and whose "Kingdom ruleth over all."

Lesson Thoughts.

1. Prayer is composed of petition and praise.

2. Praise for past blessings is as necessary as prayer for present needs.

3. As one prays he should not forget to praise.

C. E. TOPIC FOR NOV. 25

(By H. S. Hardcastle).

For What Am I Grateful? Psalm 34:1-22.

One of the grossest sins is that of ingratitude, and yet, sad to say, it is one of the commonest among professing Christians of today. We never fail to *ask* God for things, but are we as conscientious about *thanking* Him for past blessings? Let us analyze our prayers and see if they are the expression of a miserly soul, begging God for things, or whether they are the outpouring of a grateful heart in appreciation of His blessings upon us. And again, are our prayers of thanksgiving contingent upon prosperity? Do we recognize that adverse circumstances are oftentimes God's disciplinary measures, and that they help us to develop that trust in God and that firmness of character which are so necessary to a Christian's life? In other words, do we thank God for the cloudy days as well as for the sunshiny days?

If we study the Master's life we will see that it was characterized by a spirit of thanksgiving toward the Father. The gospels repeatedly record the words, "I thank Thee." Has He not given us an example worthy of emulation? Moreover one of His most pertinent questions is the one which He addressed to the eyes who had returned to Him after being cured. He says, "Where are the nine?" It is a scathing rebuke of the sin of ingratitude on the part of the others. Are we one of the nine?

We are approaching the Thanksgiving season and each one of us should reflect over our life during the past year and select the things for which we should be thankful. No matter how miserable our condition, how poor our lot, each of us have much for which we should return thanks. And I am sure that if we will get alone with God and reflect upon His goodness and mercy that our hearts will warm up to Him and we will want to serve Him better in the future than we have done in the past.

Would it not be a good idea for each one of us to set aside some part of Thanksgiving Day, when we will "return thanks with the Lord?" Thanksgiving usually means a day of feasting. In the face of the world's suffering and the hungry thousands in the war devastated zones, can we not deny ourselves for their sakes and share our portion with them? Inasmuch as we do, we are doing it unto Him, and rendering thanks in a substantial manner.

But can we not do more? Can we not form a resolution and then stick to it, to daily thank God for His watchful care, and His rich bounties, and at the same time determine to be more worthy of all these things by a life dedicated to His service?

Suggestive Questions.

1. For what should I be grateful?
2. For what *am* I grateful?
3. How can I show my gratitude?
4. Give an instance of how we may show ingratitude to parents; to the State; to society; to God. Does this ingratitude bring punishmeht?

A BIT OF HUMOR

"He was full of his subject to the brain."

"That's no excuse for talking through his hat."

Young Arthur was wrestling with a lesson in grammar.

"Father," said he, thoughtfully "what part of speech is woman?"

"Woman," my boy, is no part of speech; she is all of it," returned father.—*Milwaukee Sentinel.*

Jimmy had not come up to his father's expectations at school. "Why is it that you are at the bottom of the class?"

"I can't see that it make any difference whether I am at the top or the bottom; they teach just the same at both ends."

An English militant crusader strolled into a barn when a young man was milking a cow. "How is it that you are not at the front, young man?"

"Because, ma'am," answered the milker, "there ain't no milk at that end."—*Exchange.*

An old lady traveling for the first time in a large city saw a glaring sign on the front of a high building, which read, "The Smith Manufacturing Company." As she repeated it aloud slowly, she remarked to her nephew: "Lwsy mercy! Well, I've heard tell of Smiths all my life, but I never knew before where they made 'em."

Teacher: "How many kinds of poetry are there?"

Pupil: "Three."

Teacher: "What are they?"

Pupil: "Lyric, dramatic and epidemic."—*Life.*

"Well, Rastus, I hear you are working again. What business are you engaged in?"

"I'se done been engaged in de mining business, sah."

"What kind of mining are you doing, gold, silver, or diamond?"

"I'se doing kalsomining, sah."—*Comus.*

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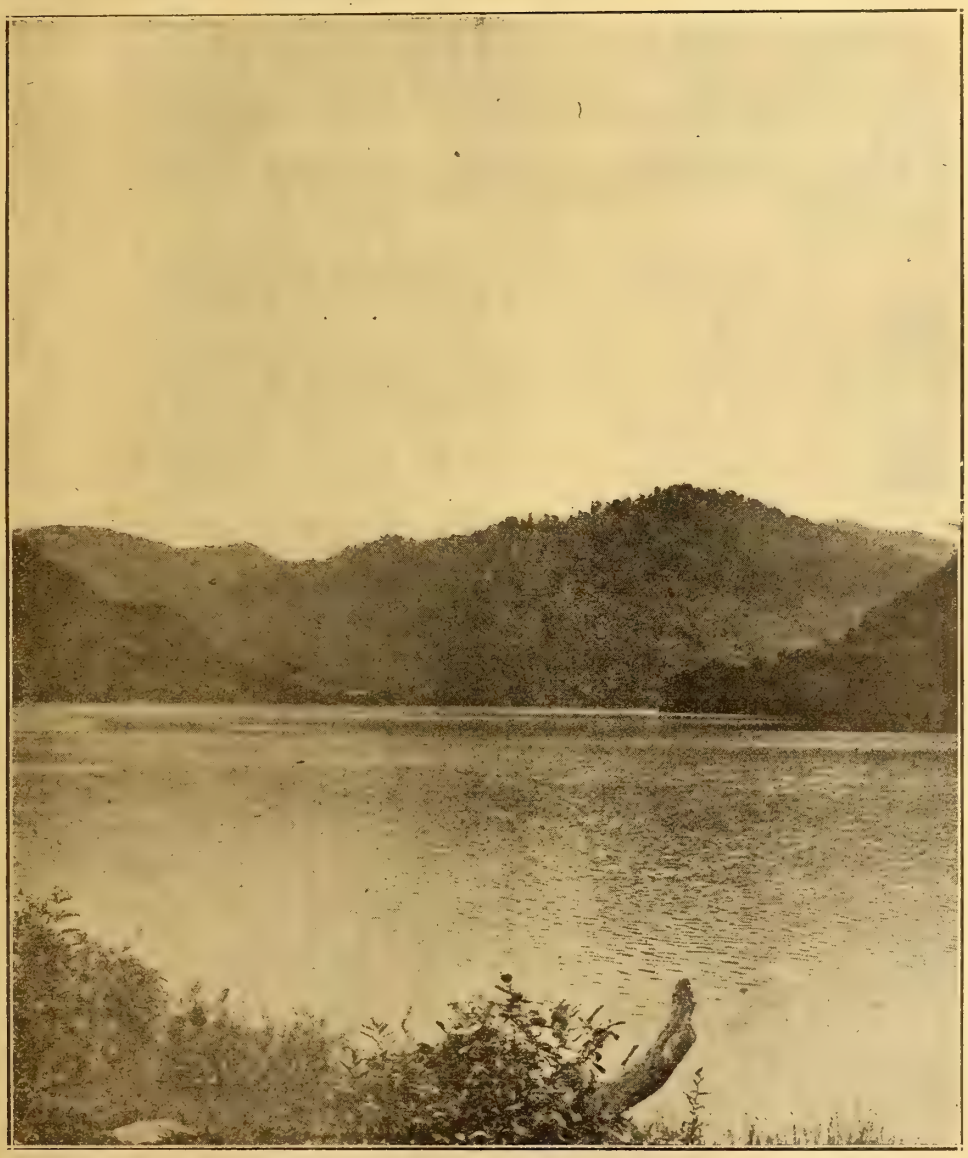

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THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

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OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

Editorial

WESTERN NORTH CAROLINA CONFERENCE

The Western North Carolina Conference met in its fifty-first annual session Tuesday, November 13. Rev T. E. White, President of last year's session, was again chosen chief executive of the body and that means that the work was done well. Brother R. C. Boyd, President of the North Carolina Christian Endeavor Union, and a member of the High Point Christian church, was chosen secretary to succeed Rev. T. J. Green, resigned. Attorney D. R. Fonville welcomed the Conference to the city and church community. In the absence of Dr. E. L. Moffitt, Dr. D. A. Long responded to the welcome address. President White's subject for the annual address was, "The Peculiarities of a Peculiar People." The address was fine in style and original in its nature. Long has been the time since we have had the privilege of listening to such a splendid theme. He prefaced the address by a well laid outline and his thought embraced our own people—the people of the Christian Church. The address is to be published in THE CHRISTIAN SUN and for that reason further comment is not necessary.

We cannot speak of all the things done by the Conference, but suffice to say that it was the unanimous opinion that it was a good and a great session. The spirit was harmonious, the keynote was *progress* and the various reports, together with the splendid reports sent up from the churches justify this statement. Churches that were never known to send their full apportionments reported in full.

Among those appearing on the program for addresses were: Rev. J. W. Harrell, Superintendent Charles D. Johnston of the Christian Orphanage, Rev. J. W. Patton, Greensboro; Dr. J. O. Atkinson, Field Secretary of Missions, President W. A. Harper and others. All the addresses and speeches delivered at the Conference were splendid in their manner and showed thought and deep concern in the topics under discussion.

Several new churches have been built during the Conference year. There is a splendid house of worship built at Bennett, one at Pleasant Grove and one or two others in other sections of the Conference. A new organization for a church has been effected at Needham's Grove and the body of believers admitted to membership of the Conference. A house of worship is to be erected here soon.

In connecton with the Conference the Woman's Missionary Convention was held. We did not have the privilege of attending but heard only good things from the meeting and had a promise that what was done will be reported for further issue of THE SUN.

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THANKSGIVING PROCLAMATION, 1917

(By Woodrow Wilson, President of the United States of America)

It has long been the honored custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to Almighty God for His many blessings and mercies to us as a nation. That custom we can follow now even in the midst of the tragedy of a world shaken by war and immeasurable disaster, in the midst of sorrow and great peril, because even amidst the darkness that has gathered about us we can see the great blessings God has bestowed upon us, blessings that are better than mere peace of mind and prosperity of enterprise.

We have been given the opportunity to serve mankind as we once served ourselves in the great day of our declaration of independence, by taking up arms against a tyranny that threatened to master and debase men everywhere and joining with other free peoples in demanding for all the nations of the world what we then demanded and obtained for ourselves. In this day of revelation of our duty not only to defend our own rights as a nation but to defend also the rights of free men throughout the world, there has been vouchsafed us in full and inspiring measure the resolution and spirit of united action. We have been brought to one mind and purpose. A new vigor of common counsel and common action has been revealed in us. We should especially thank God in such circumstances, in the midst of the greatest enterprise the spirit of men have ever entered upon, we have, if we but observe a reasonable and practicable economy, abundance with which to supply the needs of those associated with us as well as our own. A new light shines about us. The great duties of a new day awaken a new and geater national spirit in us. We shall never again be divided or wonder what stuff we are made of.

And while we render thanks for these things let us pray Almighty God that in all humbleness of spirit and purpose of service that by His grace our minds may be directed and our hands strengthened; and that in His good time liberty and security and peace and the com-

radeship of a common justice may be vouchsafed all the nations of the earth.

Whereof, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the twenty-ninth day of November, next, as a day of thanksgiving and prayer, and invite the people throughout the land to cease upon that day for their occupations and in their several homes and places of worship to render thanks to God, the great ruler of nations.

In witness whereof, I hereunto set my hand and caused the seal of the United States to be affixed.

Done in the district of Columbia, this seventh day of November, in the year of our Lord one thousand nine hunded and seventeen, and of the independence of the United States of America the one hundred and forty-second.

NOTES AND PERSONALS

Rev. H. E. Rountree changes his address from Washington, D. C., to Portsmouth, N. H.

—o—

Rev. R. F. Brown becomes pastor of the Christian church at Durham, N. C., December 1.

—o—

Dr. J. O. Atkinson, Field Secretary of Missions, was at Wake Chapel last Sunday.

—o—

Rev. W. L. Wells has accepted the Reidsville church and will take up the work there next week.

—o—

Miss Cora Lee Foster, Semora, N. C., one of THE SUN'S warmest friends, was a caller at THE SUN office last week.

—o—

Rev. T. J. Green is soon to move his family to Seagrove, N. C., where he is to become pastor of the Seagrove church.

—o—

Rev. George D. Eastes has resigned his work at the Third church, Norfolk, Va., and will devote his time to evangelistic work.

—o—

Be patient friends. The season of the year has come when we have an abundance of copy for THE SUN. We are forced to leave out many articles this week. They will appear in due time.

—o—

Rev. T. E. White has accepted the Sanford—Jonesboro pastorate and will move his family to Jonesboro within the next few weeks. He will serve Sanford, Shallowell (Jonesboro), Poplar Branch and Grace's Chapel.

—o—

NOTICE

A young preacher, hale, hearty and healthy, and unemployed, desires to know the names and addresses of any church secretaries whose churches do not have a pastor. For further information apply to W. S. Long, Chapel Hill, N. C.

Rev. J. W. Holt preached his farewell sermon at Union November 11. He declined re-election after a faithful service of ten years. At the close of his last services, Brother W. J. Graham presented Brother Holt, in behalf of the church, a purse containing $65.00 as a taken of love and appreciation.

—o—

THE CHRISTIAN ANNUAL

The Christian Annual is now well under way—part of it already on the press. The Conference secretaries are slow and we are now waiting for copy. If the Annual is not out on time this year the fault will be with the various Conference secretaries.—C. B. R.

—o—

AN APPRECIATION

Pleasant Hill Bible Class was recently saddened by the death of one of its Charter members, Adolphus C. Albright. He was at the time of its organization Class Secretary. Though at his death his home was not in our community, the Class was privileged to have many visits by him.

We, the members of his Class, desire to follow his highest examples. He was ever considerate in both word and action. His character was admired by all who knew him.

L. W. FOGLEMAN,
P. D. TEAGUE,
P. E. COBLE,
Committee.

—o—

EXPLANATION AND GRATITUDE

The page given by our good Editor to missions each week in THE SUN is so taken up these weeks with official reports and statistics that little room is left the Field Secretary of Missions in which to write about his work This will come in all right later. Meanwhile SUN readers will learn with pleasure that raising the $100,000 00 for missions goes on apace, the report at the end of the second month showing $35,475.00 paid and pledged. The Field Secretary wishes to write of the Conferences attended and many phases of the work, but as space forbids now he expresses deep gratitude for the continued co-operation and hearty support of the brotherhood in this our greatest missionary endeavor.

Gratefully yours,
J. O. ATKINSON.

I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat.—*Milton.*

"Chief o'er all the galaxy of lights which stud the firmament of Christian fame, shone Luther forth—that miracle of men!"—*Montgomery.*

INTERCHURCH COMITY INTERNATIONAL JUSTICE AND GOODWILL

(J. F. Burnett).

In the assignment of subjects it has fallen to me to write of the Congress on The Purpose and Methods of Interchurch Comity, International Justice and Goodwill, held at Pittsburgh, Pa., with reference to Interchurch Comity, International Justice and Goodwill. The Congress was a unit in its opinion, enthusiastic in its expression and definite in its emphasis concerning the rightness, the importance, the advantage and the obligations of Comity, Justice and Goodwill. The Sub-Commission on Interchurch Comity was composed of eight men, of which Rev. J. H. Bomberger, of Cleveland, Ohio, was chairman. These gentlemen had been chosen because of their especial fitness for the service, and after very careful and prolonged investigation they began their report with the following paragraphs:

"1. Interchurch Comity Construed and Characterized

1. The spirit of interchurch brotherliness is the essential prerequisite to all real co-operation. Confronted as the church of Christ is today by world problems of immeasurable complexity and significance, calling urgently for solution, there has come to prevail a feeling of almost contemptuous impatience with all inclination to thrust the petty and inconsequential to the force undue insistence upon questions of form and method and nomenclature. This rapidly spreading spirit of oneness finds expression in the increasing interdenominational mingling of Christians for whom the conception of a world-wide, Christ dominated brotherhood has come to have supreme attractiveness.

2. But interchurch comity is not merely a fraternal sentiment but also a constructive force. While in the one aspect it is the specific solvent for sectarian asperities thus promoting fellowship among the members of the denominations, this is but the starting point. It moves on and up from these first principles to the working out of a definite program of constructive achievement. And this co-operative concentration of the churches upon their common task promises to be the supremely effective human force, in the hands of Christ, for the saving of the nations and the reconstruction of society."

It is evident that one of the valuable results of the spirit of Comity is to be found in the growth and development of the churches themselves. All too long have the churches fought each other, and spent their energies in a vigilance against mutual aggregation and an effort to secure first place in the community, instead of devoting their energies to the common task of saving men from sin. The central thought of the prayer of our Lord was for the unity of faith, that the world might believe, and when the churches come to realize this, all differences will disappear in a unity that will convince all men that Jesus Christ is the Son of God. So far neither the Federal Council, nor any of its commissions, have suggested the elimination of denominational lines, but have emphasized the closest co-operation and the sanest federation of local churches in the work of the Kingdom. The Commission on Interchurch Comity submitted, as a part of its report to the Congress, the following for local federation:

a. "The Comity Committee of one of the State Federations says: 'In deciding which of two or more churches should cease to exist as a distinct organization, various considerations may properly enter into the discussion; such as the age of the churches, the number of members, the value of real estate and endowments which they may hold, the situation and character of the church buildings, and various other conditions which may be even more important, though not capable of definite formulation. It is likely that, in the course of years, the number of churches of different denominations which would thus be discontinued would be not very unequal, so that the proportional numbers of churches and members in different denominations would not be materially changed; but in any individual case the welfare of the particular community is of more consequence than the equation of denominational statistics.'

b. The uniting of the community's churches in an undenominational body. This is the familiar 'union church.'

c. The combining of several churches in a 'federated church,' each congregation retaining its corporate identity and denominational connection. This third type seems to be finding special favor in a number of states

The special features of the federated church are these:

(1) The local churches agree to unite as one congregation for all purposes of work and worship, under one pastor.

(2) To carry out this purpose, each appoints a given number upon a joint committee of management. Sometimes members are added from the community. The pastor usually is chairman.

(3) Each church meets as an ecclesiastical body by itself to transact business according to its usages, and reports to its denomination its work as a member of the Federated Church.

(4) Each church keeps its own rolls, and new members are added to the church of their choice. All are members of the Federated Church.

(5) The pastor must necessarily have ecclesiastical standing in some body. This, however, is found in practice to raise no difficulty.

(6) If there is more than one usable house of worship they may be used in turn, or one devoted to institutional purpose, or some of them sold.

(7) In some instances this agreement holds for a specified period. It may be considered as a step to organic union in a denominational church."

Several concrete illustrations of the working out of the above plan were cited by the commission, in testimony of its sanity in character and efficiency in service. I do not think that I could do better than to give the following paragraph from the report of the Commission on Comity:

"The Comity Committee can in many instances secure excellent results by effecting a reciprocal exchange of communities and locations by the denominations. Each agrees to relinquish its holdings in a certain locality with the understanding that it is to have exclusive occupancy, so far as the churches of the Federation are concerned, of some other community.

The procedure in arranging this exchange is as follows:

a. Denominations report to the committee towns in which

such union by exchange may be desirable and feasible.

b. The committee considers the local conditions, constituencies, and the changes proposed, and, where these are favorable, an equitable mutual surrender of church interests in the several fields by the denominations involved is arranged.

c. Emphasis is laid upon the necessity for carefully safeguarding the interests of the denominations, and for avoiding the awakening of local prejudices.

5. By general agreement specific fields may be assigned to cetain of the co-operating denominations.

The California Comity Commission proposes the following line of action in deciding which denomination is to occupy any given unoccupied territory in southern California.

a. The principle of proportionate representation is to operate as follows: Each denomination will be assigned to new places in number proportionate to its numerical denominational strength in southern California.

b. Before each assignment of new territory a canvass of the field is to be made and the Commission will take into consideration the denominational preference of the community as a factor in making the assignment.

c. The Commission will also consider, as a factor in making their decisions, the probable preparedness of any denomination to do the work in a given community, or for any special people.

6. Denominations may be influenced to refrain from taking up contemplated new work in over-churched communities.''

The report embodied the following recommendations in matters of federation, and while it did so under classification the recommendations are none the less general in their application.

''1. The Comity Committee should be composed of representatives of all of the denominations in the Federation. As in state work denominational city missionary officials should be included in the membership.

2. Emphasis is laid upon the purely advisory character of the deliverances of the committee. Actual experience demonstrates that while these deliverances take the form of fraternal counsel rather than of authoritative enactments they come to have the weight of the latter because of the loss of prestige of denominations or congregations disregarding or overriding them.

3. Community surveys by denominational church extension societies or city missionary organizations will provide data upon which systematic plans for relating the several denominations to this work can be based.

4. A basis of agreement with regard to overlapping parishes, the location of new churches, and the relocation of established ones, and similar questions, is marked out.

5. Before a denomination or missionary organization commits itself to the choice of a new location, or a change in church location, the matter is submitted to the Comity Committee for its consideration.

6. The Committee may assist congregations in reciprocal exchange of location where this is desired because of the removal of constituencies.

7. In the earlier stages of the Federation's work the Committee may be called upon to adjust conflicting interests arising from the rights of established congregations being threatened by the encroachment of new enterprises. The ease with which these threatened violations of th principle of ecclesiastical courtesy can be harmonized when Christian tact, blended with the pressure of public opinion, is applied to them, will prove reassuring As the work progresses such experiences will be apt to become few and far between.

8. Because the special work done among the city's foreign populations by the denominations sometimes develops 'overlapping' problems, intervention by the Committee is occasionally called for.

9. The strengthening of interchurch bonds, by setting aside an annual Interchurch Sunday on which the churches of the Federation arrange interdenominational pulpit exchanges, is another of the gratifying results.''

The Commission, in closing its report, laid emphasis upon the following points:

''1. As all conditions indicate that the popular sentiment of our times is cordially favorable to the application of comity principles to interchurch relations on an extensive scale, one most urgent need seems to be for the directing of this spreading spirit of interdenominational fraternalism into practical channels by the organization of State, City, and Community Federations.

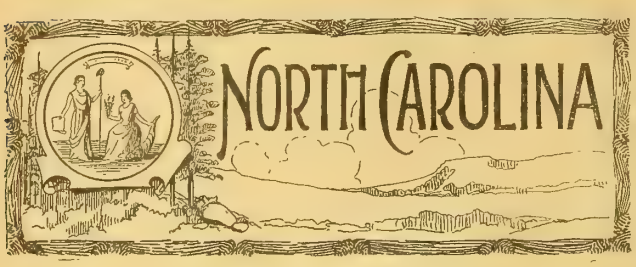
2. Systematic efforts for multiplying interdenominational gatherings, by arranging for frequent union church services and pulpit exchange, will help to create the atmosphere of interchurch intimacy and fellowship essential to the greatest success of all co-operative egort. The general use of the 'Interchurch Sunday' plan of interdenominational pulpit exchanges will prove of value in this direction.

3. Because the spirit of Christian fraternalism is best promoted by the actual co-operation of the members of the various denominations in the prosecution of a common task, every opportunity for uniting in special forms of community welfare activities should be encouraged for the sake of this reflex result, as well as of the specially sought results secured through these co-operative labors.

4. The wider circulation of comity literature will prove of educational value. A volume devoted wholly to incidents illustrating comity in operation, similar to those cited in this report, would inspire and spur others to efforts in the same direction.

5. It may seem gratuitous to suggest the importance of keeping all of these plans for the promotion and application of comity upon the highest spiritual plane lest they degenerate, on the one hand, into the barrenness of mere method multiplication, or, on the other, into a superficial good fellowship which has no spiritual value because it has no Christ-inspired convictions.''

International Justice and Goodwill received a full measure of attention, but space forbids me reporting it now. This one thing our people should know, and appreciate. The Federal Council is the largest unit of expression ever opened to us, and for us to fail in our relation to it, is to discret all for which we have stood through all the years of our life. When in the course of human events the Federal Council shall have done its work, the oneness of believers for which Jesus prayed, and for which the Christian Church has stood, will be assured. God does not always bring about things according to human plans, but if He works out His purposes, those who love Him should be content.



CALL TO SERVICE NOVEMBER 25

"Sunrise and sunset, sunshine and shadows, springtime and autumn, seedtime and harvest, childhood and old age, blend easily and naturally into our humanities." In our fullness of heart we hear the tender words of the Master: "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven." Suffer them, Citizens of North Carolina, suffer them. And when second childhood comes you will hear the same compassionate voice calling the enfeebled of age. As patriotic citizens of a great commonwealth, we will not realize the full delights of service to humanity until we provide comfort and protection to the State's unfortunates.

Recently articles have appeared in the newspapers calling attention to the urgent needs of the various orphanages of the State and appealing to the citizens of our commonwealth to set aside one day's earnings out of three hundred and sixty-five to this righteous cause, as a Thanksgiving offering, to be invested in the greatest of charities—our orphan homes. In no other one channel of effort is our response to the command. "Visit the sick, relieve the distressed, bury the dead, protect and educate the orphan," so vividly and practically exemplified as it is in the work of our orphan homes. Here are gathered the fatherless and motherless children of our State, where they find fostering care and protection throughout the years of their development. Here they are given the education and training so essential to success when they go out into the cold world to battle for themselves. It is to one of these splendid institutions that every citizen of North Carolina is asked to forward a contribution during the Thanksgiving season.

We feel that every patriot, who is such from a zealous and an unselfish desire to serve his country in this world crisis, will cheerfully answer the call to aid in this needed work at home, thus placing himself or herself on record for performing an unselfish, charitable, Christian act, worthy of a zealous patriot who stands for the conservation of the future manhood and womanhood of North Carolina. If every friend of the cause should enlist actively in support of this movement, the home treasuries would reap a bountiful harvest this Thanksgiving and the maintenance of the sixteen orphanages during the approaching winter would be assured.

The newspapers of the State have given liberally of their space in extending the publicity of this propaganda, and the service thus rendered is invaluable. That the movement may be given the widest possible publicity, we earnestly urge all pastors of churches, of every denomination, to bring this appeal to the attention of their respective congregations on *Sunday, November* 25. A special sermon bearing upon the orphanage work, from every pulpit in North Carolina on that day, would help mightily in reminding our charitably inclined people of the opportunity to aid in the support of this essential civic and Christian philanthropy. To the pastors of country churches in which no service may be held on November 25, we would suggest that December 2 be observed as "Orphanage Sunday."

Let every citizen of the State rise to the necessity of the hour and assist in depositing a handsome aggregate in the orphanage treasuries. It will be a prime investment for both church and State, first saving from degeneracy the most exposed children in the world, and then training them for usefulness in the Commonwealth and the Kingdom.

M. L. SHIPMAN,
JAS. R. YOUNG,
JOHN D. BERRY,
A. S. BARNES,
LIVINGSTON JOHNSON,
Publicity Committee.

Raleigh, N. C., November 10, 1917.

THANKSGIVING

Some, no doubt, will spend this mysterical season in a clamorous feast; some will fast, spending the day in the prayer-chamber, wrapt in worshipping delight; some will toil with their hands to produce food to feed the hungry world; some will tax their brain with the burden of battle, planning a campaign that may determine the welfare of mankind and the safety of democracy; some will be on the battlefield wading through human blood, or couched away in dugouts and trenches hurling shot and shell across "No Man's Land" into the ranks of the enemy; other hearts will be rinsed in bitter tears and lost in solitude. But how shall we spend the day? We are apt to be so entranced by the facination of the times that we will disregard the Hand of mercy and love that spreads blessings in our path. If ever there was a time when men should regard that Hand of mercy and love, pouring out tears of repentant gratitude, it is now.

After he had gloated in secret over the faults and failures of his life David fell a prey to silence; but when he remembered how God's presence had repeatedly repelled his distracted feelings he cried out, "O give thanks unto the Lord, for He is good." In every life there are moments when the soul overflows with blessings and the heart swells up with joy and content; when the mind is plunged into the slough of dispair and the spirit is draped in mourning. But this adds force to the statement that we should praise the Lord at all times. However much we feel facinated by

the present enchantment it is difficult to pull our mind away from the thoughts of other days. On looking back one is prompted to confess that the blessings of a single day are many and rich. Whatever our lot may be we should fall on our knees daily in an attitude of thanksgiving. Paul said, "Give thanks always for all things unto God." Can we do this? Nauseated by the roar of cannon, stricken by the cry of the suffering, and grieved over the dying—all piercing our hearts with daggers of regret—it is difficult to imagine that we need to give thanks for anything. But God's gifts are endless and sometimes to us in disguise and who knows but that this great world struggle will cultminate in boundless blessings. Life is rich and sweet and if the earthly pilgrim has nothing left but the gift of life, the fresh air, the golden light, and a small portion of dry bread to satisfy his hunger he has ample reason to give thanks.

Although Thanksgiving is designed to give place and prominence to praise and gratitude, it is often used by many as a season of feasting and gaiety. The world demands amusement. It is not wrong to amuse or to be amused if one uses common judgment in choosing the time and place, for there is a time for all things, and if we adhere to form, there is a place for all things. But for many years and with many individuals the all absorbing question has been the solution of the problem of amusement. The old and young, the rich and poor, the poet and politician have stooped to drink from the river of delight as it lazily glided by. This does not merit condemnation if it is not the paramount object of life. But oftentimes multitudes, overwhelmed by passion and pleasure, are helplessly whirled along and never station themselves to return thanks. This is an appalling fact; but the fact that it is appalling does not make it untrue. Ancient Rome once made the pleasure problem the paramount aim of life and the nation speedily faced its doom. If history holds out such an appalling precedent with reference to one nation, is it not possible that a similar doom may await the world? There are people today who cry for amusement when they should be praying for bread or giving thanks for having already received it.

I am not alone in wishing for the hour when that quickening light shall flash across the unfathomable gulf and strike the blinded eyes of nations and turn them from the cup of poison which causes bloodshed, horror, and dispair; when the dove of peace shall spread her wings over all nations and bring them to their knees in praise and thanksgiving.

R. F. Brown.

Chapel Hill

I feel it a duty as well as a privilege to renew my subscription to The Sun which has been coming to my home for thirty (30) odd years. Success to you and your good work.—*R. A. Henton, Dayton, Va.*

SUFFOLK LETTER

Most of human reversions have resulted from lapses in religious life and conformity to the world. The Jews went into captivity because they turned away from God to Baal and conformed to the customs of the nations that surrounded them. They first reduced the purity of their religious life, and then drifted into idolatry and licentiousness. The worst evils come from sponsing false faiths and false acts. In fact, the worst sins are the abuse of good. Social evils are simply the abuse of social blessings, if rightly used. Adultery is the violation of the marriage bond, a relation that contains the virtue and happiness of the human race. The desecrations of the Sabbath is the abuse of God's day of rest.

Human inventions have been abused and religion has been watered as well as market stocks. Writers have reduced the claims of truth upon real life until people could do almost anything under the name of religion. The world's progress has re-acted upon itself. Wealth re-acts on families and destroys the manhood and womanhood of succeeding generations. Position does the same thing. Inventions react on men and become the agencies of destruction. One can hardly think of a single invention that is not cursing the race today. Wealth produces idleness, extravagance, dissipation and disregard of religion. Chemical discoveries and mechanical inventions, that ought to bless the world, are employed to prevent life, to destroy life, and to open the way for nameless and countless evls. In other words, civilization runs away with itself, turns its forces upon itself, and goes down hill faster than it went up hill. The greatest minds and the greatest nations are now exhausting their resources upon human and property destruction. The accumulations of half a century are exploding in the midst of the helpless and innocent Cities are wrecked, Cathedrals are demolished, farms are ruined and homes are obliterated.

There is only one thing that can balance human society and that is simple faith and faithful simplicity. Religion is the only panacea for all human ills and national hostilities. Love never fails. Love has no definition. It needs none. It is universal in its adaptation. No cline is salubious without it. No age is safe without it. No home can be home without love. No hate can rankle in its breast, no sin can remain in its heart, and no bitter word can pass its lips. It is purer than dewdrops, sweeter than honey, brighter than sunshine, and mightier than armies.

W. W. Staley.

DEPARTMENT OF MISSIONS

REV. J. O. ATKINSON, D.D., FIELD SECRETARY, EDITOR.

QUARTERLY REPORT OF THE TREASURER OF THE WOMEN'S HOME AND FOREIGN MISSION BOARD OF THE SOUTHERN CHRISTIAN CONVENTION, FOR QUARTER ENDING NOVEMBER 1, 1917—REGULAR FUNDS

Receipts

August 18, 1917, W. N. C. Conference	$ 1.80
September 28, 1917, W. N. C. Conference (Special F. M.)	10.00
October 24, 1917, W. N. C. Conference	18.35
October 24, 1917, Ga. and Ala. Conference	7.80
October 24, 1917, Va. Valley C. Conference	17.64
October 24, 1917, N. C. and Va. Conference	64.70
October 29, 1917, E. N. C. Conference	21.28
October 29, 1917, E. N. C. Conference (Special F. M.)	5.00
November 1, 1917, Va. Valley C. Conference	12.00
November 1, 1917 Eastern Virginia Conference	172.18
Total	$330.75

Disbursements

November 1, 1917, Rev. W. C. Wicker (H. M.)	155.62
November 1, 1917, Rev. W. C. Wicker (F. M.)	170.63
November 1, 1917, Mrs. W. V. Leathers, expenses to board	4.50
Total	$330.75

Santa Isabel—Receipts

October 24, 1917, W. N. C. Conference	5.15
October 24, 1917, Va. Valley C. Conference	18.13
October 24, 1917, N. C. and Va. Conference	9.20
November 1, 1917, Eastern Virginia Conference	38.40
Total	70.88

Disbursements

November 1, 1917, Rev. W. C. Wicker, Treas	70.88

Christian Orphanage—Receipts

October 24, 1917, Va. Valley C. Conference	2.65
October 24, 1917, N. C. and Va. Conference	16.28
October 29, 1917, E. N. C. Conference	11.02
November 1, 1917, Eastern Virginia Conference	1.93
November 1, 1917, E. Va., Nora Watkins	17.25
November 1, 1917, E. Va., Mary Thompson	2.00
November 1, 1917, E. Va., support of an Orphan	20.39
Total	71.52

Disbursements

November 1, 1917, Rev. W. C. Wicker	71.52

Sendai Orphanage

October 24, 1917, Va. Valley C. Conference	2.65
October 24, 1917, N. C. and Va. Conference	1.29
October 29, 1917, E. N. C. Conference	2.25
November 1, 1917, Eastern Va. Conference	1.92
Total	8.11

Disbursements

November 1, 1917, Rev. W. C. Wicker	8.11

Bible Women

October 24, 1917, N. C. and Va. Conference (Dona Delfina)	61.16
November 1, 1917, E. Va. Conference (Miss Hamaguchi)	12.50
November 1, 1917, E. Va. Conference (Mrs. Watanabe)	23.00
November, 1, 1917, E. Va. Conference (Dona Delfina)	5.28
Total	101.94

Disbursements

November 1, 1917, Rev. W. C. Wicker	101.94

Japan Sunday School—Receipts

November 1, 1917, E. Va. Conference	12.50

Disbursements

November 1, 1917, Rev. W. C. Wicker	12.50

Mrs. Fry's School—Receipts

October 24, 1917, E. N. C. Conference	15.00
October 24, 1917, W. N. C. Conference for teacher	15.00
Total	30.00

Disbursements

November 1, 1917, Rev. W. C. Wicker	30.00

Literature Fund—Receipts

Balance from last Quarter	1.83
October 24, 1917, N. C. and Va. Conference	5.35
October 29, 1917, E. N. C. Conference	1.75
November 1, 1917, Eastern Va. Conference	6.94
Total	15.87
November 1, 1917, Balance	15.17

Building Fund—Receipts

October 24, 1917, Va. Valley C. Conference	10.00
October 24, 1917, N. C. and Va. Conference	15.00
November 1, 1917, Eastern Va. Conference	52.44
Total	77.44

Santa Isabel Building Fund—Receipts

October 24, 1917, W. N. C. Conference	10.00
October 24, 1917, Va. Valley C. Conference	8.00
November 1, 1917, Va. Valley C. Conference	.50
Total	18.50

Sendai Station—Receipts

October 29, 1917, E. N. C. Conference	31.25

Disbursements

November 1, 1917, Rev. W. C. Wicker	31.25

South Boston—Receipts

October 24, 1917, N. C. and Va. Conference	61.16

Disbursements

November 1, 1917, Rev. W. C. Wicker	61.16

Porto Rico Missionary For Santa Isabel—Receipts

Balance from last Report	216.15
November, 1, 1917, E. V. Conference	389.90
Total	606.05
November, 1, 1917, Balance on Hand	606.05

NOTE—In the report of July the 31st the $25.00 for a Japan Bible Woman, credited to the Eastern North Carolina Conference should have been cerdited to the Western North Carolina Conference. My book shows it correct. The mistake was made in making out the report.

MRS. W. T. WALTERS, Treasurer.

Winchester, Va.

MISSION BOARD MINUTES

The Mission Board of the Christian church met in the Mission Rooms in The Christian Publishing Association Building, Dayton, Ohio, Tuesday, October 16, 1917, and closed the following Thursday night. The following members were present:

Home Department—Revs. Carlyle Summerbell, O. S. Thomas, C. B. Kershner, Mrs. J. F. Burnett. Member M. S. Campbell was absent.

Foreign Department—Revs. M. T. Morrill, W. P. Fletcher, J. W. Harrell. W. H. Denison, Mr. J. O. Winters.

The following persons were present during the session: Rev. J. G. Bishop, Financial Agent; Rev. Emily K. Bishop, President Woman's Home Mission Board of American Convention; Rev. and Mrs, E. K. McCord, Missionaries to Japan, home on furlough; Mrs. Carries Beaver, President Woman's Home and Foreign Mission Board and Secretary of Living Link Committee of Western Indiana Conference; Rev. H. Russell Jay, Mission Secretary Ohio State Christian Association; Rev. W. P. Minton, Chairman Foreign Mission Commission; Mrs. M. T. Morrill, President Woman's Foreign Mission Board, American Christian Convention; Rev. J. P. Barrett, Editor Herald of Gospel Liberty; Rev. Edwin Flory, Mission Secretary Miami Ohio Conference; Rev. J. E. Etter, Pastor, Troy, Ohio; Rev. H. R. Clem, President Ohio State Christian Association; Mrs. Emma S. Powers, Literature Superintendent Woman's Boards; Mrs. A. F. Chase, Treasurer Woman's Mission Board, Miami Conference; Hermon Eldredge, Religious Education Secretary. Letter of greeting was received from Dr. John MacCalman.

The members of the Board and the Trustees of The Christian Publishing Association and the guests joined in fellowship each noonday hour at the dining table.

The correspondence actions taken during the year were read and ratified.

The Home Mission Secetary, the Foreign Mission Secretary, the Mission Treasurer, the Publisher of The Christian Missionary, the Financial Agent, all made their annual reports and they were referred to their proper departments and committees.

The Board, by vote, expressed its heart-felt thanks to our mission officials, Messrs. Morrill, Thomas, Bishop, and Miss Ruse, for their faithful service, and we are grateful to our Heavenly Father and to them for their continued and increasing success. We congratulate the Christian Church that in this stress and strain of war the interests of missions are not neglected, but that a greater future for the Kingdom appears.

Committees

Nominations and Salaries—Members Kershner, Winters, Summerbell.

Consult with Trustees of Christian Publishing Association—Members Denison, Fletcher, Kershner.

Appreciation of Southern Convention Work—Members Fletcher, Harrell, Morrill.

Memorial to American Christian Convention—Members Morrill Thomas, Denison, Kershner.

Christian Annual Matter—Members Fletcher, Thomas, Kershner.

Member Morrill made informal report of Forward Movement of the Christian Church; Member Denison made informal report of the splendid missionary undertaking by the Southern Christian Convention and its Mission Field Secretary, Dr. J O. Atkinson.

Voted that the Board pay twenty per cent of the salary and expenses of the Religious Education Secretary for the American Christian Convention for the coming year, or such a part of the year as may elapse before the Forward Movement of the Christian Church assumes sixty per cent of his salary.

An appropriation was made covering the expenses of the Board meeting.

A committee was appointed to memorialize the Trustees of The Christian Publishing Association to continue to assume the deficit caused by publishing The Christian Annual. The committee reported that the Board of Trustees declined to do so. It was voted that the Secretary of the Board respectfully notify the Executive Board of The American Christian Convention that this Mission Board, feeling that its monies are contributed for missions, rather than publishing, the responsibility of which belongs to another department of our Church, does not deem it wise to assume any portion of the deficit in publishing The Christian Annual.

It was voted that it is the sense of this Board that the purpose of The American Christian Convention in regard to apppointing two Boards, one for home missions and one for foreign missions has been attained without incorporating each Board as a separate incorporation and the following memorial to the next session of the Convention was adopted:

Whereas, it appears that The American Christian Convention, in session at Springfield, Ohio, in October, 1914, by change of its constitution, planned for and anticipated that the home and foreign mission work of the Christian Church should be administered by two separate boards of directors, for sake of efficiency and progress and to secure special expert supervision for the said home and foreign work;

Whereas, It appears that the said Convention, to insure efficiency, progress, and supervision, contemplated the separate incorporation of such board of directors, the two eventually to take over the business and property now in the hands of the Mission Board of the Christian Church; and

Whereas, The Executive Board of The American Christian Convention, at its session in July, 1917, granted a stay of incorporation proceedings, until the said Mission Board might memorialize The American Christian Convention in its 1918 session; now, therefore, be it

Resolved, That we most respectfully declare our belief that the end which the Convention sought to gain has already been attained; that the Home and Foreign Mission Departments of the Mission Board are working harmoniously, and effectively; that the measure of co-operation now existing is helpful, rather than detrimental; and that the present arrangement, with a single incorporation and two departments of work is probably ideal for our missionary cause in its present stage; and be it further

Resolved, That we respectfully petition The American Christian Convention to modify its constitution, especially Article XII., so that the Mission Board of the Christian Church shall consist of two departments and boards of directors provided for in Article X, and XI., working under the single incorporation known as the Mission Board of the Christian Church, as at present constituted by charter from the State of Ohio.

The Secretary was instructed to give notice of this memorial to the Secretary of The American Christian Convention, and to give due notice of amendment in accordance with the constitution of The American Christian Convention. It was also referred to both the Home Mission and the Foreign Mission Commissions to report at the next session of the Convention.

Resolved, That this Board express its heartiest congratulations to the brethren of the Southern Christian Convention in their placing before them of such a splendid goal of missionary effort and placing a secretary in the field to help towards its attainment. And we urge other parts of our Zion to show like faith and enthusiasm so that our people may unitedly arise to greater things for the coming of the Kingdom.

Officers.

Honorary President—J. G. Bishop, D. D.
President—M. T. Morrill, D. D.
Secretary—W. H. Denison, D. D.
Treasurer—Rev. O. S. Thomas.
Council—M. T. Morrill, O. S. Thomas, J. W. Harrell, J. O. Winters, C. B. Kershner, Mrs. J. F. Burnett.
Investment Committee—M. T. Morrill, O. S. Thomas, J. O. Winters.

The salaries of the Mission Secretaries were fixed at $1,500 each and that of the Financial Agent, Dr. Bishop, at $575.

The auditors, S. O. Albaugh and A. F. Chase, reported the books neatly and correctly kept, and all monies, collaterals, and legal papers properly accounted for, as shown by the books, vouchers, and records of the Treasurer and Publisher. Their report was adopted, bill of thirty dollars allowed, and the Treasurer's report adopted.

An annuity bond was issued to Mrs. Martha J. McGrew and the Investment Committee was instructed to arrange with the Treasurer of the Forward Movement of the Christian Church for re-embursement of the interest. Unfinished business was referred to the Mission Council. The Home and Foreign Departments read the report of their proceedings to the Board and they were duly ratified.

WARREN H. DENISON, Secretary.

Norfolk, Va.

MINUTES OF THE FOREIGN MISSION DEPARTMENT

The meetings were held in the Foreign Mission Rooms at The C. P. A. Building, October 17 and 18, with all members present. Careful consideration was given to the Foreign Secretary's report, the reports of all our missionaries, the Treasurer's report, and the suggestions of the many workers present from the feld, the minutes and records of the Japan and Porto Rico missions.

Officers

President—M. T. Morrill.
Secretary—W. H. Denison.
Treasurer—O. S. Thomas.
Council—M. T. Morrill, J. O. Winters, J W. Harrell.

The following resolutions were adopted:

That a cable be sent Missionary D. P. Barrett to purchase the property in Ponce for a mission home as per correspondence for six thousand dollars.

That the appropriation for Porto Rico be $4,650, the same to cover all items of the budget.

That 200 be appropriated toward the budget of the Committee on Co-operation in Latin- America, said sum to be provided as nearly as possible by the special call recently sent to Sunday schools.

That thirty-six dollars be appropriated toward the expense of the Foreign Mission Headquarters Building in New York City.

That the appropriation for the Japan budget be $10,700, and $1,344 for Missionary E. K. McCord's furlough salary and rent.

That the Foreign Secretary be given permission to raise seventy-five dollars for a bed in Aukasa hospital, Tokyo, Japan.

That the Foreign Secretary have permission to raise a special fund of $540 for building a chapel in Kannari, Japan.

That the Board continue to make appropriation to cover the extra cost of exchange paid by our Treasurer in Japan on our remittances to him.

That in reply to the communication of Rev. K. Matsuno, President of the Japan Christian Conference, we express our determination to return Rev. and Mrs. E. K. McCord to their work in Japan as soon as possible after the next session of The American Christian Convention.

That we extend our thanks for the Japan Mission's thoughtfulness in supplying the Mission Board with the latest copies of The Christian Movement in the Japanese Empire.

That we approve the idea of a Union Christian University in Japan, and express the hope that we may have some share in helping to realize it.

That Rev. C. P. Garman be appointed a member of the Advisory Board of the Tokyo Grammar School for Foreign Children, and that he be allowed to solicit individual subscriptions for the erection of a building for that purpose.

That the Board does not feel that the time is opportune for inviting a Japanese representative to attend the next session of The American Christian Convention.

That the Japan minutes be approved on all items that have not already been acted upon.

That the Board looks with favor on the development of special lines of missionary work such as will make the mission more effective, but that it be left to the Mission to determine the actual character of the work to be done by each of the missionaries.

That our heartiest thanks be given the Woman's Foreign Mission Board for their splendid work and that we request them to continue the Sendai field as their work for the year, and to do all they can to increase the Building Fund.

The Manual was amended as follows:

To correct clerical error in division eleven, section two, of the foreign part the following words are inserted at the end: "provided, That the Board may approve extended furlough travel and begin payment of furlough salary one month from date of missionary's leaving the field, or prolong it until within thirty days of his reaching the field. It is understood that the Board shall amply provide for a missionary's maintenance and expense in going to and from his field, and hence the cessation of salary during travel."

In division eleven, section three, the following are added to the end following America, "and shall not be charged to the field appropriations."

In division thirty-three the sentence, "As—field," is stricken out.

Foreign Mission Policy

The following Foreign Policy for the immediate future was adopted for the guidance of the Board:

1. That we keep ever in mind the increasing necessities and expenses of the present work.

2. That we recognize the most pressing need in our Japan work to be immediate enlargement of equipment by erection of a mission home in Tokyo, proper housing of the church, kindergarten, etc., at Naka Shibuya, and erection of chapels in strategic centers.

3. That we should for several years make possible the training and addition of Japanese pastors to about double the present force.

4. That we have it in mind to establish a school, or preferably one or two dormitories, probably one in Tokyo and one farther north. The dormitories will probably afford us as large an opportunity as we can handle, and be valuable adjuncts in training our future ministry and laity.

5. That as rapidly as the above plans are well on toward realization, we should send out other missionaries and missionary families, remembering that they must be proporely housed and given equipment to work with.

6. That in Porto Rico we should provide at least two mission homes, one of them in Ponce, a chapel in Santa Isabel, and perhaps a cheaper building or two at other points.

7. That we should there considerably strengthen our force of pastors preferably by the education of students raised up in our own mission.

8. That we should add one missionary family and perhaps one single woman to the present force at an early date.

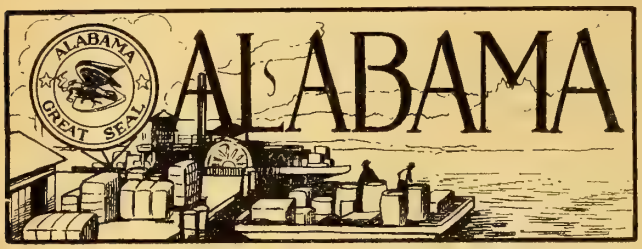
9 That we should share, according to our ability, in the union mission schools and other enterprise now in existence or hereafter to be developed on the island.

10. That the above program be subject to alterations made necessary by emergencies or change of conditions.

11. It is estimated that the above immediate program will cost $80,000 in addition to maintaining the present work we are nowdoing. We urge our brotherhood to provide us with these additional funds to carry on the work in the order of importance as above outlined.

WARREN H. DENISON, Secretary.

Norfolk, Va.



TO THE SUNDAY SCHOOLS OF ALABAMA CONFERENCE

We wish to call the attention of the churches and Sunday schools of the Alabama Conference to the report printed below. This is done so that if any of our churches and schools want to work for any of the points which they have not in their program for the new year, they may begin before so much of the time is past. Brother J. W. Payne, Wedowee, Alabama, is chairman of this committee and we are sure that he will give any information and assistance that may be asked for.

The Report

We believe that the Sunday school is the greatest organization in the world, except the church; and, that it is the Bible school of the church. We, therefore, wish to submit the following recommendations:

1. That every church in the Conference maintain a working Sunday school twelve months in the year.

2. That each Sunday school organize and maintain a Teacher-Training Class, a Home Department and a Cradle Roll.

3. That all our Sunday schools co-operate heartily with the Alabama Sunday school Association.

4. That our Sunday schools give at least one Sunday each year to the study of missions, and one to the study of Christian education.

5. That this Conference present to each church that maintains an ever-green Sunday school a banner, and that a red star be placed on said banner as the following points are attained: A Teacher-Training Class; a Home Department; a Cradle Roll; and a Sunday school roll, equal to that in number to that of the church roll, and that a large gold star be placed in the center near the top of said banner when every member of the church is enrolled in some department of the Sunday school and studying the lesson. The banners to be paid for out of the Conference Fund.

6. That each Sunday school give one Sunday's offering each month to the Christian Orphanage.

The recommendations here given, if worked, will result in a great revival in our Sunday school work for the year.

The Mission Board met, according to announcement, and after carefully considering the field, it was decided to continue the North Alabama Mission. Rev. J. H. Hughes was employed to continue in the work. In addition to that, Rev. J. W. Elder is being consulted regarding to work in his locality. Those who are at home will do their best to carry on the work here by doubling up in order for the mission work to go on.

E. M. CARTER,
For The Committee.

A CHURCHES WELCOME TO ALL

(Personal experience of a Navy Post Chaplain)

One of the opportunities of a chplain on shore duty is a liberty which gives him both a touch with folks and a vision of how they do things. In Washington one gets the opportunity to visit the various churches. In doing so, he is not quite as a stranger, because his position soon makes him known to most people, and he is not altogether unrecognized; but he can sit in the pew as a worshipper, a listener, a witness, and a student of the church from the pew standpoint. This is intensely interesting. Take a minister out of the pastorate of more than ten years, he has, with few exceptions, always officiated. (If not officiating he has sat in the ranks of "officialdom.") This has made it impossible for him to see the pulpit and the church management from the pew standpoint. Suddenly put this man into an environment in which he is only an observer and new angels of ecclesiastical life will open up to him and he will see the preacher as he has never seen him before, and will, no doubt, be more charitable toward the laymen's criticism.

A New Appreciation

It is easy for the pastor to say, "If Mr. Blank were right in heart, he would not wait for some one to come around and 'Molly coddle' a welcome to him. He would be one of us and make himself known, etc., etc." I do not know that I am sure he would. When it comes to a show-down,—actually "stepping into the other fellow's shoes,"—immediately a new aspect of the situation takes place. Let us see about it. Here he is this evening at a church notorious for its home-like hospitality, and yet every member of that church passes out by him leaving him altogether unnoticed, or unrecognized. Immediately bane human nature asserts itself and a feeling of disappointment steals over him. He does not wish to criticise, in fact he guards against that beautifully, for he knows quite well both the pulpit and the pew, but in spite of it all, he is disappointed in the cordiality he expected.

Again he is at another church less known for its deeds, perhaps. Here his human desires for recognition is gratified. The reception is extremely warm and cordial. Now he knows something he has not known before, —the difference between the warm and the cold reception. He knows just how the visitor feels when attending the church. In this cordial welcome, he is happy and desires to go again.

It is not good to criticise harshly the lack of hospitality, but it is one of the most charming characteristics to the emphasize the latter,—a warm welcome. It is true, with many, it to be both coveted and cultivated, nevertheless both can be acquired. Every church member should realize this and seek its acquirement. *I welcome to all, both friend and visitor,* is the slogan. It makes every one happy and always creates desire to return. The lack of it creates desire to stay away.

H. E. ROUNTREE.
Navy Yard, Washington, D. C.

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

CHRIST'S ECONOMY

A Book Review

Mr. Eugene M. Camp, Treasurer of the Seabury Society of New York, writing as a layman in the Episcopal Church, has produced a worth-while volume in his "*Christ's Economy.*" That the foreword is written by the Rt. Rev. Charles S. Burch is assurance that the author proposes nothing revolutionary as touching the apostolic succession or the ecclesiastical hierarchy

Mr. Camp believes heartily in the sharp separation of ordained men and lay. To him there is a vital difference between the two—a difference of order as well as of function. And yet he rightly senses the spirit of the times when he says that the tendency in the strongly centralized communions is toward a larger democracy. Those who study the age carefully cannot fail to observe this spirit—the spirit of equality in every department of our life as well as in the Church.

The book has a text, and all its suggestions are in harmony with the authors interpretation of it. It is a strange text, but then it is a strange book you are to read. Here is the scriptural basis of Brother Camp's 179 pages: "Neither do men light a candle and put it under a bushel, but on a candle stick and it giveth light to all that are in the house."

It is urged that this verse, taken from the Sermon on the Mount, contains the economy that Christ desired to have obtaining in His Church, and that if this economy had been practiced throughout the Christian centuries. the Kingdom would already have come. And the Kingdom to this twentieth century layman is a beautiful and comprehensive realization of Christ's mind in all the world. It is to be personal and social and also societal in its embrace. Man and all of man is to be touched and utilized.

Now back to our text. The ordained men are the candle. The laymen are the candle stick. The former are to make light that men *may see.* The latter are to bear the light that men *may do.* Laymen must stop inviting men to come to church. They are to tell men what happens at the church and do something for the outsiders, who will then flock to the churches. The church is not to count itself as discharging its duty when the gospel has been preached. It is also to embody it in action in its parish. It owes a duty to every person in its reach, whether communicant or not. This duty it cannot discharge except as its members make men do.

He recommends a new order in the church—an order of trained laymen, who will teach others to do. These men are to be paid, not for full time, but for part time service. They are to be paid because it is best for those who profit by their service to show their appreciation through some sacrifice. Then the laymen who thus serves will be more efficient and more dependable. These men are to be styled parish-masters and are even to be used to establish new churches, paving the way later for the ordained men. It is stated that one ordained man may thus look after the distinctly "spiritual" work of eight parishes where such masters are at work. These masters are to be far more than the lay-readers long known to this communion. They are even to be allowed to preach while the rector is away on his vacation and at mission points and street corners. They may do anything the rector does except administer the sacraments, marry the living, bury the dead, and draw a full time salary. They are to do many things a rector is not expected to do in the parish.

Brother Camp has tasks for the laymen, which he styles "The Big Four." It will be well to give them in his own words:

1. A personal apportionment and giving of money.
2. The habit of talking to a purpose.
3. The stated giving of one's self.
4. The right kind of letter writing.

He thinks that any Christian can do one of these four, even the "shut-ins," and that many can and will do all four. The book on the whole is remarkably lucid, driving straight to the mark and never using a superfluous word. But in this summary this liquid clearness is lacking and you must read further to comprehend fully.

Number two, for instance, "the habit of talking to a purpose," means witnessing in conversation for Christ and the Kingdom. It is really a matter of parish publicity that he is pleading for. Would that more men would adopt his suggestion.

Number three, "the stated giving of one's self," is meant to include attendance on services of the church a certain number of times a year as well as personal effort in social and community service.

In his first task the author is empirical rather than biblical. The essential thing he uges is to get a man to agree to support the parish enterprises in an general way, but not to request him to make a definite pledge. Experience has taught the churches that a definite pledge from every supporter is the only safe basis of church finance. It is not definitely said, but it is intimated that one-tenth of its income is sufficient for the parish to give to the "outside" interests, missions

(Continued on Page 15).

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERNTENDENT'S LETTER

Dear Friends:—

There is one item in this letter that ought to be of interest to you. On November 21 last year we crossed the three thousand dollar mark. On November 21 this year we lack only fifty-two dollars crossing the six thousand dollar mark. I had hoped we would reach it in this report but did not quite make it.

I am glad our church folks are getting more interested in our Orphanage work. If we had not had the extreme high prices to contend with this year we would have been in far better shape financially. But while it has been a problem we have been able to run without going in debt a penny.

Our churches and Sunday schools, as well as individuals, are beginning to mail in Thanksgiving offerings. A good report last week and a good report this week from the Thanksgiving offerings.

If we could get our people interested and get all to make a sacrifice and contribute something toward supporting the little orphans we would no longer be compelled to turn from our doors little fatherless and motherless boys and girls who are pleading with us for a home and the tender care they ought to receive. Boys and girls pleading for a chance at life and if given a chance will make good. It is our privilege and our opportunity to lend them a helping hand. Will you take advantage of the opportunity?

The Master said, "Inasmuch as Ye Have Done it Unto One of the Least of Thee, Ye Have Done it Unto Me."

If by holding the little Orphan child will be doing something for the Master then should we not be up and doing?

The Orphanage seeks to help the child keep his place in the Kingdom of Heaven. It is a great work and worthy of the enthusiastic support of every true lover of children.

The day of Thanksgiving will soon be here and I appeal to every pastor, every Sunday school superintendent, every teacher and every church society to lend us a helping hand in this undertaking of reaching the goal of $4,000.00 for the Thanksgiving offering.

Shall these little children go through life handicapped because they were denied the tender care of an orphan home and the training they ought to have received at our hands?

CHAS. D. JOHNSTON.

REPORT FOR NOVEMBER 21, 1917

Brought forward	$5,735.03

Monthly Sunday School Offerings

Wentworth Sunday school, N. C.	$ 3.50
Mt. Auburn Sunday school, N. C.	15.14
Asheboro Sunday school, N. C.	1.05
Holland Sunday school, Va.	6.00
Lebanon Sunday school, N. C.	2.07
Pleasant Grove Sunday school, Va.	2.00
Graces Chapel Sunday school, N. C.	2.00
Parks Cross Roads, N. C.	1.12
New Lebanon Sunday school, N. C.	1.00
New Lebanon S. S., Baraca Class	1.00
New Lebanon S. S., Junior Baraca Class	1.00
Pleasant Hill Sunday school, N. C.	2.00
Berea Sunday school, Nansemond Co., Va.	10.00
Rosemont Sunday school, Norfolk, Co., ra.	5.00
Bethany Sunday school, Roanoke, Ala.	3.00
Piney Plains Sunday school, N. C.	4.47
Dendron Sunday school, Va.	2.00
	62.35

Thanksgiving Offerings

Browns Chapel Church & Sunday school	.70
Mr. and Mrs. B. F. Gwaltney, Disputanta, Va	2.00
Nannie L. Hawkins, Hurdles Mills, N. C.	1.00
Ladies Aid Society, Antioch Church, Val. Va.	15.00
Verdie Schowalter, Antioch Church, Val. Va	10.00
Olive Schowalter, Antioch Church, Val. Va.	5.00
Mrs. T. H. Schowalter, Antioch Church, Val. Va	5.00
Earl Schowalter, Antioch Church, Val. Va.	1.00
Mrs. J. L. Barksdale, Southerlin, Va.	1.00
Children of Union Church, Southerlin, Va.	4.30
Class in the Corner, High Point S. S., N. C.	2.00
Mrs. G. W. Suits	1.00
Mrs. E J Hicks, Ridgeway, N. C.	1.00
Mt. Zion Church and Sunday school, N. C.	16.10
Mt. Zion Church Ladies Aid society	4.10
Ladies' A. S. Asheboro Christian Church	5.00
Mrs. Minnie Andrews, Burlington, N. C.	5.00
	79.20

Special Offerings

Womans Home and Foreign Mission Board of S. C. C.	71.52
Total for the week	$213.07
Grand Total	$5,948.10

"A life is not really victorious unless it is victorious in Christ.

BAD FOR LITTLE BABY

"Don't pull my tail!" said Kitten Black to Baby,
"You think it's fun—perhaps for you it may be;
For me it's most unpleasant,
And you're tugging hard at present—
Don't pull my tail!" said Kitten Black to Baby.

"Don't pinch my ears!" said Kitten Gray to Baby.
"You'd find it hurt, if you could Kitten Gray be.
It stings me through and through—it
Isn't nice for you to do it—
Don't pinch my ears!" said Kitten Gray to Baby.

"Don't squeeze my ribs!" said Kitten White to Baby,
"What fun can there in jamming me all day be?
I don't think you'd be pleased so
If your little sides were squeezed so—
Don't squeeze my ribs!" said Kitten White to Baby.

"Don't tease us!" said the kittens all to Baby.
"But kind and mild and gentle in your play be;
For any pleasure that is
Pain for a little cat is
A pleasure which is bad for little Baby."

—*Parlin Page.*

THE MANLY MAN

The world has room for the manly man with the spirit
of manly cheer;
The world delights in the man who smiles when his
eyes keep back the tear;
It loves the man who, when things go wrong, can take
his place and stand
With his face to the fight and his eyes to the light, and
toil with a willing hand.

The manly man is the country's need, and the moment's
need, forsooth,
With a heart that beats to the pulsing tread of the
allied leagues of truth;
The world is his, and it waits for him and it leaps to
hear the ring
Of the blows he strikes and the wheels he turns and the
hammers he dares to swing;
It likes the forward look in his face, the poise of his
noble head,
And the onward lunge of his tireless will and the sweep
of his dauntless tread.

Hurrah for the manly man who comes with sunlight
on his face,
And the strength to do and the will to dare and the
courage to find his place!
The world delights in the manly man, and the weak
and evil flee
When the manly man goes forth to hold his own on
land or sea!!

—*Selected.*

TO SUNDAY SCHOOL TEACHERS

Order your Sunday school notes at once. Orders for books and Bibles are all delayed now. Order early and avoid delay. *Peloubet's Select Notes* $1.35 postpaid. Also *Tarbell's Guide* at the same price. Prices of other helps upon request. Address:

THE CHRISTIAN SUN.
Elon College, N. C.

SMILES

It was the first week that the Jinkses, who had fallen heir to considerable property, had been in their new home. Mrs. Jinks was giving a dinner party with the fond hope that from this occasion she would be fairly launched in society. "Lena," said Mrs. Jinks to her new cook, "be sure to mash the peas thoroughly tonight." "What, ma'am?" exclaimed the amazed cook. "Mash the peas?" "Yes," that it what I said, Lena, mash the peas," repeated the mistress. "It makes Mr. Jinks very nervous at dinner to have them roll off his knife."—*Pittsburgh Chronicle Telegraph.*
Show.

A WORD TO CHURCH TREASURERS

I have just prepared a neat little receipt book for the church treasurer. The book is made with a stub and contains one line for the amount paid on pastor's salary, one line for church expense and then a blank line for any general purpose. Just the thing you need to keep your record clear and make your work businesslike. Fifty receipts to the book and sells for twenty-five cents.

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C. B. RIDDLE, Editor

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DALTON

Thornton P. Dalton died at his home near Salem Chapel church in Forsyth county, North Carolina, November 12, 1917, at the age of eight years, eight months and twenty-two days. He leaves a widow, four sons, three daughters and twenty-two grandchildren to mourn because of his death. He was a deacon of Salem Chapel for about forty years and died trusting in Jesus. He loved his church and was devoted to its principles. His funeral was conducted at Salem Chapel by Rev. J. W. Holt and his interment was by the Masonic fraternity.

JEREMIAH W. HOLT.

Mrs. Barton(to small daughter, saying prayers): "A little louder, dear, I can't hear."

Daughter: "Yes, but I'm not speaking to you."—*New York Times.*

SUNDAY SCHOOL LESSON, DEC. 2

(By G. O. Lankford.)

Nehemiah Rebuilds The Wall of Jerusalem.—Neh. 4:1-23.

Golden Text: "The Lord is my helper, and I will not fear what man shall do unto me."—Heb. 13:6.

Nehemiah was cupbearer to King Artaxerxes of Persia. Through his brother, Hanani, Nehemiah learned of the desolation that had been wrought in Jerusalem. He obtained a leave of absence from the King and hastened back to the capital city of Judah. On reaching the city he rests quietly for three days before going out at night to inspect the walls. Having found them broken down and the gates destroyed by fire, he sets himself and his people to the hazardous task of rebuilding.

1. *The Principle Involved.* The rebuilding of the walls of Jerusalem was not a matter of mere fancy with Nehemiah. Neither did he have an "ax to grind." Instead he saw that a great principle was involved, great issues were at stake. The welfare, the destiny of his people depended upon the reconstruction of the wall. (See verse 14). To have permitted the wall to remain down would have meant the extermination of those who were left in the city, for hostile forces on every side were ready to strike. The wall must be replaced as a protection against the onslaughts of the nations that hated the Jews. Nehemiah was right in launching this work. His cause was just. He was fighting and building not for pupularity, but for principle.

2. *An Understanding of The Task.* No work for God, or for man, should be undertaken until something of the task to be performed is understood. Nehemiah was not unmindful of his task. (1) The actual work. We learn from Chapter 2:12-16 that Nehemiah made an investigation of his task before he began the work. He saw what he had to do and went at it with an earnestness that wins a hard battle. (2) Difficulties encountered. There was opposition from without and weakness and fear from within that had to be reckoned with. The enemy was "very wroth" and "conspired" to hinder the work, and Judah declared that they were unable to build because of the "rubbish" in the way, and because the strength of the laborers had failed. Mocking, scheming, and weakness of others did not intimidate Nehemiah. These hindrances were answered with a prayer to God and a determination that knows no defeat.

3. *Method of Approaching The Task.* (1) In prayer. "We made our prayer unto our God," (verse 9). Thus did Nehemiah and his men prepare themselves for service. They polished their trowels and sharpened their swords on the stones of the altar of prayer. (2). With a willingness to work. "The people had a mind to work," (verse 6). They strengthened their prayers by their willingness to serve. He who lifts up his hand to labor, lifts his prayer nearer the throne. The hand that labors is a lever to the heart that prays, and the heart that prays is a lever to the hand that labors. (3) With the assurance of victory. "Our God shall fight for us," (verse 20). Confidence goes a long way towards the goal, and confidence in God goes all the way. God is a God of victory. The man who aligns himself with this God is certain to win in the race of life.

CHRISTIAN ENDEAVOR

(By H. S. Hardcastle)

Topic—Self-control.

Lesson—1 Cor. 9:24-27.

There are three great maxims which every young person should heed, namely, "Know Thyself," "Control Thyself," and "Deny Thyself," and in a general way the greatest of these is "Control Thyself," for unless a man learns to control himself he can never hope to be a success in the true sense of the word. History is replete with examples of men and women who conquered the world, and yet failed to conquer self. Alexander is a familiar example.

But these examples are not confined to past time. One of the chief reasons that so many people fail today is because they are the slaves of, rather than the masters of self.

Some one has said that "self is the devil's personal representative in each one of us." Whether we agree with him or not, we must admit that each of us has some tendency within us, which, if we allow it to take its free course, will bring us down to certain destruction. It may be a temper, a passion, a vile tongue, an inordinate appetite, a thirst, or something equally as subtle in its danger, but whatever it is we must learn to control it. This will require practice, perseverance and prayer, to say nothing of a potent power in our lives. But where are we to get this power? Let us see. If we read the seventh chapter of Romans we will find that Paul had the same difficulty that we have. He was continually beset by this old Adam who made him do the things "he would not." His life was made miserable, and he cried, "O wretched man that I am, who shall deliver me from the bond of this death?" And who did deliver him? *Jesus Christ.* And it is to that same Jesus Christ that we must look for power for self-control.

It costs but it is worth all its costs, and as Paul says, if athletes will deny themselves and train faithfully in order that they may win a corruptible crown, ought we not to exercise even greater care that we may win the incorruptible crown of righteousness? Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. But most of all let us lay aside the weight of self-indulgence and train ourselves in self-control that we may be returned a winner.

THE SOUTHERN SR SERVES THE SOUTH

DEPARTMENT OF EDUCATION

(Continued from Page 11).

and general benevolences. This feature of the book is disappointing. The author is perhaps influenced in his opinion by the communion of which he is a member. For the Episcopal Church, the wealthiest of them all, has never been a liberal giver.

The book is copyrighted by the Seabury Society, an organization to teach Christ's Economy and to train the parish masters advocated as the candle stick half of Brother Camp's gospel. This society has provided a summer conference at Rocky Point Park, near New York City, where during the week ends, recreation may be devoted to the useful purpose of parish-master training. The society was organized in 1905 under its present name, but really began in 198 under Bishop Potter. It is "A Consulting Society on methods of practical Christian work by men—personal, parochial, and associational."

It is a hopeful sign of the new time ahead when an Episcopal layman can, writing from experience, produce such a book—a book that places such a splendid emphasis on works. And while it disappoints in some instances and fails to exalt heart-experience as fundamental to works, as many others would exalt it, yet we can but rejoice that Brother Camp has married candle and candlestick in this really suggestive and vitally helpful volume.

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AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Je'sus was

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THE CHRISTIAN SUN

Elon College - - North Carolina

WHO IS SHE?

I know the dearest little girl,
About as big as you;
Her eyes are black or brown or gray,
Or maybe they are blue;
But, anyway, her hands are clean;
Her teeth are white as snow;
Her little dress is always neat;
This little girl—I love her well,
And see her often, too—
If I today her name should tell—
She—might—be—you.—*Little Folks*

HEAVEN IS IN THE HEART

A little boy was walking in the fields with his mother one day. He looked up to the sky and said: "O mother, heaven is so far off I'm afraid I shall never get there!"

"My dear," said his mother, "heaven must come to us before we can get to it."

Wise mother! Jesus in the heart is heaven below. To die and go to Jesus is heaven above.—*Selected.*

A SATISFYING RELIGION

There is a religion which is satisfying. I will call your attention to four features of it:

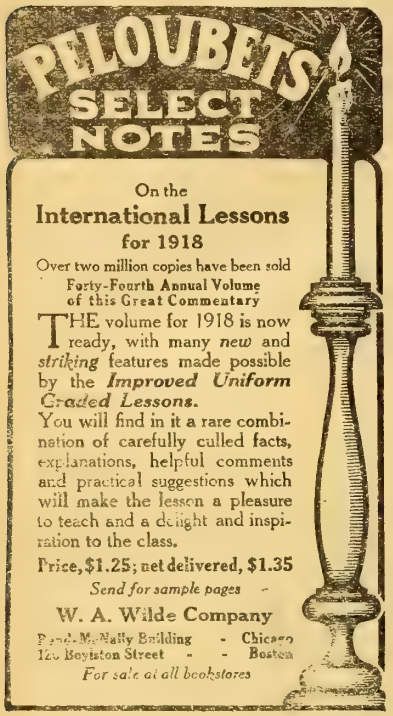
First, a sense of the conscious favor of God. You feel that God loves you, that He holds you in His arms.

Second, the consciousness that He has made you good. If the world pours into your lap all its wealth and honors, you would still be a miserable creature unless you knew that you were good and honest and true and pure.

Third, the consciousness that you are doing your duty to the Lord and to those about you.

Fourth, the assurance that all is going to be well. There may be difulties in the way now; but if we have the assurance in our hearts that all will be well in the end, it will bring satisfaction.

And this satisfying religion you can have without money and without price on the simple conditions that you go right down and submit yourself to Christ, believe in Him, and trust in Him.—*General Booth.*



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THE CHRISTIAN SUN

Dr. Scrivener, an accomplished scholar, was not very well placed. "My dear Scrivener," said a visitor, "I hope you have a good curate to help you in this heavy chare." "Oh, the curate has the foot-and-mouth disease." "The foot-and-mouth disease—I never heard of human beings catching that!" "That may be," was the reply, "but my colleague has it badly, for he won't visit and he can't preach."—*J. S. Flynn, in "Conwall Forty Years After."*

"What do you do without a mother to tell all your troubles to?" asked a child who had a mother, of one who had none. "Mother told me whom to go to before she died. I go to the Lord Jesus; He was mother's friend, and He's mine." "Jesus Christ is in the sky. He is away off, and He has a great many things to attend to in heaven. It is not likely He can stop to mind you." "I don't know anything about that," said the orphan. "All I know, He says He will; and that's enough for me."

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THE CHRISTIAN SUN

FOUNDED 1844. THE OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

Vol. LXIX | Elon College, N. C., Wednesday, November 28, 1917 | No. 47

THANKS BE UNTO HIM

WE come unto our fathers' God,
The rock of our salvation;
The eternal arms, their dear abode,
We make our habitation;
We bring thee, Lord, the praise they brought,
We seek thee as thy saints have sought
In every generation.

Ye saints to come, take up the strain,
The same sweet theme endeavor;
Unbroken be the golden chain!
Keep on the song forever!
Safe in the same dear dwelling place,
Rich in the same eternal grace
Bless the same boundless giver.

—Thos. H. Gill

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

Editorial

NATIONAL ANTI-SALOON LEAGUE MEETING

The eighteenth national convention of the Anti-Saloon League of America, at Washington, D. C., December 10-13, will be a sort of silver jubilee gathering. The League is not quite 25 years old, but this convention will be the nearest to its 25th anniversary. At least, it is 25 years since Dr. Howard H. Russell, founder of the League, got his inspiration to organize this great institution.

The League was organized at Oberlin, Ohio, May 24, 1893. Spear library of Oberlin college, was the first place of meeting. On June 4, succeeding the first meeting date, a public rally was held in Oberlin, at which the citizens subscribed $1,000 a year, for three years, to make Ohio dry.

Dr. Russell was taken from the pastorate of Armour Mission, Chicago, Ill., where he had a salary of $3,000 a year, to take charge of the new League which he had organized. The promoters promised him a salary of $2,000 a year. They actually paid him $1,300. His office was in his valise. Today the League is splendidly organized in every state in the union, with national headquarters at Westerville, Ohio, where also its great publishing plant is located .

When the League began its operations nearly a quarter of a century ago there was very little dry territory in the United States. Today the nation is almost dry, and on House of Congress has adopted the nation-wide Prohibition resolution, while the other House probably will d the same thing in December.

Remember, Pray thee, who ever perished, being innocent, or where were the righteous cut off? Even as I have seen that plow iniquity, and sow wickedness, reap the same.—*Job* v:7, 8.

A joyful Thanksgiving to all.

NORTH CAROLINA AND VIRGINIA CONFERENCE BREAKS INTO PUBLIC PRESS

Proceeding of The Sessions, Specially Written, Readily Printed. Quoted From The Greensboro Daily News.

(Sometimes church officials complain that newspapers will not print church news. We have always regarded this as unfair to the papers. Many times reports to the papers are so written that they have no news flavor. We are glad to reproduce, as an object lesson to church correspondents, the North Carolina and Virginia Conference reports, which were given fine display space in The Greensboro Daily News, November 21, 22, and 23.—Editor.)

Haw River, Nov. 20.—The North Carolina and Virginia Christian Conference was called to order here in the Christian church promptly at 10 o'clock this morning. Rev. P. H. Fleming, D. D., presented the old patriarch of the conference, the venerable, J. W. Wellons, D. D., who led the devotional moments of the initial session. This is the 92nd annual sitting of the body and Dr. Wellons is 92 years of age. For 67 years he has been present, as an active member. His prayer for the peace and fellowship of the brotherhood was a benediction to all who heard it.

Following the devotional session, a real feast session indeed, came the outstanding message of the morning session, the annual address of the presiding officer, Dr. Fleming. It was a closely reasoned manuscript which the pastor of the Greensboro church presented his brethren. "The Challenge to the Modern Church," was his theme, and he pictured the awful carnage of this crucial hour, with 22 nations arrayed in war and more than 30,000,000 men under arms or in war prisons. But with equal eloquence and a more burning zeal he declared his confidence in the ability of the church to come out of the crucible glorified by the testing that is hers in this criscial time.

"This is no time for slackers," urged the preacher. "No man must hold back in a time like this. Every one must do, not his bit, but his utmost in the awful day that is upon us. We have no room in church, state, or nation for the unpatriotic man or woman at this time. We must all be up and doing. We must work that we may win, and win we shall."

The conference evidenced its appreciation of the message of its leader by providing for its publication.

Following the sermon by Dr. Fleming, the communion of the Lord's Supper was celebrated. Rev. P. T. Klapp administered the service. It was a tender and solemn moment for the conference.

The afternoon was given over to the consideration of moral reform. The report, or rather the recommendations, on the subject were presented by Rev. W. L. Wells, who also delivered an address reiterating the ideas set forth in the report. "The reformation of the world," said the report, "is the grand object of the church." With this statement Rev. J. O. Atkinson took issue. He thought it should be "redemption of the world." A wealth of theology was summed up in this change of a word, but the theological calculus was not calculated, since the writers of the report accepted the suggested changes.

The recommendations of the report, to which the conference subscribed, were as follows:

"1. That the churches represented in this conference abstain from all questionable, worldly pleasures, such as the social card games, theater going, pleasure automobile riding on Sunday, Sabbath desecration, ice cream and oyster suppers to raise money for church purposes, and worldliness of every character.

"2. That our people read and study the Bibile daily.

"3. That we live the prayer life.

"4. That vital godliness be the chief object of our homes.

"5. That five hundred family alters be established in this conference during the coming year.

"6. That we endorse the army Y. M. C. A. in its work with our enlisted men."

Many of the ministers of the conference took part in the general discussion. They roundly denounced booze, tobacco, women's dress and other evils.

Rev. J. W. Holt was elected to represent the conference in the Anti-Saloon League of North Carolina.

The concluding address of the afternoon session was given by a layman, Prof. N. F. Brannock, of Elon College. Professor Brannock is a chemist, but he is also a layman of splenid missionary zeal. He outlined in a masterly way the missionary obligation.

The conference elected officers today as follows: President, Rev. P. H. Fleming, D. D.; Vice-President, Rev. W. L. Wells; Secretary, Dr. W. A. Harer; Assistant Secretary, W. E. Walker; Treasurer, D. S. Farmer.

The third session of the day came at 7:30 tonight, Rev. F. C. Lester led the devotional half-hour, with Prof. J. H. Moring as song-leader. Then Rev. George W. Holmes, president of the North Carolina Methodist Protestant conference, was introduced by President Fleming. Dr. Holmes gave an eloquent sermon and greatly edified the conference.

Missions and Education

Haw Rver, Nov. 21.—Missions and education were the major items considered by the North Carolina and Virginia Christian conference at its second day's session here today. Audiences that taxed to the utmost capacity of the church auditorium thronged the three daily meetings, and a splendid spirit, even a militant spirit was present. The conference cannot forget that we are in the midst of a great war, and reports and speakers periodically referred to it.

The message which breathed the war spirit most patiently and also potently was the address on missions, given just before the adjournment of the morning session, by Prof. N. F. Brannock. His subject was "Missions and the World War." He detailed the cost of the wars of the past century and a quarter. He then gave the figures for the cost of the present war, and the conference was appalled to see that already this war has cost far more than all the world's wars for 125 years previous. But this militant French layman had a purpose in this catalogue of the world's wars. He showed that the interest on the cost of this war, could it be closely immediately, would speedily bear all the cost of evangelizing the world in this generation. But governments are not missionary societies.

The afternoon session was stirred to its depths by the ringing missionary address of the mission secretary, Rev. J. O. Atkinson, D. D. Dr. Atkinson's strength just now is engaged in a special campaign for $100,000 for missions. He has been working just two months for this fund and already more than $40,000 has been raised. "The Divinity of the Dollar" was his novel theme. He took issue with the idea that the dollar is filthy lucre. This divine urges its divinity, its spiritual essence. But like any good thing he recognized that it may be debased. He deprecated the fact that money has so often been debased.

One noticeable feature of the financial condition of the churches this year is that the country churches have paid up better than the city churches. Here again the war is the calisman that explains it all. The city folks Hooverize and look pale and can hardly live on their incomes. The farmer delegates, even the country parsons, look sleek and prosperous, and out of them abundance made the conference treasurer, D. S. Farmer, the happy recipient of more money than has ever before come into the conference treasurer's hands during any one of the 91 previous sessions.

Dr. W. P. Lawrence presented the report of the home mission board, an incorporated body having in its hands the building of new churches in the conference bounds. The report informed the conference of the steady progress of the mission churches at Reidsville, Danville, South Boston and New Hope (near Madison) and of the board's intention to undertake additional work at other points in the near future. Rev. L. I. Cox, the field agent of the board, submitted a very satisfying report and was re-elected to his position.

Rev. P. T. Klapp presented the report on foreign missions. He is the father of the foreign misssion idea in the conference. He is now whitened for the translation to the larger life, but a generation ago he was one of the aggressive leaders of the conference and after a night spent in prayer introduced the resolution in the conference that led to the now splendid foreign mission work of the conference. It was a beautiful thing to see this gray-haired and gray-bearded veteran missionary zealot presenting his favorite theme once more to the conference. The report in detail told of the progress of the work of the conference mission in Japan and Porto Rico. Eighty thousand dollars over and above the regular offerings for foreign missions, is needed to place the work in those countries where it can be said to be manning the field. The conference voted to raise two cents per member weekly for foreign missions, and to push the $100,000 campaign to a speedy finish.

The conference missionary association by its own vote was by the conference merged into the home mission board and all memberships in the association automatically were transferred to the board. Eighteen new memberships were taken by delegates present.

Miss Mary Reavis gave an inspiring missionary address from the standpoint of the missionary organization of the young people of the church.

Superintendent Charles D. Johnston, of the Christian Orphanage, presented the claims of that enterprise of the church and sought the assistance of the conference in raising a $4,000 Thanksgiving offering. He was assured of hearty co-operation and assistance.

The evening session considered the problem of Christian education. The report lauded Elon College, its own college, as nobly undertaking to realize in its curriculum and its organic institutional life the high and holy aims of Christian education. While the conference deliberated concerning the place of education in the church, both for ministry and laity, Dr. W. A. Harper, president of Elon College, was heard on behalf of that college and in reference to "The Standard Christian College." This Christian educator said he welcomed the standardization tendency in the educational world today. He outlined the principles that underlie the standardization movement and showed they were scientific and fair. The consequences too, of the movement, were made unmistakably plain. "It will mean that in the next generation," he said, "we shall have fewer colleges and better ones." The movement he urged is the door of hope or the vestibule of death to any particular college, according as its constituency grants or withholds its liberal financial support. He bodly declared he had no fear for Elon's future, since her constituents had assured him of their loyalty to her interests.

Prohibition Resolutions—Delegates to Southern Christian Convention—Place of Next Meeting

Haw River, Nov. 22.—The Christian conference today was a record breaker with reference to the quantity of business transacted. There was evident a feverish haste at each of the three sessions to finish the business and adjourn tonight. Well, it was done, more items being disposed of than during the previous two days. Most of the delegates left during the day for their homes. Only a few remained in the vicinity of Haw River over night.

Publications, Sunday school, and Christian Endeavor were given the larger consideration today, though the sessions were characterized not by addresses so much as by impromptu speeches, animated with life and punctuated with

(Continued on Page 11).

DURHAM LETTER

The second Sunday in October was the beginning of a two weeks' revival meeting with Durham Christian church. Rev. George D. Eastes, pastor Third Church, Norfolk, Virginia, came to our assistance on Monday the second day of the meeting and did the preaching, which means that it was done well.

Brother Eastes is a preacher of power, and is especially adopted to evangelistic work. He resorts to no sensational methods but depends upon the true Gospel and its power to reach and transform the hearts of sinners. For the past few years Brother Eastes has been a very popular and successful evangelist. Any church desiring a safe man to conduct a series of evangelistic services will make no mistake in calling upon Brother Eastes.

At the time we held our meeting we had to labor under many disadvantages. However, the meeting was decided a success. There were about thirty-five professions and reclaimations, and fifteen additions to the church. Eternity only will tell the amount of good that was done.

As I retire from the Durham pastorate, I leave the work in a good harmonious condition, organized for service. Rev. R. F. Brown is my successor. He will find the people of the Durham church co-operative in spirit and pleasant to work with.

My prayer to God is that He may wonderfully bless the incoming pastor and the church in all their undertakings for the uplift of humanity and the upbuilding of God's Kingdom upon earth.

W. L. WELLS.

A FAREWELL

Chapel Hill

My work as pastor closed here with the fourth Sunday in October. This is a very pleasant field in which to work. Though small in number, the people here have big and loyal hearts, high ideals coupled with enthusiasm and God-like ambitions. Peace itself could not find a more agreeable and congenial company.

During the second week of October a special meeting was conducted here. Rev. W. L. Wells, Durham, N. C., did the preaching to great acceptance. This was the first meeting in the history of the church. Perhaps this explains why the church has not grown more rapidly numerically. During the year we have added nine new members and there are hopeful prospects of other valuable additions latter.

Owing to its location this church offers one of the best opportunities for the propegation of our principles of any church in the state. There are boys in attendance at the University from all parts of the State and from other states as well. Some of these fellows belong to our Church and some of them had never heard of the Christians until they came here. But once they understand our principles they are favorably impressed with them and readily offer their sympathy and support.

It is a pity that we cannot have more funds for the support of this work. If every conference in the Convention would rally to the support of this church it would be an easy matter to have every Sunday preaching, which is the supreme need of the church. The other churches of the town have every Sunday preaching and hence have the advantage of us in that respect. This is made possible with the other churches because they are liberally supported by the Home Mission Boards, the appropriations ranging from $600.00 to $900.00, while our Board appropriates only $150.00 for the support of this work. This amount is not at all adequate to the needs of this work. This is a deserving church and should be remembered prayerfully and financially.

Rev. B. J. Howard began his pastorial duties here the third Sunday in November. I am glad to have him as my successor and I think the church will continue its steady growth.

Hank's Chapel

For two years I have been pastor of this church. The church was in a thriving condition when I began my work as pastor and has continued its growth. If nothing prevents one would be safe in advancing the prophecy that this will be one of the strongest country churches in the conference with the lapse of a very few years.

The Sunday school under the supervision of Brother F. M. Farrell is making rapid progress. Both old and young (but not all of each) are interested in the Sunday school and the results are pleasing. This fact linked with the fact that the people are proud of and love their church solve the query as to why this church is so easily served. This church is without a pastor and some good minister would do well to answer their call.

Damascus

My work here closed with the third Sunday in October. My sojourn with these people has seemed all too brief to me. These are fine people and always show their appreciation of what one does for them and are responsive to all the legitimate calls of their pastor. These people are willing to be led and I feel sure they will make splendid progress under the leadership of Rev. B. J. Howard.

It is easier to be led than it is to lead. A leader has a very responsible place and hence should be thor-

oughly endowed with patience, wisdom, and meekness. The reason so many proposed leaders fail is because they try to blow their own horn and look through darkened glasses. The church at large needs more practical leaders and fewer theoretical dictators.

R. F. BROWN.

MT. AUBURN

Mt. Auburn is a splendid church. Large congregations attend the services and they are loyal, responding liberally to the financial calls made upon them. At the regular monthly meeting in October the free-will offering for the Christian Orphanage at Elon College, was over eighteen dollars. In November it was over fifteen. In December I am calling for one hundred dollars as a Thanksgiving purse for the Orphanage.

Mt. Auburn, at the Annual Conference, always paid up in full for Conference assessments. I never make a call for this money. I know this congregation will pay it.

The Woman's Mission Board of the Southern Christian Convention offered a banner to the church making the highest grade in a schedule of ten requirements. At the Eastern North Carolina Christian Conference I had the pleasure of presenting this banner to Mrs. Amasa Read, the president of the Woman's Missionary Society of Mt. Auburn church.

All these good women have wrought nobly, but special mention is due Mrs. J. A. Kimball and Mrs. W. J. Cole. Sister Cole worked hard in the early life of the Society to keep it going and Sister Kimball, being a leader and loved by all, gave her best efforts. Her display in designs and statements and mute appeals for missions, presented at the Annual Conference, were superb.

J. W. PATTON.

Greensboro.

THE MESSAGE OF THE AUTUMN WOODS

It was a glorious morning in the country and the great world wore a Sabbath calm. The sun gleamed with level rays across woodlands and hill-tops transforming them into tints of beauty. There was no voice in all the wonderful morning. Nature seemed at her devotions and her prayer, horizon-wide, unlisped, inaudible, went up to the All-Glorious Ruler on His throne. If in all that scene of rapture there was motion it was when some passing wing, unable to be still, dropped for anchorage and contemplation among the flaming boughs. If there was voice in the glorious circle of the skies it was when some feathered minstrel, conscious of the delirious welter of the scene, could no longer hold back its rapt note of gratitude. Even the stream in the meadow lost the rhythm of its flow as it glided unmurmuringly beneath flakes of indrifted leaves.

At our door, beyond the lawn and across the hard gray road, tall trees robed in gold more glorious than oriental despot ever wore, caught the arrows of the sun on their coats of burnished mail, and by reflection made the scene more glorious. The woods beyond seemed like a mighty army that had broken ranks and each arborescent trooper crowded to the front eager to display his robes of victory, while out of the mass of uplifted splendor tall pines lifted their dark green banners.

And I thought as I looked upon it all: Can these be the prophetic vanguards of a dying year—heralds of death whose ensigns soon shall fall ingloriously to the earth? Is this not rather a symbol of enduring life? We are told that this prefigures the passing of our mortality to crypts of unresponsive dust to rise no more. But does it? If it be so, then death is something glorious in the eyes of Him Who rules us. If this be so, then death is not something to mourn over. It is more worthy of a paean than a dirge, for this is beauty, not malformation. It is glory, not despair. It is Nature's victorious home-march and not the dolorous tramp of a captive to his dungeon. Does not this transfiguration of our dear, fraternal hills typify the continuance of life? Does it not convey to our slow-comprehending souls the definiteness that life is still regnant? To me it does not forebode cessation to our being but prefigures its continuance. This is Nature, all victorious, dipping her colors before her august and ever-regnant Lord. Here is a recognition of His authority in every leaf that bows in salutation at His feet. It is Nature's world-wide greeting to Him Who has crowned the year with His goodness. These sinewy arms of oaks and maples and upreaching pines are but flag-staff from which the ensigns are being lowered and folded away for the night. Yesterday the divine forces went forth to battle with wind and rain, with storm and sunbeam, with night and blight, and have here brought back their spoils of conquest in the world's food stored in bin and barn, elevator and storage centers, and in the silence of all their waving leaves retire to winter quarters. At the trumpet of the spring time God will call them to the field again.

Then why should poets write of "tear from the depths of some divine despair," as they look upon the pleasant autumn fields? There is no "divine despair," here or elsewhere. Divinity never despairs. Optimism is on the throne of the universe. No pessimist ever crept through the gates of pearl. God's in His heaven, and there is no heaven except His. The falling leaf is only the lowering of the sunset flag, but in the morning the colors will run up to the masthead, and the very breezes will laugh in hopefulness, and the solitudes will send forth their greeting to a new heaven and a new earth. Nature's song is not a song of the charnel house. It is not a baritone of despair. On every crimson and scarlet leaf God writes His eternal message: "Be of good cheer I have overcome the world."—*The United Presbyterian.*

True piety is cheerful as the day,
Will weep indeed and heave a pitying groan
For others' woes, but smiles upon her own.
—*Cowper.*

SUFFOLK LETTER

Reed's Ferry "Draw" adds another chapter to the history of fatalities, and engraves another line in the forehead of human experience. Saturday evening, November 17, 1917, Car Butler and wife, Mrs. Waddell, Howard Wright, and Ralph Rodgers were on their way to an oyster roast at Chuckatuck. They left Suffolk in Butler's machine and when they reached the bridge at 8:30 in the evening, the "Draw" was open for a boat to pass. The fog obscured the red light and the the machine plunged into the stream through the open "Draw." Butler, his wife, and Mrs. Waddell were rescued, but Howard Wright and Ralph Rodgers perished. Their bodies were recovered on Sunday after long dragging of the river. Neither was married.

Howard Wright's funeral was conducted from the Suffolk church on Monday at 3:00 p. m., and Ralph Rodgers' funeral from Liberty Spring church by Dr. I. W. Johnson at 3:30 p. m. the same day. Rev. H. H. Butler assisted in Wright's funeral and Rev. B. F. Black in Rodgers'. Mr. Wright was a member in Suffolk and Mr. Rodgers at Liberty Spring. Mr. Wright leaves one sister, Mrs. C. C. Rawles and other relatives; Mr. Rodgers leaves parents, Frank Rodgers and wife, and brothers. Both were popular young men and both churches were crowded with people at the services and the floral contributions were large and beautiful.

There are tragedies in peace as well as in war; and there are bereavements that have no human explanation, and must be accepted in resignation of the fatal facts, and in recognition of human incapacity to avoid accidents. There are mysteries all around us and within us that elude human intention and reasoning. Human limitations cross the path of greatest human achievements and keep the thoughtful humble; but human sympathy is artesian when families are bereaved of their loved one by some sudden fatality. Such is the sympathy of this community in the death of these two young men.

One hundred and eighty-nine sailors and marines, with J. G. Holladay, General Secretary of Norfolk Naval Y. M. C. A., and W. E. Herr, Secretary of Religious Work, were invited guests of the Suffolk church on Sunday evening, November 18, 1917. They arrived at 5:00 p. m., and were distributed in private homes of the church as groups of twos to eights for supper at 6 o'clock. Autos conveyed them from the church to the homes. They represented about forty states. Seven men at one supper table represented seven states. They returned to the church for the evening service at 7:30. The church was packed to its utmost standing room. The choir rendered good music. Secretaries Holladay and Herr made brief talks, the pastor preached a short sermon. It was great to hear the great throng sing "Onward Christian Soldiers" and "The Star-Spangled Banner. After the benediction the great congregation retired, the men marched to the union station, where they entered a special train for Norfolk. It was a company of fine men and they and their hosts met on happy ground. Genuine hospitality blesses him that gives and him that receives; and this occasion is now a fragrant memory with hosts and guests—not only at the suppers—but in the worship of God.

W. W. Staley.

SPECIAL NOTICE

On August 1, 1917 The Christian Sun issued a statement that, until further notice, a year's subscription to the Progressive Farmer would be given free with each one year cash subscription to The Christian Sun, and with each renewal to The Sun, accompanied by the printed coupon, a year's subscription to the Weekly Kansas City Star would be given. The plan has worked well and we feel it has been the meaning of advancing the reading habit among our people. However, the continued increase of all materials has caused us to make some modification in the plan.

The Progressive Farmer will no longer be sent with news subscriptions after December 10, *but instead the Weekly Kansas City Star will be sent. On December* 15 *the coupon will be dropped from* The Sun *and the Weekley Kansas City Star no longer sent with renewals.* All renewals received till December 15, accompanied by the coupon, will get the free paper. We trust that many will take advantage of this and get the paper. It is a live weekly home and farm journal and we regret that conditions beyond our control make it imperative to make this announcement.

C. B. Riddle, *Editor.*

The South is in a position this year not only to feed her own live stock but to furnish enormous quantities of feedstuffs to other less favored sections of the United States. In addition to cottonseed meal, peanuts and peanut meal, Southern states east of the Mississippi river have a surplus of velvet beans and estimated at million and a half tons. The velvet bean, which is relatively a new crop in the United States, can be grown successfully about as far north as the northern limit of the cotton belt. It is a protein feed of high value and can be used as a substitute for or to supplement cottonseed meal. It is particularly valuable as a dairy feed, but beef cattle fed on it have brought top prices in the live stock markets.

NOTES AND PERSONALS

Order your Sunday school notes now. See advertisement on page sixteen.

* *

Rev. B. J. Howard changes his address from Broadway, N. C., to Chapel Hill, N. C.

* *

Rev. S. B. Klapp changes his address from Greensboro, N. C., to Ruffin, N. C., Route 3.

* *

Dr. J. O. Atkinson, Field Secretary of Missions, will be at Waverly, Virginia, Sunday, December 2. He will also attend the Christian Missionary Association, Berkley, December 4.

* *

The Christian Missionary Association of the Eastern Virginia Conference meets December 4 with the Christian church, Berkley, Virginia. A strong program has been prepared and a great meeting is expected. Rev. B. F. Black is president.

* *

If you want a Bible for a Christmas present, send your order now. We have only a limited supply of Bibles and Testaments on hand and all Bibles called for and not in stock cannot be secured under two or three weeks. Send your order today.

* *

We have received the following announcement: "The Reverend and Mrs. Lenneous I. Cox announce the marriage of their daughter, Stella Corinna to Mr. Erastus Huffine on Wednesday, November the twenty-first, nineteen hundred and seventeen, Elon College, North Carolina. At home after December the first, Burlington, North Carolina."

* *

The following invitation will be of interest to many readers of THE CHRISTIAN SUN: "Mrs. Mary Ellen Foster requests the honor of your presence at the marriage of her daughter, Cora Lee, to Mr. John Luther Pointer, Thursday evening, November the twenty-ninth, at six o'clock, Lebanon Christian church, Semora, North Carolina."

* *

Rev. S. B. Klapp writes: "I am not able to do any work at all and the doctors advise me to move into the country for my health. I can walk over the floor and yard some on my crutches I regret so much that I was not able to be in Conference thsi week. I am deeply interested in the church work and THE CHRISTIAN SUN, but I am a helpless invalid now."

* *

Capt. J. A. Turrentine, the grand old man of the Burlington Christian church and the much loved and efficient treasurer of of the Western North Carolina Conference, brought THE SUN'S Editor a fine pumpkin last week for Thanksgiving. How thoughtful of this veteran of the Cross, and how appropriate the gift! Brother Turrentine was the first person to come and dine with the Editor and his wife when they began house-keeping, and now he is first to "pound" them.

Messrs. R. J. Morton, H. S. Hardcastle and H. T. Floyd took the scalp from the A. and E. College of Raleigh, North Carolina by defeating three members of that institution in an intercollegiate debate last Friday night. The query was, "Resolved: That Military Training for Men Should be Given in All Colleges and Universities in North America." The Elon men represented the negative side. The papers report that the Elon men won the debate on their skill and manner of delivery. Congratulations, former school mates!

* *

THE OUTLOOK OF THE CHURCH

The outlook in the Christian Church is indeed encouraging. We have never seen a day in its history when there was more, or as much, of promise in our work as now. Our churches seem to be awaking to their larger responsibility, opportunity, and privilege. Many of our local churches are putting forth efforts for a most encouraging character. We mentioned recently in these columns the fact that a number of our churches are doubling the salaries of their pastors. That list continues to grow. Point Isabel in the Southern Ohio Conference has just taken its place in this line of progressive churches, as have others, so that locally many of our churches are waking to their opportunity Then there are most encouraging outlooks ahead in different sections of our work, from a missionary standpoint. Brother Thomas, our Home Mission Treasurer, announces a gain in Mission Board's funds this year over other years of $5,382. That is indeed most gratifying. Then in New England there seems to be a coming together of our people in a purpose to forge ahead in building up the work. In the South, under the leadership of Dr. J. O. Atkinson, a new day is dawning in the missionary work. The Southern Christian Convenvention has started out to raise $100,000 for missions, and the last reports showed that over $30,000 of that sum was raised during the first month of Dr. Atkinson's canvass. Then the Forward Movement, with Dr. W. H. Denison, as leader, has been definitely launched, and Dr. Denison enters upon his work June 1, 1918, and this effort is to put the Christian Church forward in its work along five lines of definite Christian effort, including the spiritual development of our people, religious education, Sunday school work, Endeavor work, and last, the raising of a fund of $500,000, with which to put our work on a good financial basis Already something like $10,000 has been raised as a sustaining fund in this work Certainly a new day seems to be dawning for our work. The one thing now to do is for each minister and each member to keep close to God and lend a hand in every way possible to bring fruitage out of these most encouraging indications.—*Herald of Gospel Liberty.*

If a man be not so happy as he desires, let this be his comfort—he is not so wretched as he deserves.—*R. Chamberlain.*

DEPARTMENT OF MISSIONS

REV. J. O. ATKINSON, D.D., FIELD SECRETARY, EDITOR

THE CHRISTIAN'S MISSIONARY OBLIGATION

(By a Layman, J. J. Pitt, Norfolk, Va.)

St. Paul, who was a missionary of no mean calibre, said: "I am debtor both to the Greeks and Barbarians: for I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believern." This apostle, who labored more abundantly than they all, felt himself under an obligation to carry the gospel unto all mankind.

There are certain peculiar privileges the Christian is permitted to enjoy. It is his option to accept or reject these privileges without effecting his status as a Christian. On the other hand, there are certain well defined duties he is to perform; undebatable obligations he is under, by virtue of his being a Christian.

No one questions that the man who has sworn allegiance to the Stars and Stripes, under its shadow seeks protection, and enjoys all the blessings of an American, is under obligations to this country. If he is a true American he will obey our laws; and if he is loyal he will support those undertakings that have as their end the realization of America's ideals.

Can there be any question that the person who has pledged allegiance to Christ, and is daily feeding his own soul upon the riches of God's vast storehouse, is under obligations to Him he calls his Lord and Saviour? If he is a true Christian will he not obey the laws of Christ? And if he is loyal will he not support the church in the lofty enterprises that have as their goal the winning of the world for his Christ?

George McDonald has said: "God never gave man a thing to do concerning which it were irreverent to ponder how the Son of God would have done it." To me it seems distinctly reverent to ponder how Christ would carry out a world-wide evangelizing undertaking, but thanks to the Old Book, we are spared such pondering, for if we search the Scriptures it seems not difficult to learn the attitude of Jesus concerning the program of God. If the task of sending the gospel to every nation is a solemn obligation of every Christian, it is evident that a remnant of Christianity has not yet awakened to that stern fact, or what is worse, they are purposely failing to meet their obligation. Since these same Christians have accepted the Bible as their text-book and guide, they must accept its truths unreservedly. Certainly, no Christian has license to make reservations that would annul the commands of his Lord and Master. The absolute acceptance of its truth implies that a Christian recognizes that Christ, by precept as well as by examples, led the world-wide Missionary movement. More than once, between the covers of the Old Book, we are reminded that "Jesus came into Galilee preaching the gospel." And that His message might not be considered one exclusively for home consumption, at one divine stroke, while His holy feet stood on soil foreign to His disciples, He poured into the ears of the Samaritan woman—she whose people His people despised—words that are to ring down through the ages as irreconciliable with national, racial, or religious prejudice and hatred. This was the greatest solar plexus blow ever delivered the non-missionary Christian; and with the force of the Holy Spirit behind it, may be used effectively in this year of our Lord.

The words of our Master ring with such clearness and singleness of meaning that a Christian's missionary obligation need not drift to and fro in the river of doubt. Could language more clearly convey the scope of God's program than those twenty-five words spoken by Christ in John 3:16? Does it seem possible that a Christian, after pondering this verse in his heart, can narrow the love of God to only one person in every three? For be it remembered that two-thirds of the world is non-Christian. This is Christ who is saying that whosoever believeth on Him should not perish. You will note that neither the Jew nor the American is referred to as meriting any special favor—"whosoever believeth." If Christ did not say enough in these twenty-five words to convert any one halting between two opinions, He left the final word to be said by no less an authority than Paul: "For whosoever shall call upon the name of the Lord shall be saved." How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach without they be sent?" Here the Christian is left to determine between two courses. Send or be sent. He is face to face with his missionary obligations. No one who names the name of Jesus can claim exemption.

"If you cannot on the ocean
Sail among the swiftest fleet
Rocking on the highest billows,
Laughing at the storms you meet,
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them
As they launch their boats away.

If you are too weak to journey
Up the mountain, steep and high,
You can stand within the valley
While the multitudes go by:
You can chant in happy measure
As they slowly pass along—
Though they may forget the singer,
They will not forget the song."

If he fails to hear God's still small voice telling him to go, he has Christ's explicit command to send. If one is positively sure that he is not called to one particular task, by the same token he may be sure that another job awaits him. The best reason why one in the homeland should buy a Liberty bond or join the Red Cross, or unite with the War Service Commission, is that he is not fighting for America in a trench somewhere in France. The best reason why a Christian in the homeland should pray for, and give his service and money to World Missions, is that he is not preaching the gospel in a benighted village in Africa.

It was not a mere privilege he wished to avail himself of, that stirred Livingstone to penetrate the Dark Continent, and lay down his life there while holding up the gospel light. It was something else than a love for fame that moved Adoniram Judson to blaze the way through Burmah, and for thirty-eight years, tell the old, old story to the Burmese The same obligation that weighed so heavily upon the hearts of these heroes of the cross is the same obligation that must be bearing down on our missionaries on the firing line in Japan and Porto Rico. Are we, in the homeland, less sensible for this obligation?

Cicero said, "certain signs precede certain events." Can we not discern the signs of the times? In 1901 North America—the United States and Canada—gave for Foreign Missions, $6,000,000. In 1916, over $20,000,000 was given, an increase of over two hundred per cent in fifteen years. In 1901 America was furnishing 4,000 missionaries, in 1916, nearly 11,000. While these figures indicate a healthy increase, how little we are doing may be appreciated when we are reminded that there are twenty-four million Protestant church members in America,

and that we are giving an average of eighty-five cents,—the price of a small sack of flour—annually, towards winning the world for Christ.

One eminent authority on missions has said that North America's share of the non-Christian world is 500,000,000 people; that 20,000 missionaries would be required to occupy such a field; and $43,000,000 given annually. The price of one cigar, cocoa-cola, or street car ticket a week from every Protestant church member will take care of America's share of this world job.

The people of this country have subscribed, in the last six months, $8,000,000,000 to make the world safe for democracy—400 times as much as we gave last year to win the world for Christ. Our own denomination which, fifteen years ago, numbered 125,000 members, was then giving about $8,000 annually to world missions. In those days, before the rank and file of our denomination had been stirred to meet their missionary obligation, we were giving an average of fifteen cents a year—the present-day price of one shave—and this to send the gospel to our brother men perishing in darkness. It is highly gratifying to testify to the missionary growth of our denomination during the last fifteen years. During the year just closed there have been given to Foreign Missions, $27,000, an increase of more than two hundred per cent. As we have just held our own in numerical strength, the figures given indicate that we gave an average of forty-one cents a member last year—lass than the price of one newspaper a week—towards the greatest task confronting the Church of Jesus Christ. If a sum equal to the amount of the first Liberty Loan—$3,000,000,000—were dedicated to the world Missionary Propaganda, there would be enough money for the next thirty years to literally preach the gospel to every creature.

Unquestionably, there are Christians, individually, who are doing their bit in this gigantic movement, but as a whole, Christianity in North America, and especially our denomination, is sadly failing to meet the foreign missions obligation if the figures I have used may be taken as an indication.

That a peculiar missionary obligation rests upon the Christian during these days of stress, we must admit, if we grant that there is a missionary obligation at all. A condition exists, the like which the world has never known, and pray God will never again witness. The war has produced thousands of agnostics both in Europe and America. Nothing would encourage skepticism and agnosticism more than the Christian missionary's recession. But the missionary's war cry is not to be "hold what we have got." His watchword must have an aggressive, militant ring, and his faith must be of the kind that nerves him to grip fast to one determination, namely, "the world for Christ in this Generation"' It is not enough to dispel the gloom of the agnostic and skeptic. We must reclaim them for Christ. Our degree of responsiveness to the demands that come from the far flung battle line will determine, in a large measure, not only the extent of the drive they in the field will make for Christ, but also the power the church will wield in the homeland; for a retreat or weakening in the field will surely mean a loss of prestige at the base. In proportion that the church at home holds up the church on the field, in that same proportion will the church at home be given power to do its work for Christ.

If, on the one hand, Christianity has been doubted, on the other hand, we may thank God and take courage in the fact that there is such a turning to the Bible, such a lack of soul satisfaction in anything that the world offers, the demand today, for New Testaments, is so great that the Christian world is unable to print them fast enough.

Does it not seem to be dawning on the old world that there is none other name under heaven given among men whereby we must be saved?

If Mohemmadenism, Confuscianism, Buddhism, and all other Christless isms are failing men in these hours when their souls are being tried, is not our opportunity, nay are we not under an obligation to give to them that which Paul has called "the power of God unto salvation to every one that believeth?"

If Christianity is a world wide religion it is the duty of every Christian to help give it to the world. May I quote Mr. Moody? "I thank God that the gospel is to be preached to every creature. There is no man so far gone, but the grace of God can reach him. No man so desperate, black, but He can reach him."

The un-Christian world has been more than shocked by the atrocious crimes, unspeakable cruelties, that have been peppetrated by some nominally, Christian countries. Our missionaries do not go out as representatives of a nation, but as ambassadors for Christ. It is not their function to defend the wrongs of civilization. It is their distinct duty to declare upon the authority of the word of God that nations sink in sin and degenerate in the degree that they depart from the teachings of Christ and disobey the laws of Christ. The missionary is to emphasize the broad distinction between civilization and Christianity.

While we must keep the home fires burning, let it be remembered that the light that shines farthest shines brightest nearest home. While, as Americans, we are not to do less to make the world safe for democracy, as Christians, we are to do more that the world may be saved for Christ. While our national army is receiving its baptism of fire, let the army of Christ pray for a baptism of power.

Rutheford B. Hayes said, "he serves his party best who serves the country best." I should like to paraphrase this quotation, and for this occasion say, he serves his church best who serves Christ best.

His is not a provincial cause; not an exclusive affair. His religion is as broad as His love. If we love Him we are to keep His commandments. No commandment spoken by the Master is more direct, and straight from the shoulder than this: "Go ye into all the world and preach the gospel to every creature."

IT IS MARVELOUS IN OUR EYES

The present missionary awakening among the peoples and churches of the Southern Christian Convention is not due to the zeal or the energy or the efforts of any one person. For some years now no more than five hundred people of our ranks have been praying daily that God would make us a missionary people; would give the missionary spirit and vision. This out-pouring of the people's money is in answer to those prayers. When people become burdened for a great cause and pray without ceasing for that cause, God hears prayer and works wonders. The fact that the intelligent and loyal membership of less than a score of our churches have subscribed over $41,000 for missions in the last two months and a half is nothing else than a manifestation of the Lord's power amongst us. "This is the Lord's doing and it is marvelous in our eyes." (Matthew 21:42.)

J. O. ATKINSON.

To burn the wilderness into springs of water and the desert into a flowing stream is nothing compared with turning the dead, cold, dry heart of man into mighty wellspring of love springing up unto eternal life.—Spurgeon.

Around The Hearthstone

LEAD BOTH OF US

(By Anna Pierpont Siviter).

On that first night when she went home,
And I knelt down to pray,
The dear old words sprang to my lips,
I knew not what to say.

Silent, and sick at heart I knelt,
Silent, and then I said:
Dear Lord, I can not leave her out,
To me she is not dead!

Somewhere, in wond'rous starlit space,
She dwells beyond my care;
And though I may not know the place,
I follow her with prayer.

Thou art her God, where'er she is,
Dear Lord, my God Thou art;
On both I beg Thy blessing now,
What time we are apart.

If in Thy courts she walks a queen,
While I toil here below,
Lead both of us, dear Lord, lead on,
The path that we should go!

And so I can not see her now,
For she is safe with Thee;
And as I love and pray for her,
She loves and prays for me.

—*Methodist Recorder.*

O BLESSED LIFE!

O blessed life! the heart at rest,
When all without tumultuous seems,
That trusts a Higher Will, and deems
That Higher Will, not ours, the best.

O blessed life! the mind that sees—
Whatever change the years may bring—
A mercy still in everything,
And shining through all mysteries.

O blessed life- heart, mind and soul
From self-born aims and wishes free,
In all at one with Deity,
And loyal to the Lord's control.

O life! how blessed, how divine!
High life, the earnest of a higher!
Saviour, fulfil my deep desire,
And let this blessed life be mine.

—*W. T. Watson.*

GRUMBLETOWN

(By Lyman Edwyn Davis).

When Dr. Gritt and Deacon Grace
Had launched the enterprise,
Old Uncle Doubt came in to say:
"I hardly think it wise!

"It takes a world of work, you know,
These mighty things to do;
And let me just remind you, sirs,
That you are only two!"

"Thrice welcome, then, to new recruits!"
The workers cried with glee;
"The task, indeed, is hard for two,
Join in and make it three."

"I guess I will," said Uncle doubt,
"Since you are bound to win;
And I'll go around the town,
And fetch the others in."

So in they came, a merry crew,
Including Bro. Try;
And Bro, Slow, and Bro. Go,
And Bro. By-and-By—

Until the whole wide neighborhood
Had joined the enterprise;
For even Deacon Grumble came,
And Madam Criticize!

So many happy helpers came,
So large the business grew,
It soon became the biggest thing
The city ever knew.

If you, my friends, would emulate
The worthy and the wise,
Don't hide away in Grumbletown,
But join the enterprise!

THANKSGIVING CONUNDRUMS

When is a boy like a turkey? When he's a gobbler.

What part of a turkey fits into a sentence. The claws.

Where are the turkey's bones after Thanksgiving? In the soup.

What part of a turkey does the farmer like? The crop

What part goes with the army? The drumsticks.

When does a turkey celebrate his Thanksgiving? The day after ours.

What is the difference between a mound of hay and the barnyard gobbler? One is a hay cock; the other is a turkey cock.

How do you know a turkey is a wise bird? Because he never makes a goose of himself.

What is the disagreeable part of a Thanksgiving turkey? The bill.—*The Christian Intelligencer.*

NORTH CAROLINA AND VIRGINIA CONFERENCE

(Continued from Page 3).

laughter. It was a good-natured body, though a hard-working one.

Rev. C. B. Riddle, editor of The Christian Sun, was introduced and spoke entertainingly and interestingly of the place of religious literature in the home and society. Rev. Mr. Riddle is the youngest editor in North Carolina of any church paper and the youngest man who has ever exercised tripodic authority in the Christian church. He is making a fine success of his paper and meeting its expenses, though the cost of publication has greatly increased.

Rev. H. S. Hardcastle presented the resolutions on behalf of Sunday schools and Christian Endeavor. The report showed the place of these two auxiliaries of the church and commended every forward movement with reference to them. Rev. Mr. Hardcastle delivered an address on "The New Christian Endeavor Standards." He explained fully the "Dixie Standards of Christian Endeavor" and also the Christian Endeavor standards of the Christian church. He showed how these standards supplement each other. The conference voted to approve the standards.

J. W. Knight, of Mount Bethel church, was duly licensed as a probationer to preach the gospel. President Fleming licensed the candidate, who was presented by Rev. P. T. Klapp and Dr. J. O. Atkinson.

The treasurer's report was presented and referred to the auditing committee. The war seems to be helping the churches. They sent up nearly $1,000 more through the regular channels, in addition to many thousands for special purposes.

The South Boston church was admitted to membership in the conference.

Three new ministerial members were admitted to membership. They were Rev. N. G. Newman, D. D., Rev. C. E. Newman and Rev. H. S. Hardcastle.

The busiest single session of the entire conference was that of the afternoon. No set addresses were delivered. It was the time for special committees and resolutions. The resolution that provoked the keenest interest and discussion was the one that called for the union of the three Christian conferences in this state. The conference debated the proposition for more than an hour, but finally decided by a close vote favorable to the matter. Three commissioners were elected to present the matter to the next ssesion of the Southern Christian convention, the jurisdictional ecclesiastical body, and in case it approves, to the other two conferences concerned. These commsisioners are Rev. P. H. Fleming, D. D., Rev. J. O. Atkinson, D. D., and Dr. W. A. Harper.

The conference unanimously adopted the following resolutions respecting national prohibition:

"1. That we favor national constitutional prohibition and elect six delegates to represent us in the Anti-Saloon league convention to be held in Washington, D. C., December 10-13, 1917.

"2. We favor the war-tme prohibition of beer and the saving for food of the 60,000,000 bushels of barley, of the 15,000,000 bushels of corn, and the 3,000,000 bushels of rice used in its manufacture, and that we petition President Wilson to stop its brewing by executive order.

"3. We favor the same protection for our soldiers in France that the government gives them here, and that our government call on the French government to supply such protecton. We don't believe French wine will make good American soldiers."

Many eloquent, fiery, triumphant speeches were made enforcing the recommendations of these resolutons. After their unanimous adoption, conference elected as delegates to attend the Washington convention Rev. J. W. Holt, Rev. P. H. Fleming, Rev. J. O. Atkinson, Dr. W. A. Harper, C. A. Hines, and Rev. P. T. Klapp.

Delegates to the Southern Christian convention were elected as follows: Ministers P. H. Fleming, J. F. Apple, J. O. Atkinson, J. S. Carden, J. W. Holt, A. F. Iseley, P. T. Klapp, C. E. Newman, N. G. Newman, W. L. Wells, and J. W. Wellons; Laymen H. C. Simpson, L. D. Rippy, W. A. Harper, W. P. Lawrence, D. S. Farmer, A. B. Farmer, D. L. Boone, A. W. Preston, George R. Maynard, Mrs. W. A. Harper, W. H. Smith, and Charles A. Hines, with lay alternates, J. C. McAdams, N. F. Brannock, L. M. Clymer, R. S. Petty, W. J. Graham, J. W. Johnston, J. W. Michael, W. H. Gilliam, Mrs. M. F. Cook, Matthew Liles, J. L. Cash, and J. W. Winfree.

Standing committees for the year 1918, to have in charge the business of the conference during the interim of its sessions, were announced as follows: Executive—P. H. Fleming, J. W. Holt, N. G. Newman; education—J. O. Atkinson, J. W. Wellons, P. T. Klapp, N. G. Newman, P. H. Fleming; foreign missions—P. T. Klapp, C. E. Newman, H. W. Carter; Sunday schools and Christian Endeavor—H. S. Hardcastle, J. F. Apple, J. S. Carden; moral reform—C. E. Newman, H. Jennings Fleming, J. G. Truitt; religious literature—J. W. Holt, W. L. Wells, F. C. Lester; apportionments—D. S. Farmer, W. A. Harper, A. W. Preston; tabulation—N. F. Brannock, R. S. Petty, L. L. Wyrick; home missions—W. P. Lawrence, D. L. Boone, S. A. Caveness, W. A. Harper, P. H. Fleming; womens board—Mrs. M. F. Cook, Mrs. Mrs. A. R. Clarke, Mrs. W. A. Harper, Mrs. L. M. Clymer, Mrs. J. H. Farmer, Mrs. R. J. Kernodle, Mrs. J. G. Anthony; program—P. H. Fleming, J. O. Atkinson, W. A. Harper.

Rev. N. G. Newman was elected to deliver two addresses on missions before the next session and Rev. W. L. Wells to be in charge of the three "Quiet Hour" devotional periods.

Many churches petitioned the body to meet with them next year. Reidsville was selected and when the conference adjourns it will be to meet with that church a year hence, unless the prophecy hunters are right in predicting there will be no next year.

The concluding session of the evening was as calm and peaceful as the afternoon's had been excited at times almost turbulent. The first event was the third missionary address of Prof. N. F. Brannock. He did not wish it called an address. His subject was "News From the Field." This resourceful layman had corresponded with the conference's representatives on the firing line. Their messages he read to the brotherhood. It was a tender moment. The body was visibly inspired.

The final message was given by the new college pastor at Elon, Dr. Nathaniel Gross Newman. It was a fitting conclusion to a very successful deliberation of three strenuous days plus the nights. Dr. Newman is an attractive speaker. He uses no vestige of manuscript, talks straight to the point, and when he has delivered his message sits down. He never preaches over 20 minutes, believing that few souls are saved after that fateful one-third hour has passed.

His theme was appropriate, "Following the Master." Dr. Newman said by way of preface to his theme that Christ is more than Lord and Savior. He is also example. He lived our life for us. Following Him means doing things He did as He did them. If we follow Christ in the great and crucial experiences of His life, the minor experiences will take their own place.

Dr. Newman then divided his subject under three heads: 1. Open Commital to the Father's Business. 2. Finding and Accepting His Great Life Mission; and, 3, The Supreme Sacrifice of Self. "These are the ways in which we must follow Him," he said, in concluding a discourse that touched every heart present, "and in particular must we not forget the third, the Gethsemane of suffering, in our experience. Sacrifice of self, the utter abandonment of self in doing service, this is the supreme experience of the human soul—the holy prerogative of the faithful saints. In such a time as this we shall learn to follow Jesus because we are to suffer in this awful age on ages telling as never men suffered before. But from its new Calvary the church will be raised to new glory, because through her suffering she will have found larger and sweeter opportunity to save."

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

REPORT FOR NOVEMBER 28, 1917

Brought forward		$5,948.10
Margie Booker's Association		
Margie Booker		1.00
Monthly Sunday School Offerings		
Union Grove Sunday school, Oct. and Nov.	$ 2.00	
Old Zion Sunday school, Va.	1.05	
Palm St. Sunday school, Greensboro, N. C.	2.00	
Antioch Sunday school, Va.	2.00	
New Elam Sunday school, N. C.	4.71	
Antioch Sunday school, (V. V. C.), Va.	1.00	
Auburn Sunday school, N. C.	1.00	
Mebane Sunday school, Oct. and Nov.	2.00	
First Christian Sunday school, Norfolk, Va.	7.23	
Bethlehem Sunday school, N. C.	1.00	
		29.99
Thanksgiving Offerings		
Bethlehem Christian Church, N. C.	$12.26	
Pleasant Ridge church, N. C.	4.10	
W. H. Ethridge, Selma, N. C.	1.00	
Beulah Sunday school, Phoenix, Ala.	2.84	
Miss Mary Ruth Johnson, Thomasville, N.C.	1.00	
Mrs. Mary L. Sockwell, Burlington, N. C., R6.	15.00	
Mrs. J. W. Holt, Burlington, N. C.	1.00	
C. R. Loman	.25	
Miss McKinney	.25	
Mr. and Mrs. W. E. Cook, Haw River, N. C.	2.00	
Pleasant Grove Sunday school, Ala.	5.00	
The Little Folks Society, Chapel Hill, N. C.	1.00	
Shallowell Christian Church, N. C.	4.70	
New Elam Sunday school, N. C.	8.90	
Sanford Christian Church, N. C.	33.07	
P. C. Cooper, Raleigh, N. C.	3.00	
Wake Chapel Church, N. C.	91.00	
Mis. So., Wheeler Grove church, Carson, Iowa.	2.00	
Linville Sunday school, Va.	15.00	
Mt. Herman Christian Church, Wake Co., N. C	3.70	
Mr. and Mrs. J. H. Massey, Durham, N. C.	3.50	
Rev. J. F. Apple	1.00	
		211.57
Special Offerings		
L. I. Fields, on support of children	2.00	
The North Carolina and Virginia Christian Conference, (special collection)	17.61	
		37.61
Total for the week		$280.17
Grand total		$6,228.27

SUPERINTENDENT'S LETTER

Dear Friends:—

We were delighted to have the Western North Carolina Conference to visit our Institution in a body, while in session at Burlington. Our little folks were happy because of this expression of love and respect shown them. We are glad to have visitors as they become more interested when they come and see and get in closer touch with the work. We expect to have the happy privilege next year, when the Western North Carolina Conference meets, to be able to tell the Conference that each church in that Conference is helping in the work.

We have been delighted to have the opportunity of attending several of the Conferences this fall and have been very much encouraged by the many kind expressions of sympathy we have had.

Our Thanksgiving offerings are starting off nicely and this week we cross over the six thousand dollar mark. More than we reached during the year, 1916.

It is very encouraging that the churches that have sent in the Thanksgiving offering have more than doubled the amount they sent in last year and several of them have made it three times as much. Several have sent in contributions that did not make this offering last year.

Our people have been liberal in their gifts this year to the different causes calling for sacrifices and we ought to be. In all our gifts and sacrifices let us not forget one of the most precious jewels in our midst—the little orphan boy or girl pleading to you and to me for a home and a chance.

Let us open our hearts at this Thanksgiving season and give liberally, cheerfully, gladly and willingly, that these litle helpless, fatherless and motherless, ones may have our sympathy and our help. We pray that God will touch each heart in the church and help them to see and do their full duty.

This will be our last letter before Thanksgiving and in this, our last appeal before that day, we want to again ask every pastor, every Sunday school superintendent, every teacher to lend us a helping hand and see that your church and Sunday school have a part in this undertaking and have some of the joy when the goal is reached.

The following contributions have been received since our last report: Miss Ruth Bradford, High Point, N. C., one quilt; Mrs. B. W. Mitchell, Mason, N. C., two dozen cans fruit; Mrs. J. H. Yarbourough 8½ gallons fruit; Pleasant Ridge church, three quilts; Mrs. C. P. Harden, Graham, N. C., one bushel potatoes; Mrs. J. D. Kernodle, Graham, N. C., can fruit and apples; Mrs. J. J. Henderson, Graham, N. C., can fruit; Nat M. Pickett, Madison, N. C., one barrel flaked oats.

We are very grateful for these kind rememberances.

CHAS. D. JOHNSTON, *Supt.*

LETTERS

Chuckatuck, Va., Nov. 6, 1917.

Dear Uncle Charley:

I am sending my dime for November. Hope this finds you and the cousins well.

THOMAS DAVID MATHEWS, JR.

We regret this letter was overlooked last week. We are always glad to have the letters of the litle cousins and appreciate them.

"UNCLE CHARLEY."

Chapel Hill, N. C., Nov. 19, 1917.

Dear Uncle Charley:

Last summer we had a little "Society," like our mothers and we saved our money for the little orphans. So we are sending it to you for Thanksgiving. It is only one dollar ($1.00) but we hope it will help you to reach the $4,000.00.

MARGARET PARTIN,
RUTH PARTIN,
CLARA LINDSAY,
FRANCIS NEVILLE,
ALICE LONG.

You are fine little folks and "Uncle Charley" is coming to Chapel Hill sometime and wants to shake hands with each of you.

"UNCLE CHARLEY."

There is a terror in death which we need never know, because Christ has died. There are some depths of darkness into which we need never descend, because He went for us so deep into the mysterious pain of life and death—*Phillips Brooks*

Earth has nothing more tender than a pious woman's heart.—*Luther.*

RED CROSS SEALS

For the reason that Christmas packets must be sent by the Red Cross Chapters to the soldiers not later than November 15, and again for the reason that every packet will be expected to carry one or more Christmas messages through Red Cross Christmas seals, the sale of seals was allowed to begin this year November 5. Call on your nearest local committee and purchase seals at once.

LET'S "ENDOW" THE COUNTRY SCHOOL

"The grace of giving," a distinguished educator said recently in an address we had the pleasure of hearing, "is one of the most important qualities to be cultivated in a democracy." And we have to confess that it has been less cultivated in our country communities than in towns. This fact lends emphasis to our constant admonition, "Remember the community in your will." A man of even modest means may leave money to erect an auditorium or "public meeting room" in connection with the school house; or to establish a school or community library; or to build a road; or to buy a few acres for a school farm or park; or to paint the church or school house; or to beautify church or school grounds; or to provide the school house with pictures, or domestic science equipment, or a piano, or a bell.

Colleges and universities are constantly clamoring for "endowments." Why then should not our country schools likewise appeal for gifts, both to citizens of the community and to men and women of means who were reared in the community and have moved away? Many a man of wealth in town would be glad to give something to the school of his boyhood, if convinced that the local people were also making sacrifices to improve the school, enlarge the building, erect a community auditorium, or add new features to the curriculum.

Let's "endow" the little country school as well as the big college or university.—*The Progressive Farmer.*

HE KNEW

"Now," said a Boston school teacher to her class in English, "can any one give me a word ending in 'ous,' meaning full of, as 'dangerous,' full of danger, and 'hazardous,' full of hazard"

For a moment there was a dead silence. Then Johnny Bell raised his hand.

"Well, Johnny," queried the teacher, "what is your word?"

Then came the reply, " 'Pious,' full of pie!"

"Luther did more for the success of a mighty cause, than any had before him achieved in the history of the world."—*Dr. Chalmers.*

Coupon—No. 7777

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The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

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MARRIAGES

One hundred and fifty words of an accepted marriage note published free. All over that will be charged to the writer at the rate of one-half cent a word.

MADDEN-TROLLINGER

Mr. Andrew S. Madden and Miss Nannie Trollinger of Watson, N. C., drove over to the home of Rev. J. W. Holt on the evening of November 21, 1917 and in the presence of a few friends sealed the vows that bound them together for life. They will reside near Watson, N. C.

JEREMIAH W. HOLT.

COX-MACON

Wednesday afternoon, November 21, Mr. J. C. Cox and Miss Myrtle Macon appeared before me and took the solemn vows that make them husband and wife together. They were accompanied by Mr. Y. Y. Cox with Miss Ethel Cox and Mr. W. J. Macon with Miss Sallie Burgess After the marriage they drove to the home of Mrs. Rebecca Cox where a number of friends and relatives had gathered, and where a bountiful supper was served.

T. E. WHITE.

SUNDAY SCHOOL LESSON—DEC. 9

(By G. O. Lankford).

Ezra and Nehemiah Teach The Law.—Neh. 8:1-8.

Golden Text: "Thy word is a lamp unto my feet and a light unto my path."—Ps. 119:105.

Nehemiah and Ezra were closely associated in the reconstruction of Jerusalem. And while Ezra is lost from sight during the days in which the walls of the city were rebuilt, it is reasonable to suppose that he was engaged in service some where, probably engaged in earnest study that he might the better unfold the Law when the proper time should come. With the completion of the walls and the restoration of peace and quiet within the city, that time came and Ezra appeared on the scene ready to begin his work of teaching the Scriptures.

1. *Teaching the Word.* It is said that Ezra "stood upon a pulpit of wood" that had been erected for that purpose as he began to teach. As a teacher he also stood upon the record of a noble character based upon and moulded by the prinicples of the Book that he taught. Ezra was a prepared teacher, and in his preparation he had not neglected the most essential part of the teachers' qualification, namely, the preparation of himself. During the previous years of his life, this scribe had been a close student of the Word, through the study of which his heart had been enriched and to his life had come a vision of God and the needs of man. He came to know the Law, and, better still, he came to know the Law-giver. He knew God and man; he loved God and man; he knew the truth and man's need of the truth; he would, therefore, teach the Word of Truth. Successful teaching arises from the heart of God and flows through the channel of one heart to another heart.

2. *Hearing the Word.* Ezra and his associates had a message, and that message was eagerly sought. It is said in our lesson that "all the people gathered themselves together" that they might hear. The teacher with a God-given message meets with hearts that are waiting and hungering for such a message. It was even so with Ezra. To his words there was a hearty response. 1—*Attention*—"Ears of all the people were attentive," (verse 3). As the servant of God spoke, all minds were centered on the things he said. Interest leads to attention, and attention begets interest. Ezra's audience was interested in his message because he interested himself in his audience as he declared the truth of life. 2—*Reverence*—"They bowed their heads and worshipped," (verse 6). To the hearers had come a sense of the sacredness of the Law. Due reverence for sacred things is too often lacking in our day. The reading of the Bible in the public service should be regarded with more reverence than the prayer or sermon, for as it is read, God is speaking, and the sermon and prayer are uttered by man. 3—*Understanding*—"Understood the words that were declared," (verse 12). To many the Bible is still a closed book, simply because inattention and irreverence have attended its reading and the efforts of Christian teachers to explain it. Ezra's audience was attentive and reverent, and turned away at the end of the period of worship with an understanding of the things that were taught.

3. *Doing the Word.* As the Law was read, it was found that "the children of Israel should dwell in booths in the feast of the seventh month," (verse 14). This they were not doing, thus violating a command by Moses. When once the duty became known, the people erected "booths" and observed the feat. They were more than hearers of the Word; they were doers also. Because they heard and heeded the Law they experienced "great gladness", (verse 17). The joy of the Lord is in reach of the man who performs the Lord's will.

CHRISTIAN ENDEAVOR LESSON

(H. S. Hardcastle).

Topic: *Life Work Recruits.*
Scripture: *Isaiah* 6:6-8.
The nations of the world are con-

tinually recruiting their armies so that they may carry on the campaigns which their respective leaders have mapped out for them. There must be men, equipped and trained, to take the places of those who drop out of the ranks. Only a process of training can develop the volunteers into excellent warriors. Hence the large training camps which dot our country at frequent intervals.

There is a like need for recruiting the ranks of the church. People should attend church in order to get a vision of God, and there is something wrong with any Christian Endeavor prayer meeting which does not bring young men and young women closer to God. "Where there is no vision, the people perish."

2. *Isaiah saw his own needs.*—Isaiah may have been pretty well satisfied with himself up to this time, but when he saw the holiness of God he realized his "righteousness was as filthy as rags." We may drift along in life and to all appearances we seem to be Christians. But when we are brought close to the matchless beauty of the Master we realize our sinful condition.

3. *Isaiah saw the needs of his people.*—As soon as Isaiah's personal life had been cleansed he saw the dire needs of his people. There is no lack of twine is a relentless foe and if the church of Christ is to conquer, there must be trained soldiers of the Cross who can step into the places of those who fall in battle with the Grim Reaper. Hence the Christian Endeavor Societies which act as huge training camps for the development of Christian soldiers.

The parallel is very striking except that in the former case the call to service is for the duration of the war, while in the latter case the call is for life-time recruits. It was such a call as the latter which Isaiah received.

There are a few striking points in connection with his call.

4. *He had a vision of God.*—Isaiah got a vision of God, and moreover he got that vision in church opportunities for service about us.

Indifference and sin have blinded our eyes to the needs of our fellowmen. If we "be in Christ", we shall look through His eyes and see the needs of the dying world.

5. *Isaiah's answer to the challenge.*—When Isaiah saw the needs of the people and realized God had cleansed him from sin, he felt his responsibility and thus he said: "Here am I, send me."

Young man and young woman, if you would do things worth while, get a vision of God, and like Isaiah of old say: "Here am I, send me." "The harvest truly is great and the lackers are few."

CONUNDRUM

Here is a good Bible search for anyone who is so inclined. A Boston clergyman wanted to tell his mother of something important that had happened to him, and sent this message to her:

"From sweet Isaiah's sacred song,
ninth chapter and verse six,
First thirteen words please take, and
then the following affix:
From Genesis, the thirty-fifth, verse
seventeen, no more,
Then add verse twenty-six of Kings,
book second, chapter four;
The last two verses, chapter first, first
book of Samuel,
And you will learn what, on that day,
your loving son befell."

What happened to him?—*Ladies' Home Journal.*

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AND the third day there was a marriage in Cā'nà of Gāl'i-lee; and the mother of Jē'sus was

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THE CHRISTIAN SUN
Elon College - - North Carolina

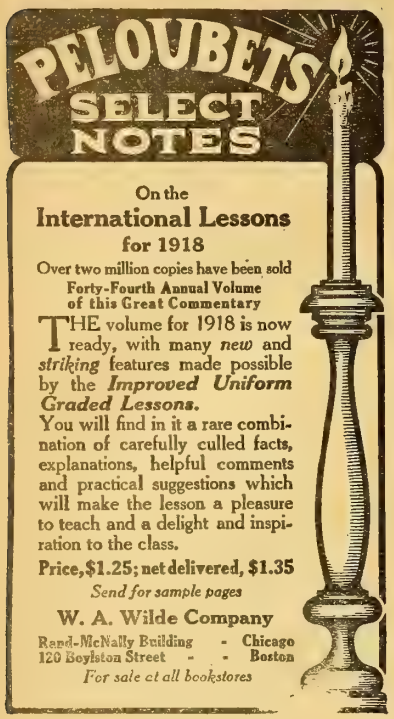
WHEN THE FROST IS ON THE PUMPKIN

When the frost is on the pumpkin
and the fodder's in the shock,
And you hear the kyouck and gobble of the strutting' turkey-cock,
And the clackin' of the guineas, and the cluckin' of the hens,
And the rooster's hallylooyer as he tiptoes on the fence;
Oh, it's then's the time a feller is a-feelin' at his best,
With the risin' sun to greet him
from a night of peaceful rest,
As he leaves the house, bareheaded, and goes out to feed the stock,
When the frost is on the pumpkin
and the fooder's in the shock.

They's somethin' kind o' hearty-like
about the atmosphere
When the heat of summers' over and
the coolin' fall is here;
Of course we miss the flowers, and
the blossoms on the trees,
And the mumble of the hummin'
birds and buzzin' of the bees;
But the air's so appetizin'; and the
landscape through the haze
Of a crisp and sunny morning of the
airy autumn days
Is a pictur' that no painter has the
colorin' to mock—
When the frost is on the pumpkin
and the fodder's in the shock.

The husky, rusty rustle of the tossels of the corn,
And the raspin' of the tangled leaves, as golden as the morn;
The stubble in the furries—kind o' lonesome-like, but still
A-preachin' sermons to us of the
barns they growed to fill;
The strawstack in the medder, and
the reaper in the shed;
The hosses in their stalls below—
The clover overhead;—
Oh, it sets my heart a'clickin' like
the tickin' of a clock,
When the frost is on the pumpkin
and the fodder's in the shock.

—*James Whitcomb Riley.*



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THE CHRISTIAN SUN

BAD ENOUGH TO BE A NIGGER

A man met his old darkey friend who he knew was very fond of joking. He said to him: "Uncle Sam, I understand that you have become a suffragist."

"Go away from here, Mr. Johnson," said the old darkey, "don't you call me no suffragist, it's bad enough to be a nigger."

TOO MUCH TROUBLE

It was in a country store back of Covington.

A one-gallus customer drifted in, "Gimme a nickel's worth of asafetida."

The clerk poured some asafetida in a bag and pushed it across the counter.

"Charge it," drawled the customer.

"What's your name?" asked the clerk.

"Honeyfunkel.'

"Take it," said the clerk. "I wouldn't write asafetida and Honeyfunkel for five cents."—*The Catholic Telegraph.*

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"Somewhere in France"

(Jessalie Lyndon Jones).

"Somewhere in France," Oh! I know not where,
Is a blue-eyed boy, with golden hair,
With heart so light, and smile so gay—
"Somewhere in France," is so far away.

"Somewhere in France" will that boy be found,
Dying alone on some battle ground?
Oh! God! not that, not that! I pray—
"Somewhere in France," is so far away.

(Reprinted from The Methodist Protestant).

Vol. LXIX } ELON COLLEGE, N. C. WEDNESDAY, DECEMBER 5, 1917 { No. 48

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

Editorial

PASTORLESS CHURCHES AND CHURCHLESS PASTORS

Since we have been knowing anything of the work of the Church we have never known such a demand for pastors. We have heard more calls this fall for pastors than in any two previous years. We know of many churches in the rural districts that have no pastor Such vacancies are always disastrous to the cause. The members become scattered and lose interest in the work and their children remain out of the church or join other denominations.

But we hear some one asking, Why these conditions? Such a question is timely, and while we will not attempt to present every detail of the various causes, we desire to speak briefly of two.

1. Lack of Organization

The pastorate plan is the only thing at present that can solve the problem of supply. Too many of our churches will not group themselves and engage a man for all his time. They will not organize. It may be for no other reason than a change of a certain Sunday for worship. Custom is a strong law. By not co-operating and forming a pastorate services of the pastors are lessened. Where one man could supply four churches under the pastorate plan many times the case is that two pastors serve four churches and leave four without a pastor. Democracy without a guide is worse than no democracy, and this is what we often think of some of our rural churches. They are granted all the privileges they want and the right of co-operation and so often fail to exercise the spirit of democracy. With their freedom they become enslaved.

This is a day and age of conservation and that is the lesson that we of the Christian Church *must* learn in our work. We encourage and permit men to travel the country over to secure a church or two and let churches go without pastors. Bear in mind that we are not advocating the things for which we saw fit to separate from another denomination—not such by far. *We are pleading for a right use of our freedom* and for the upbuilding of the Kingdom through the churches. The pastorate plan not only conserves ministerial help, but it helps to build up by keeping the pastor in touch with his work. The rural churches will have to co-operate and the sooner, the better.

2. Lack of An Educated Ministry

Yes, we must say it—we must speak our conviction in the matter. We have pastorless churches and churchless pastors because of certain standards of education which we have. The rural church is a *new* organization—it is no longer the church of old. The telephone, the automobile, good roads, free delivery and high schools have educated the country people. The day has passed when the educated could not be found in the rural districts. The country now is only the choice section of the city and educated ministers are demanded in these rural churches. The boys and girls from the country districts fill the colleges and universities and go back home and lift the standard of education.

We had just as well to face the situation in our Church—we must raise the educational standard. These words may be misunderstood, they may be unappreciated—they may be spoken too early, but this is our conviction and we have spoken it.

We are commiting educational suicide when we send out our young men unprepared, and those who go out without having finished their college career do so at a great loss to themselves and to the Church. We must lead men before they can become leaders, and no man can lead his people to the greatest victory when his parishioners know more than he does. Small salaries is often the complaint, but in most cases value received is given. The men who go out unprepared soon find it hard to command the situation and they have to move on when standards increase.

There are men today whose names are recorded on the ministerial roll of our Annual and go to Conference seeking work, but go home without it. It is the service they render that has made them churchless. They cannot do the work. This is the issue and no other language will describe it. Not all men who have no churches are behind in educational matters, but again let us say that the Church *cannot* use some of her ministers because they cannot do the work.

And now a final word on this message. Too many of our ministerial graduates forget books when they leave college. They literally "dry up;" they do not become students. To keep drawing from the same fountain without replenishing it brings disaster to the fountain and those who depend upon it for nourishment soon seek another source—they have to seek another fountain or die themselves. A man must be a student if he hopes to lead his people. This does not discount in any degree his spiritual life, for it is un-

derstood that should first come. Re-hashed sermons will not fill pews and men do not want to remain babies in the church. They want more than "milky" sermons. We must give them better food.

* *

CLOSING UP THE YEAR

The close of the year will soon be here. The cartoon on page 16 of THE SUN indicates how far we are from our goal set for the year. Are we going to reach it? The outlook is not hopeful, and yet it will take the reaching of that number to make the paper what it should be. That standard was set after making out the budget of the cost for the year. It was not too high, for on December 1 nine hundred persons were behind with their accounts.

We are endeavoring to close the year with the best possible financial standing. Those who are due to renew will confer a great favor upon us by renewing *now*. The free paper will no longer be given after December with renewals. The coupon is to appear only one more time. Full notice given last week. Send your renewal today.

* *

$216.67

We have recently had an opportunity of looking over the financial report for the year of one of our neighbor church papers. The report is well outlined and shows carefulness and exactness. The last item on it——the balance—is that which is both interesting and humiliating. Here it is: "Balance for Editor and Manager, $216.67." Think of a man giving all his time to editing and managing a weekly church paper for $216.67 for a year! And the editor about whom we write was once professor in a leading college of his denomination. He refused re-election and a good salary. That is not all. He can fill the biggest pastorial charge in his denomination. But when others will not, he chooses to handle pen, type machine, press and all for the sake of his denomination's growth. Yes, he handles everything from pen to press, for we know him personally and know whereof we speak. Church papers and those who finance them become paupers to make the church rich.

* *

THE CHRITIAN SUN FOR 1918

Already plans have been worked out for the program and policy of THE CHRISTIAN SUN for 1918. The paper is to have a new face, the type matter and general headings will undergo some changes, all of which we trust will be improvements. It has been no easy road to keep THE SUN going at 16 pages during the year and the indications are that it will even be harder next year. All too many times we have had to neglect the editorial end of the work to make the financial end come up. Stand by us, friends, is all that we ask and we feel that we have a right to ask that.

NOTES AND PERSONALS

12-1-7 on your label means that your subscription was out last issue.

* *

Dr. D. A. Long preached at Liberty, N. C., the fourth Sunday in November and at Salem Chapel last Sunday.

* *

Dr. Atkinson was at Waverly, Va., last Sunday. Pastor Foster had made special preparations for the day by having printed, and sent to all his members, a letter announcing the special missionary sermon by the Field Secretary of Missions.

* *

Our Field Secretary for Missions reports $45,000.00 on November 30. The other five thousand, to make it $50,000.00 by Christmas, should come easily, then there will only be the other fifty thousand to raise in 1918—an easy task, for the call is falling upon attentive ears and willing hearts.

* *

Rev. T. E. White's article in this week's SUN will interest you if you will give it a careful reading. Without the least discredit to any contribution in this issue we call particular attention to this article, also to Dr. Harper's message on page eleven. His suggestions are timely and should have attention.

* *

BE PATIENT, BRETHREN

At this season of the year we always have more matter for publication than we can handle immediately. We have several articles on hand that will not likely appear before Christmas because we cannot get to them, taking as we do matter in its turn, except regular weekly matter and articles that go out of date unless printed within a certain time limit.

* *

HONOR ROLL FOR NOVEMBER

The following sent new subscriptions in November:

J. Byrd Ellington, Manson, N. C.	10
C. B. Riddle, Elon College, N. C.	8
Miss Elsie Bray, Nathalie, Va.	3
J. H. Hughes, Cullman, Ala.	1
J. W. Winfree, Virgilina, Va.	1
C. D. Johnston, Elon College, N. C.	1
Total	24

"My neighbor is the man who needs me most. The question cannot be settled by geography."

"Be polite, even if others do not show you the courtesy you might expect. Our actions soon reveal the character."

"The man who is too proud to tell what God has done for his soul, is only hiding the fact that he has never yielded his soul to God. He has never given God a chance."

The Peculiarities of a Peculiar People*

(By Rev. T. E. White, President Western North Carolina Conference).

The apostle Peter in his first general epistle, second chapter and nineth verse, among other things, in speaking of believers, says: "Ye are a peculiar people." Peter used the word in its etymological, not its colloquial sense. In the margin we read: "Ye are a purchased people." The word "peculiar" by which the thought is expressed in English, we derive directly through the Latin, and the use of the term in the secular life of the Romans will throw light on its meaning here in the spiritual sense. The system of slavery prevailed in the Roman Empire. It interpenetrated all society. An elaborate code of laws had sprung up to regulate its complicated and unnatural relations. The slave, when he fell into slavery, lost all. He became the property of his owner. But if he served faithfully, law and custom permitted him to acquire private property through his own skill and industry. A man might, for example, hire himself from his owner, paying him so much a day. He might then employ himself in art or even merchandise, and if successful, might soon accumulate a considerable sum. Some slaves in this manner purchased their own liberty and raised themselves to a higher position. Now the savings of a slave, after satisfying the demands of his master, were called his "peculium." The law protected him in his right to this property. It may be supposed to have been very dear to him. It constituted his sole anchor of hope. He cherished it accordingly. From this a conception and expression have been borrowed to show the kind of ownership that God is pleased to claim in the persons who have been won back to Himself after they were lost.

But it is not in the etymological sense of the word "peculiar" that I wish to address you, but rather in its colloquial meaning. And, first of all, be it understood that there is an advantage as well as a disadvantage in being peculiar. It has been stated that I am very peculiar, and I am conscious of the fact; but the peculiarities which belong to me of form, features, voice, etc., make my children believe that I am the dearest father in all the world. Moreover it is by these peculiarities that they are enabled to distinguish me from every other father in the world. To illustrate further, every Church has its peculiarities. We know the Methodist Church by her peculiar method; and there is such an advantage in her system that wherever there is a church, there is a pastor. She boasts of having no pastorless churches. We know the Baptists because they are peculiar about the mode of baptism; so much so that they perhaps unconsciously often give their associations and churches the name of a river, creek, or spring. One of the best friends I ever had was a member of Gum Springs Baptist church of the Sandy Creek Baptist Association. Neither are these noble people afraid to cross the seas and carry the Gospel light to those who sit in heathen darkness. As with these so with the other 162 denominations in America, in each case they are found possessing their peculiarities. And, what seems to you to be foolish, is to them exceedingly wise; what appears to you to be an error, is to them abundantly justified by reason and Scripture . The church that magnifies her peculiarities is the church that will influence the world. If there is not a peculiarity in your speech, if there is not a disparity between you and your speech, you can be accounted for; and any man that can be accounted for will never influence his age. You cannot make out the secret of a Paul, a Luther, or a Calvin. If you could you would be as great as they are. These men were peculiar and because they magnified their peculiarities, they influenced a world. There is, then, an advantage in being peculiar. Of the disadvantages, I shall speak later.

But who are the "Peculiar People" to whom you especially refer? Of the 183 sects in Great Britain, I find one Protestant sect called by the name "Peculiar People." It is of recent origin, found mostly in Kent, England, and to a less extent in other counties round London. They recognize no sacraments or creeds, and claim to be the real exemplars of true and undefiled religion. They accept the exhortation of James in a strictly literal sense, concerning healing and annointing; and some of their members have had trouble in the courts because of the practice of their peculiar doctrine. But it is not of them I wish to speak. You have perhaps anticipated me correctly. I am speaking about a people of whom we are a part, whose mission I believe is divine, whose history is, to us, sacred, and for whose noble cause many of her sons and daughters willingly sacrifice.

What, then, are her peculiarities? This Christian Church of ours has a peculiar beginning, a peculiar history, and a peculiar future.

The ordinary student in a superficial reading of history would tell you that the Christian Church had its beginning with James O'Kelly in Virginia in 1794, but some of her children devoutly believe that she had her beginning with God, was spoken of by prophet, founded by Christ, and was certainly in evidence at Antioch in the days of the Apostles. Human leaders did not found it any more than Edison founded electricity. What they did was a discovery—a re-establishing of truths and principles once powerful, but then crushed to earth.

But whether we wish to trace her history backward or forward, 1794 is a good date with which to begin. Then the smoke of the last battle of our American Revolution for Independence had just passed away and our people were rejoicing in their well-earned and God-given liberties. The spirit of freedom was in the air. Such was the spirit of the times when Rev. James O'Kelly reluctantly withdrew from the Baltimore Methodist Conference in 1792. It is a fearful thing to undertake a reform, or to begin a great movement untried and unknown. It takes more than an ordinary man. But whenever the interest of the world and the Kingdom of God demands a leader, God will raise him up. When the children of Israel were suffering cruel bondage in Egypt, He raised up Moses; when He wished to establish the Hebrew monarchy, He found a shepherd boy; when the interest of the Kingdom demanded a leader and a light unto the Gentiles, a Saul of Tarsus was chosen; when the corrupt practices of the Roman Catholic Church were beyond the power of kings, emperors, theologians, cardinals and councils in their efforts to reform it, God gave the world the immortal Martin Luther; when cold formalism and ecclesiasticism had well-nigh frozen out spirituality and cut off communion with God, John Wesley was the Spirit-chosen man; when liberty was denied a considerable number of the true followers of Christ in America in 1792, God manifested his purpose in giving again to the world a peculiar church, having His son the only Leader, Christian the only name, the Bible a sufficient rule of faith and practice, Christian character the only test of membership, and the right of private judgment and the liberty of conscience a privilege and duty accorded to all. And to champion these great principles, God chose Rev. James O'Kelly to be the leader. And to stamp His approval upon the cause and its herald. He raised up simultaneously two other great leaders, in different places, each without a knowledge of the other; and, yet espousing and championing the cause. We cannot help but be reminded of that trio of leaders among the Disciples, Peter, James, and John; or when the activity of evangelizing both Jews and Gentiles began in earnest, and the religious center was changed from Jerusalem to Antioch of Paul, Barnabas and Peter; or that trio of reformers, Luther, Melancthon and Calvin, O'Kelly, Jones and Stone! Three great leaders! The world owes them a debt which has never been paid. They do not deserve to die. Rising up simultaneously, espousing the same cause and without a knowledge of each other, who will dare say that God did not call and inspire them for "the democracy of religion."

One of the peculiar things about these great men is that they have not grown greater with the growth of their prin-

ciples. As the principles for which Luther stood expand, so does the name of the great Reformer. Not so, the names of O'Kelly, Jones and Stone. Few have been the attempts to do them justice, yet a thousand pens are used in the promulgation of their principles. Their work has outgrown and overshadowed them. Their principles and the name "Christian" have been incorporated and embodied in great movements that have become world-wide, while their names have been almost forgotten. Were it possible for me to hold conversation with the brave leaders of our Church, and should I speak of the Christian Endeavor and other kindred movements, I am sure they would smile with appreciation at the name "Christian." Should I tell them that Christian character was the test of membership and not a creed, and that the Bible was exalted, I am sure of their approval. Should I continue telling them of similar movements,—of the Federation of Churches, of the efforts of union, of the marvelous spirit of co-operation, federation and union on the Foreign Field, I am sure they would say we have not lived in vain.

With such noble leaders, a heavenly name, an inspired creed, and set on fire with evangelistic zeal, we are not surprised of rapid growth in the beginning. In 1809, Rev. William Guirey wrote from Virginia: "We have members in every state south of the Potomac, also a few churches in Pennsylvania. From the best information I can obtain, I suppose there are about twenty thousand people in the southern and western states who call themselves by the Christian name." The same writer in a letter to Elias Smith in 1809 says: "Your allusion to the building of the wall, in the days of Nehemiah, is beautiful and correct; for each man did build the wall before his own house. Our brethren in Virginia, and in the lower part of North Carolina, and in South Carolina, in Kentucky, and in Philadelphia builded without knowing any other persons were engaged in the work; they were entirely ignorant of each other, and our brethren in New England builded without knowing anything of the brethren in the South. 'This is the Lord's doing, and it is marvelous in our eyes.' By traveling so extensively through the Southern States, I have seen several of those walls joined. I saw the wall by the brethren in Virginia joined by the wall built by the brethren in South Carolina. This wall I afterwards saw united to the wall built by the brethren in North Carolina. And the wall built by the brethren in Philadelphia I saw united to the wall built in the South."

The strange thing about it all is that having such remarkable growth in the beginning, and possessing such peculiar principles then, which principles have become popular now, we are so small today. We have been somewhat like a candle-lighting other churches and movements, but taking everything into consideration, growing smaller. We have not kept pace with the growth of our principles, nor with the expansion of our country. Taking everything into consideration and comparing ourselves with other bodies, we are not as influential today as we were a hundred years ago. Then, according to tradition, Thomas Jefferson secured the hall of the House of Representatives and invited Rev. James O'Kelly to preach. This he did on two occasions. Then, we compelled attention because we sent the first religious paper ever published in the world into the homes of our people.

But not altogther like a candle is this Christian Church of ours, for while the candle must necessarily grow less in giving light, we find ourselves today to be compared rather to a fruitful vine, which, while yielding lucious fruit, is vigorous and full of life and growth.

In the past so zealous were our leaders for religious liberty that they feared to organize and to enact plans. Time was when they were afraid of anything written that might in anyway bind them. Hence we see them meeting and then doing the peculiar thing—burning the records that there might not remain anything to bind them when they should meet again.

Another peculiar thing, while being educated themselves, and believing in education, and starting the first religious periodical ever published, they were afraid to co-operate in building colleges or even establishing publishing houses.

Still another, while possessing a basis for the union of all God's people with Christ the Head, Christian the name, the Bible the rule of faith and practice, Christian character the test of membership, and crowned with the right of private judgment and the liberty of conscience accorded to all-principles which must be accepted, I believe, if organic union is ever realized, union has thus far failed. True to our principles we have tried to unite with other bodies, with the result that we enlarged others and became smaller ourselves.

Again we have failed to enter the cities, and with our Heaven-born principles acted as though we were ashamed of them. Our light has been hidden. I am reminded of a certain sister who had the peculiarity, whenever anything was done or said to produce laughter, she would involuntarily raise her hand to her mouth, I was so curious to know her reason for doing this that, taking the advantage, I discovered that she had just one upper tooth. But I was still puzzled to know whether she was hiding the one she had, or the ones she did not have. Later I found that she was not ashamed of the one she had, but of those she had not; for after the dentist had supplied those lacking, she lost the peculiarity of hiding her mouth with her hand. This Church of ours is not ashamed of what we have, but we are hiding in shame because of what we ought to have, might have, and can have, but which, we must confess, we have not. Thank God there is a way of supplying that which is lacking, and taking from us our humiliation and shame.

More peculiar still is the further fact that our leaders in giving the world a church that finds a parallel in the church at Antioch, where the disciples were first called Christians, should ignore at the beginning and for such a considerable period thereafter, the missionary spirit. Hardly a Conference anywhere but has in it a church that bears the name of the historical and Biblical Antioch. We have preserved the Antioch name; we have refused the Antioch spirit; for the spirit of that church was overwhelmingly missionary. And it is because from that church as a religious center went Paul and Barnabas everywhere on their missionary journeys that Antioch is immortal. Our fathers revived the name that was given by divine appointment and fulfilled at Antioch, and this they have worthily worn. They discovered the liberty which the members of that ancient church enjoyed, and they appropriated it to their cause They distinctly saw the beauty of Christian character as a test of membership which admitted Gentiles into full fellowship without subscribing to an ancient Jewish creed, and this they joyously added. But in reviving that ancient church and appropriating its God-given name and principles, they failed to hear the gentle voice of the Spirit saying: "Separate me Barnabas and Saul for the work whereunto I have called them." We ought to be the greatest missionary people in the world. And until this Christian Church of ours shall become characteristically, enthusiastically, and overwhelmingly missionary; until we shall send our strongest, bravest and best men and women across the seas with the Gospel news, we cannot claim full fellowship with our brethren of ancient Antioch.

And yet I would not be misunderstood in having you believe that our people were ever antagonistic to world-wide missions. On the contrary, the first religious paper in the world, published by our own Elias Smith, often rang with a missionary message; and there was abundant missionary sentiment, with not a little genuine zeal throughout our brotherhood. But a lack of organization in united and definite aim compelled us to wait until within the memory of most of us, before we sent a missionary beyond the seas. For our failure to hear and heed the command of our Master, "Go ye," and of the Holy Ghost, "Separate me," God has justly punished us. "Whom the Lord loveth He chasteneth." May He help us to receive our punishment as a corrective, and may we

be thankful that we have not been entirely cut off. The future is still ours, let us look at it.

Our nation has entered the world conflict with the laudable mission of making the world "safe for democracy." The world, too, is approaching a democracy. The rapid spread of liberal governments throughout the world is largely due to Christianity. "Where the spirit of the Lord is, there is liberty." "When did the rebellion in China begin that caused her to throw aside her ancient form of government and adopt her present liberal form?" was a question asked of one of China's statesmen. What, think you, was his answer? "When Robt Morrison first landed in China a missionary." World-wide missions will not only inspire a world democracy, but Christianity, not war, will make the world safe for the exercise of liberty and freedom. There never was a time when the church should be so busy as now, and the outlook of our Church presents a peculiar view. As a Church, we enter the great future just ahead of us with no trouble within. Our principles are fixed and satisfactory, and our government is democratic. Our leaders labored and left us a Church a hundred years ahead of their day. The very principles for which O'Kelly contended in 1792 at the Baltimore Methodist Conference are incorporated in the demands of a movement in Southern Methodism today headed by 186 prominent laymen in a number of states.

If in the past we were lacking in organization, that defect has been splendidly supplied by a system of organization that gathers our people into a compact whole. We have organized a perfect system, and have lost none of our individual rights.

If we have lacked in education, now we can point with pride to a number of colleges well-equipped and sending great light into our churches.

If we have lacked in missionary zeal, now we have our Mission Board, missionaries, missionary magazine, and missionary societies. I take pleasure in calling your attention to the Home Mission work of our Conference, which is only an illustration of the zeal manifested every where. Last year we added two new churches. This year we present two free from indebtedness, another just erected, and still another congregation added. We must go forward. Backward we cannot go, for the reason that we have gone as far as it was possible for us to go. We ought to hide in shame if we do not build a new church each year. In the words of a great missionary let us say, "Any way, provided it be forward."

Another encouraging sign is the wonderful success achieved in the work of our Convention Mission Secretary. This Conference ought to heartily join in with the other Conferences of our Southern Christian Convention and make the $100,000 for missions easily and quickly accessible. I shall be surprised if this Conference of ours fails to rally to this most important enterprise. Our future is in the pockets of our laymen.

May I be pardoned a very homely, but I believe timely illustration. The tadpole is a peculiar sort of being. Its habitat is in the stagnant pond or pool. It is all head and tail. The one redeeming thing about the tadpole is, its constant struggle, its never-ceasing wiggling and wriggling; and because of this it ceases to be a tadpole and becomes a frog. As a tadpole it is a prisoner in a stagnant pool, as a frog it has liberty in the open land. We have remained in the tadpole state long enough. We must get **up**, get **out**, and go **forward**, or we die.

Another hopeful outlook is the organization of our women into missionary societies. Women, I believe, should be more thankful for the Gospel than men; and I am sure that every thinking woman in our Church is possessed with a peculiar devotion to our Church for at least two reasons: First, it was the Christian Church that ordained the first woman to preach the Gospel. Secondly, it was a Christian college that first opened its doors to our women, giving them equal privileges with men. We welcome our women and their splendid organization. Already they have inspired us with larger visions.

Then, too, what our children's organizations are doing adds a pleasing prospect. From these will come our future missionaries, leaders, and givers.

Thus with our organizations, making it possible for us to use all the help in all our churches, for the upbuilding of the Kingdom, our future is inviting.

Our leaders suffered in the beginning contending for our noble cause, others have suffered from the sin of ommission, we are now called upon to suffer in service. Let us gladly suffer, and rejoice to bear a scar. There are some scars that are beautiful. A few years ago when my father visited me, a troop of children gazed at him with the greatest curiosity. I knew the question in their minds. Why that absent eye, that scar? To you that absent eye, that scar may seem ugly; to me it is beautiful. It tells me how he faced the enemy on the hard-fought battle field and there received it, while defending what he honestly believed to be right.

I know not how I may be conducted into the heavenly city, or whether I shall be permitted to walk the golden streets alone and at will. If the latter, then I shall search here and there and yonder among all nations and kindreds, and tongues and peoples; and when at last I shall find One who bears the scars in His hands, I shall know it is my Redeemer. "I shall know Him by the print of the nails in His Hands." Scars that tell of suffering; peculiar, but precious. They will make the son of God beautiful throughout all eternity.

When this church of ours shall learn to suffer in service, when she bears sacrificial scars for her Lord and Master, she shall no longer be called poor, little puny, peculiar, stingy, non-progressive, non-missionary and inconsistent church; but she shall be in the words of the inspired writer: "Fair as the moon, clear as the sun, and terrible as an army with banners."

*Delivered before the Western North Carolina Conference, Burlington, North Carolina, November Thirteenth, Nineteen Hundred and Seventeen and published by request of that body.

REPORT OF FIELD SECRETARY EASTERN VIRGINIA CHRISTIAN CONFERENCE FOR FIRST QUARTER 1917--1918

During this quarter I have visited thirteen schools, taught eleven Sunday school classes, and held eight conferences.

One new Sunday school, Porter's Union, has joined the Convention.

The work is flourishing all along the line. The list of schools visited is as follows:

Bethlehem, Suffolk, Burton's Grove, Barrett's, Liberty Spring, Johnson's Grove, Damascus, Centerville, Porter's Union, Memorial Temple, Berea (Norfolk), Tidewater S. S. Association, Isle of Wight C. H., Holy Neck.

Nearly all of these schools are steadily forging ahead. Barrett's have started a Cradle Roll and a Home Department and are discussing the forming of two Organized Classes. The Cradle Roll Superintendent, Mrs. W. F. Inman, has made for herself, out of the cover of a magazine and some pink and blue ribbon, one of the prettiest Cradle Wall Rolls it has been my pleasure to see.

At Damascus, I had the pleasure of visiting the school immediately after the close of an "Efficiency Week" campaign. This school and church are planning for a splendid "Forward Movement." Centerville has adopt-

ed the plan of a Workers' Conference since my last visit. At Memorial Temple we had a midweek service, which gives the church much more service wherever it can be arranged. For instance here, we had a series of conferences from 2 to 5 p. m. and a public address at night. More of our city churches are planning for this now than ever before, and we believe it will be found the most helpful in every way.

At the Tidewater Sunday School Association, I had the pleasure of addressing representatives of all the schools of the Tidewater District on the Home Department work. I trust the need for this will be felt and met more and more as the days go by. Our Master did not say "sit still in your schools or churches and preach the Gospel to all who come." No; He said "Go ye" and then go far enough so you can reach "every creature" individually, as well as "all the world" collectively. Moreover, the Home Department solves numbers of other questions we find to trouble us in other departments, such, for instance, as the question of parental co-operation so often discussed in Elementary and Teen Age conferences. When every parent is in some department of the Sunday school, then we shall have answered satisfactorily the question of home co-operation.

Then the need so often felt and urged of the re-establishing of the Family Altar: Grade B. of the Home Department work, asks for this very thing. First we ask that the member of the Home Department agree to study the lesson one-half hour each week; that is Grade A Then for those who will do so, we ask the further step—that they agree to establish and maintain a Family Altar.

Let us not cease to urge this department of the work upon our people. MRS. FRED BULLOCK.
Suffolk, Va.

SUFFOLK LETTER

The approaching eighteenth National Convention of the Anti-Saloon League of America, in Washington City, December 10-13, and the fact that the upper House of Congress has already voted in favor of the nation-wide prohibition resolution, and the further fact that twenty-eight states have voted for prohibition, gives hope that the lower House of Congress will vote for national prohibition in this good month of December.

A cartoon in "Temperance," the best temperance paper I have ever taken, represents Abraham Lincoln in a doorway holding in his hand a scroll, and Woodrow Wilson standing in front of him with a petition for national prohibition in hand and underneath them this: "Is God demanding this of me as He demanded the emancipation of the slaves of you as the price of victory?" It is very impressive.

Mr. Hoover admits that "Beer is the father of untold crimes and is robbing the nation of six million loaves of bread a day." "Wine is the trap-door through which girls drop into brothels." Liquor fosters the vice-sections around military camps where venerial poison does more damage to armies than enemy bullets. The prohibition of intoxicating beverages is a national necessity to preserve the virtue and efficiency of the Republic. Prohibition is no longer a moral question but a civic question. The saloon not only destroys religion, but business and prosperity.

It is one of the singular historic facts that the state in which the Anti-Saloon League was formed and in which it has its headquarters, is still a wet state, having recently voted against prohibition.

The League was organized at Oberlin, Ohio, May 24, 1893, and has its headquarters at Westerville, Ohio, at the present time. The self-sacrificing spirit of the League's founders is clearly set forth in a bit of history in the Herald of Gospel Liberty which tells of the Rev. Dr. Russell who resigned his pastorate of the Armour Mission, Chicago, where he had a salary of $3.000.00 a year, to take charge of the new League under a promise of $2,000.00 and actually received $1,300.00. The citizens of Oberlin subscribed the first $1,000.00.

The cry has been for "prohibition for the duration of the war," but I hereby record my vote for prohibition for the duration of this nation. There is but one way to deal with wrong, and that is to obliterate it. That is the way the Government dealt with malaria in the Panama zone, and the Louisiana state lottery. Drunkenness has destroyed more men than war, wrecked more homes than war, while the saloon has been a menace to virtue, to honesty, to politics, and religion.

I know that prohibition is not panacea for all wrongs, nor is it the salvation of the Republic, but its abolition removes the source of great evils that cannot be removed while it operates in civil society. It remains forever true that nothing but the blood of Jesus Christ cleanses from all sin; and that only by the exercise of a personal faith in Jesus.

W. W. STALEY.

"THE ANVIL OF GOD'S WORD"

"Last eve I paused beside a blacksmith's door,
And heard the anvil ringing the vesper chime;
Then, looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"'How many anvils have you had,' said I,
'To wear and batter all these hammers so?'
'Just one,' said he, and then with twinkling eye,
'The anvil wears the hammers out, you know.'

"And so, I thought 'The Anvil of God's Word'
For ages sceptic blows beat upon,
Yet, though the noise of falling blows was heard,
The Anvil is unharmed, the hammers gone.'"

—*Exchange.*

DEPARTMENT OF MISSIONS

REV. J. O. ATKINSON, D.D., FIELD SECRETARY, EDITOR.

CHURCHES IN THEIR POCKETS

A president of one of our Christian Conferences, in his annual address this fall, said that many of our laymen were carrying Christian churches about in their pockets. He spoke the simple truth. We have numbers of people in our membership who could build a church and never miss it. They prefer, however, to keep that church locked up in a bank vault, loaned out at money interest for their own profit, or carry it about in their pocket.

When the rich young ruler came to Jesus to inquire what good thing he must do to inherit eternal life, the Word tells us Jesus loved him. No wonder He loved him. The young man had been greatly blessed. He had great earthly possessions. In him Jesus saw the power and the possibility of great good. He had that wherewith he could be a benefit to others, a blessing to himself, and a factor in the Kingdom of God. Jesus saw that the only way He could reach that young man was through his pocket book. He had a great pocket book, and Jesus knew his heart was in his purse. Most peoples' hearts are in their purses, particularly if there is much money in their purses. Money represents mind, wisdom, energy, effort, blood, life, labor. And some times it represents about all the love that a man has. Some love their pocket books and their bank account better than they love anything else in in this world. If this be true there is no way to get at a man's heart, a man's love save through his pocket book. Jesus knew that was true in the case of the rich man. He had concentrated his love upon his pocket book. Christ and the Kingdom did not need that man's pocket book; but that man needed Christ and the Kingdom, and the only way he could remove his love from his pocket book to the Kingdom was by giving that pocket book for the use of the Kingdom.

The preachers are telling the people what God wants is the heart, the heart, the heart. Get the heart right with God and all else will be right. Well, Jesus the Christ did not go at it that way. He said as emphatically as He could say anything, "Where your treasure is, there will your heart be also. (Matt. 6:21 and Luke 12:34). A man's heart will not go anywhere till first of all his treasure has gone there. Some people love their bank a thousand fold more tha they love their church because they have put a thousand fold more of their treasure there. Get a man to put his treasure in the church, get a man to put his hard-earned, sweat-produced, blood-bought golden dollars on the altar of God's service—and then you have got that man's heart there.

The men and women of our day have got our mind and heart centered on money. Unless there you can get us to lay our money on God's altar you will not get very much of our mind or our heart.

If the people of our day are to understand the Gospel, and get hold of the Gospel and interpret the Gospel, then it must be presented to them in terms of money. Jesus recognized the same in His day and that is why He magnified the gift of the widow who cast in all and loved the rich young ruler who had centered his heart upon his possessions

We need to build churches, send out ministers, relieve human suffering, give alms, support missionaries, redeem a lost world to Christ. All of this requires money, money, money. Strike down money and you paralyze the church, stop the flow of human charity, clog the wheels of salvation and bring a world to chaos and to ruin. Consecrate and dedicate money to its ligitimate use and you quicken every work of God, hasten the coming of His Christ, carry food and raiment to the perishing and preach the Gospel to the millions who are pershing without it. Christ, like the president of our Conference referred to, saw the possibility of churches in the pocket book of a man, and He loved him. We shall be loyal to the church of Christ, advance the Kingdom of Christ, and love the cause of Christ when we as a people consecrate our dollars, place our treasurer, on the altar of Christ

J. O. ATKINSON.

NEW WOMAN'S MISSIONARY SOCIETIES

Woman's Missionary Societies have recently been organized at Monticello, Haw River, and Apple's Chapel. They are vigorous organizations and bid fair to do good work. Their officers are as follows:

Monticello—Mrs. Thomas Faucette, President; Mrs. A. D. Gerringer, Secretary; Mrs. W. R. McKinney, Treasurer.

Haw River—Miss Emma Thomas, President; Miss Pearl Smith, Secretary; Miss Deane Graham, Treasurer.

Apple's Chapel—Miss Mary Thomas, President; Miss Annie S. Apple, Secretary; Mrs. Annie Andrews, Treasurer.

MRS. W. A. HARPER.

Jesus Christ is always bringing us face to face with insuperable difficulties, that we may learn to trust Him more and that He may have the opportunity for revealing Himself to us and the Father as well; for what we are but children, with our barley loaves and fishes? And if the world shall see how the Lord can use our poor resources, it will better learn how great is the power of Christ.—*Selected.*

A FINANCIAL SCHEME FOR THE CHURCHES

Every church has its financial probles, and all these problems are more or less similar. Every church groans under these problems longing for their solution, and yet time passes on with the same burdens, and the few, often we say "the same few," laboriouslsy bearing them. No one has arisen yet to be the hero of the day and change this, and probably no one will till "The Perfect Day;" and yet each year, almost each month and day, brings new propaganda for our work, the majority of which, if applied wisely, improves situations and aids to the solution of them. I wish to lay before you now, for your serious consideration, a scheme which, I think, will assist you in your church finance.

Fifteen years ago, Mr. Ed. Rogers, Steward of Dendron M. E. church, Dendron, Va., had a "Receipt plan" by which he followed up the weekly envelope system. This plan was a sheet consisting of a complete list of the members with fifty-two squares extended on the line his name occupied. These squares represented the fifty-two Sundays in the year and were marked off by heavy lines, as I recall, in months, four and five to the month, according to the number of Sundays in the month. Whenever a member turned in his envelope or paid in money, he was given credit accordingly. At the end of the year this sheet was printed and mailed to every member of the church with all amounts given. This plan was a success, resulting in nearly every member paying all dues in full; only those who could not being excepted.

This was good scheme, but the following, I think, is a better one still: Keep this sheet posted in the church with credits up to date, not in amounts, but with markings in telligible to all. Post it in the lobby, or in some place in easy access to all interested. You will find it to be a success in stimulating regular and full contributions.

Here is why I believe this: A great many of the churches of Washington City do this and it is said to be successful. I have examined many of these, personally, and the charts show only a few who pay nothing at all and the most of them pay in full. This chart is kept in an enclosed glass case fixed upon the wall and kept locked by the financial secretary. The record is simple, a cross mark in black ink to the right for current expenses and this crossed in red ink for missions. No amounts are placed there.

I believe, if this works with the Washington churches it will work with yours, IF YOU WORK IT. The charts can be had already prepared by the supply houses. I should like to see it given a fair test in all of our churches. If any one is interested I shall be glad to give further information about it.

H. E. Rountree,
Chaplain U. S. N. R. F.

Portsmouth, N. H.

The Kansas City Star is a good paper.—*G. O. Lankford.*

A LETTER OF INTEREST

My Dear Brother Riddle:—I am enclosing to you some matter that has appeared in the Herald of Gospel Liberty some two or three times. I have not yet had any response from the Southern Churches, except Norfolk and the Third Church. I feel quite sure that many boys have gone out from our Southern churches in response to the call of their country. I wish you would, in your own way, call attention to this matter through the columns of The Christian Sun. I can hold the matter open long enogh for the people to see next weeks paper. If you will kindly aid me in this matter, so that all the people may know what I desire to do, I shall be very thankful.

J. F. Burnett.

Dayton, Ohio, November 20, 1917.

(ENCLOSURES)

ATTENTION!

Have You a Soldier Boy Enrolled in Your Church, Sunday School, or Christian Endeavor Society?

I would like to preserve the names on an honor roll in *The Christian Annual* of the boys who enter the service of their country from our churches, Sunday schools, and Christian Endeavor societies. Did one or more go from yours? If so, send me his name in full, and the name of the church from which he went. Please state definitely whether from church, Sunday school, or Christian Endeavor, or all of them. Send today. Do not wait for some one else to send them—you send them.

Forty-Five Boys Went Out From the Irvington New Jersey Church and Sunday School and They Have Been Reported

Have you reported the names of those who went out from yours? This will be the last time your attention can be called to it, and the last opportunity you will have to enroll the names of the boys going from your home and church. *The Christian Annual* must soon go to press and unless you send in the names in time, they cannot be recorded. It is a matter in which every one should be greatly interested. Be sure to name the conference to which the church belongs and also give the name of the pastor.

NOTICE DEFINITE, IMPORTANT, AND PARTICULAR

A number of our ministers have been called from labor to reward during the year 1917. Their names should be recorded in *The Christian Annual* for 1918. They cannot be unless they are sent to the editor—*and sent at once..*

Please write today. Write the following things:

Name of deceased.

Name of conference to which he belonged.

Where born. When born. Where he died. When he died.

Do not wait for some one else to do this, you do it, and do it today.

J. F. Burnett,
Editor Christian Annual,
American Christian Convention.

THE NEW PASTOR AT PORTSMOUTH

During the summer Rev. H. E. Rountree resigned the pastorate of the Portsmouth church to become a chaplain in the U. S. Navy. He is now stationed at Portsmouth, N. H. Rev. H. W. Dowding is the new pastor and he was duly installed Sunday afternoon the 18th of November. The following took part in the service: Revs. G. D. Eastes, J. F. Morgan, William Mason Jay, W. H. Denison, and Mr. R. B. Wood from the Christian church, and Rev. H. M. B. Jones from the Baptist church. The new pastor made a splendid response to the welcome and greetings given him. Thursday night, the 22nd, the church gave him and his family a reception in the church parlors which was a very enjoyable occasion. Christian ministers present were Revs. G. O. Lankford, O. D. Poythress, J. F. Morgan, W. H. Garman, W. H. Denison.

Rev. Mr. Dowding is a minister in the prime of life, a scholarly, spiritual Christian gentleman, a splendid speaker, a clear thinker, and a genial disposition. He has been a minister in the Congregational Church all his ministerial life. For eleven years he has been the pastor of the Portsmouth Congregational church where he has done a splendid work and where he has made a reputation in the city. The members of the Christian church have known of his work side by side with theirs. He resigned from the Congregational church, accepted the call to the Christian church and has entered upon the work already. At the installation service he and his wife and two daughters, and sister-in-law, united with the church in Portsmouth, and he has already secured his credentials from the Congregational Church and will immediately present them for membership in the Eastern Virginia Conference.

WARREN H. DENISON.

Norfolk, Va.

THE CHURCH PEOPLE AND THE CHURCH PAPER

Enclosed find $2.00 for my renewal of THE SUN. I would be at a loss without its weekly visits.—*Mrs. W. L. Osborn, Lanette, Ala.*

—o—

Dear Editor:—Please find enclosed a check for $2.00 for my subscription to THE CHRISTIAN SUN. I love the paper. It is one of my great pleasures to read it.—*J. R. Hinton, Sr., Sunbury, N. C.*

—o—

I send you one dollar to renew and when the time is out you can stop the paper. I am getting old and can not see well enough to read. I have been taking THE SUN about fifty years.—*J. W. Jones, Hester, N. C.*

—o—

A subscriber sends us the following recipe for keeping apples during the winter:

Pack the apples in cottonseed not allowing them to touch each other. The seed may after wards be used for planting.

I am like the poor little girl who found a bird in her shoe on a Christmas morning because I am sending you $2.00 for the renewal of N. A. Dillard, R 6, Raleigh, N. C. You have advanced the service of THE SUN right up to the time in every way except the price and that is behind.—*M. J. Carlton, Raleigh, N. C.*

—o—

Dear Brother Riddle:—Enclosed you will find one dollar ($1.00) as a very small payment on my large CHRISTIAN SUN debt. I thank you so much for continuing my paper last spring when I was expecting to have to give it up. You can never know how glad I was when I received your letter saying you would send it on. I have certainly tried to pay some on it before now, but it just seemed impossible. But now I am making a sacrifice of real necessities and sending this and I hope to do the same thing again soon. I am praying that our Church will stand by you and do its duty in regard to our Church paper.—*Subscriber, Burlington, N. C.*

—o—

I am sending you P. O. Order for $2.00 on my subscription. I see on my paper that the label shows, 3-1-8, and that reminds me that my subscription needs looking after. Set my date up and keep the paper coming to me. Our Sunday school at Plymouth has adopted the monthly pledge of contributing to our Orphanage at Elon, and the first day the offering was taken, it was about four times what we had expected. Brother W. F. Turner of the M. E. Church is our superintendent, and his noble Christian wife is teacher of a class and organist for the Sunday school. By their good help our Sunday school is doing a good work.—*S. M. Rowland, Raleigh, N. C., Route* 3.

WHERE SHALL THE SOUTHERN CHRISTIAN CONVETION MEET IN 1918?

The Southern Christian Convention, at its last session, left the choice of the place of the next session, Tuesday before the first Sunday in May, 1918, to the Executive Committee. This note is printed in THE CHRISTIAN SUN to give churches an opportunity to invite the Convention for its next session. Any church that desires to entertain the next Convention will please write the undersigned.

W. W. STALEY,
Chairman Ex. Com. of S. C. Convention.
Suffolk, Va.

When alone yo are not alone, because the Father is with you; and in the midst of the crowd you are not in danger, because the Father Himself loveth you. What a blessed word is that—"The Father Himself loveth you!" Go and live as His Children.—*C. H. Spurgeon.*

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

THE ANNUAL CONFERENCES

The seven Conferences of the Southern Christian Convention for 1917 have passed into history. It was my privilege and pleasure to attend six of them. As one who loves our cause and holds the conviction deep that this cause is closely related to the welfare of the Kingdom of our Christ, I studied these Conferences carefully and prayerfully. I wish now to record a few impressions.

And first let me say we are more than holding our own. We are making progress. The spirit of all these Conferences was hopeful, forward-looking, even at times aggressive. This impressionistic account is in no sense the wail of a pessimist. But like the Spirit to the churches in Revelation, I have somewhat to say for improvement yet.

The reports to the Conferences cover the same ground and in some cases repeat the idential language of former reports on the same subjects. They are resolutions as to what we ought to do, and rarely tell what has been done. There is practically no evidence that the makers of these resolutions feel any obligation to carry out their own worth-while recommendations. In some Conferences vacancies in Standing Committees are filled during the Conference session. This can only mean that the Committee in such case is a resolution committee, and not a working committee. As illustration of my point, the chairman of a certain Foreign Mission Committee brought in a resolution recommending the organization of Women's Missionary Societies. Soon after Conference the president of the Woman's Board asked his help to organize in one of his own churches. He was not favorable to it and only reluctantly agreed, explaining that the ladies assisted in raising the Conference apportionments and were doing all they could. My suggestion here is that these Committees should mean what they say and only say what they intend to be obligated to do.

As illustration positively of what I have in mind, one Conference has a Mission Board, incorporated, which does things. It employs a half-time field secretary and builds churches by money it raises. This Board offers no platitudinous resolutions. It tells in its reports what it has done and is planning to do. Its willingness to do things has disconcerted some of the brethren, who conceive of the Conference in session as the only place to inaugurate measures and settle policies. To my mind this Board is the ideal toward which all Committees should look. I hope the time will come when a Committee that has done nothing during the year will ask for a discharge and refuse to encumber the Conference minutes with rhetorical beatitudes.

One noticeable thing about the Conferences is that the Moral Reform report is the delight of the ministers, the apathy of the laity. Nor is this apathy due to the fact that those present are guilty of the weaknesses and evils condemned. They doubt if mere denunciation is the way to remedy matters. Puritanism has failed utterly, and it was a religious denunciation. Everywhere I have heard intelligent laymen expressing the hope that the Moral Reform Committees would not denounce less, but be at the same time positive in telling us what to do when the evil thing is put out. It will not do to tell men only to read the Bible, pray and institute the family altar. This is the day of social service. I do hope and pray that next year these reports will reflect in larger measure the spirit of our age, a positive, aggressive service to men and the life of men.

Our Conferences take up too much time in hearing addresses of welcome, responses, reception of fraternal messengers and deliberative members. I do not know any other denomination that does other than introduce publicly those who come as visitors. I have known more than two hours of time to be consumed at one session in listening to brethren tell how glad they are to be present. Let the invitation be to a deliberative *seat*, *seat* I said. As one who has erred in this direction, I acknowledge my error and crave pardon, and promise to be more considerate in the future.

As to finances this year the Conferences have made a splendid showing. We must, however, increasingly recognize that the apportionment is the minimum. I hope the Southern Christian Convention will next session ask all Conferences to get their churches to make all excess moneys above the apportionments pro rata increases to all funds, and to urge them to increase. Our shame is that we give so little. We shall always be poor as long as we are niggardly with the Lord. But unless some man is charged with this duty, it will be a mere resolution even it is unanimously passed.

This brings me to say in conclusion that we must have an executive secretary for the Southern Christian Convention, giving his entire time to promoting the work of our Conventions and of the Conferences composing it. My visits to the Conferences annually now for seven years have brought me to the point where I

(Continued on Page 15).

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

REPORT FOR DECEMBER 5, 1917

Brought forward		$6,228.27
Children's Offerings		
Ellen Gray Franklin	$ .40	
Hadie Fulton Marshall	.20	
Sarah Norfleet Daughtrey	.50	
Norman L. Daughtrey	1.00	
Emma Jean Whitaker	.25	
Dorris E. Whitaker	.25	
Iris L. Whitaker	.25	
Frances E. Whitaker	.25	
Mills Wellons Staylor	.35	
Willie Alonzo Staylor	.35	
		3.80
Monthly Sunday School Offerings		
Apples Chapel	1.00	
Reidsville	1.00	
Plymouth	2.00	
Memorial Temple, three months	15.00	
Waverly, Virginia	1.00	
Morrisville	2.00	
Damascus	2.00	
New Hope, Alabama	2.28	
Henderson	7.57	
Beulah, Alabama	2.50	
Centerville, Virginia	1.00	
		37.35
Thanksgiving Offerings		
Long's Chapel church and Sunday school	6.20	
Montcello church	10.13	
Apples Chapel church	7.14	
Reidsville church	6.50	
Plymouth Church and S. S.	6.78	
Lebanon church	35.00	
Randleman S. S.	5.00	
Liberty Sunday school, Va.	7.00	
Mt. Gilead church	35.00	
L. H. Aldridge, Union Ridge, N. C.	10.00	
Ebenezer church	17.00	
Morrisville church	11.50	
C. E. Society, First Franklin church Powell, Pa.	5.00	
Mrs. I. F. Pierce	2.00	
Mrs. J. H. Pierce	1.00	
Thurman Pierce	.25	
Bennett Pierce	.25	
W. E. Sharpe, Burlington, N. C.	15.00	
Dry Run Church and Sunday school	15.25	
Smithwood Sunday school	3.23	
C. E. Society, Stony Creek church	2.00	
S. A. Caveness, Greensboro, N. C.	10.00	
A Friend, Durham, N. C.	5.00	
Shady Grove Sunday school, N. C.	2.00	
Ambrose, Ga. Christian church & S. S.	12.05	
Bennett Sunday school	2.00	
Liberty Sunday school, N. C.	4.00	
New Hope Sunday school & church, Ala.	10.40	
T. H. Crocker, Middleburg, N. C.	5.00	
New Center Christian church, N. C.	10.00	
Mrs. Ben T. Holden, Louisburg, N. C.	5.00	
Berea church, Nansemond Co., Va.	100.00	
Ramseur church	14.23	
Birdie Wilson	.25	
Alice Wilson	.25	
Nannie Wilson	.25	
Sallie Wilson	.25	
Six Forks church, N. C.	8.35	
Mr H. A. Carllin	5.00	
Mrs. R. J. Carllin	5.00	
Mrs. J. N. Carllin	2.00	
Mrs. M. E. Boyd	5.00	
Mrs. Sarah Boyd	3.00	
Mr. C. W. Richardson	5.00	
Essie Peel	.30	
Minnie Gibson	.25	
Louise Caveness	1.00	
Mrs. S. A. Caveness	1.25	
Bethany church, Va. Conference	27.50	
Franklin, Va. Christian church & S. S.	50.00	
Mrs. F. F. Berkley, Holland, Va.	3.00	
Friends	.50	
Mrs. Nannie C. Stephenson, Severn, N. C.	5.00	
Mrs. E. J. Gunter	2.50	
Noon Day Sunday school, Alabama	2.50	
B. K. Ward, Phoenix, Alabama	.50	
		509.56
Total for the week	$550.71	
Grand total		$6,778.98

SUPERINTENDENT'S LETTER

Dear Friends:

Our financial report this week is splendid. Our Thanksgiving offering is more than $500.

This report pushes us across the first thousand dollars for the Thanksgiving offering for this year. Just three more to reach to make the goal of $4000.

Last week Wake Chapel sent us a check for $91.00 and this week Berea (Nansemond), Va., mailed us a check for $100. Let many of our churches follow suit and we will have no trouble to reach the goal.

Our friends still remember us very kindly. The following contributions have been sent:

Proximity Cotton Mills, Greensboro, 159 yards denim goods and 106 yards heavy shirting.

Jas. N. Williamson & Sons, Burlington, N. C., 100 yards dress outings.

The Ladies of Liberty Spring Christian church one box containing groceries, canned fruit, dried apples, dress goods, etc.

Miss Sadie Boyd, Richmond, Va., two dozen cans fruit.

The Jolly Workers Class, First Christian church, Lincoln, Kans., one box containing dresses for the little girls.

Mrs. H. E. Pierce, Franklington, N. C., one box clothing for the children.

Mrs. Hattie Glass, High Point, N. C., two dozen hose and elastic.

Mrs. H. S. Speight, Sunbury, N. C., twelve quarts fruit, one pair shoes and dried apples.

Mrs. Dr. Page, Burlington, N. C., two quarts fruit.

Mrs. Mary Kissel, Sanford, N. C., one quilt.

Rev. P. T. Klapp, two barrels corn.

CHAS. D. JOHNSTON, *Supt.*

LETTERS

Dear Uncle Charley:—

I am sending you fifty cents, my Thanksgiving offering for the little Orphans. Sincerely,

SARAH NORFLEET DAUGHTRY.

Holland, Va.

You are a nice little girl. I wish you could come to see us and see the little boys and girls here.

UNCLE CHARLEY."

Dear Uncle Charley:—

I am sorry that I could not get my letters in by the first of the month. I will send twenty-five cents for Thanksgiving and ten cents for November. I sent my dime for October but it was not in the paper. My brother sent his dime, too, did you get it? Much love to the cousins.

From your little friend,

WILLIE ALONZO STAYLOR

Splendid boy. We are glad, indeed, to have you write again . It helps to keep our cousins bright.

"UNCLE CHARLEY."

Dear Uncle Charley:—

I am sending one dollar for the Orphans. Last year I promised to send one dollar every birthday, but neglected to write on my birthday, so will send it in time for the Thanksgiving offering. I hope all the little children keep well.

NORMAN LOUIS DAUGHTRY.

Franklin, Va.

Glad to have your letter this week with your contribution for Thanksgiving. I wish I had a hundred little cousins like you.

"UNCLE CHARLEY."

Dear Uncle Charley:—

I am sending my dimes for October and November. Guess my letter in September got lost as I didn't see it in the paper. Hope you and the little children will have a nice time Thanksgiving.

Your little friend,

HADIE FULTON MARSHALL.

Walnut Cove, N. C.

I am glad to have your letter this week. It comes in with several others to brighten the corner. Yes, we are going to have "possum and taters" for our Thanksgiving dinner We raised the potatoes and caught the o'possums

"UNCLE CHARLEY."

Dear Uncle Charley:—

Excuse me for being late, but I am here just the same with my dime for November and twenty-five cents for Thanksgiving. I sent my dime for October but didn't see any account of it in the paper. I hope the children will have a nice Thanksgiving. Bye, bye, with love to all the cousins. I remain your friend,

MILLS WELLONS STAYLOR.

Edenton, N. C.

Glad to have your letter this week. I am sorry, but it seems that the little letters got misplaced in October. I have no recollection of receiving them and hardly think they were misplaced in the office.

"UNCLE CHARLEY."

Dear Uncle Charley:—

Please don't scold me for being so careless. I have gotten behind with my monthly dues. I am sending forty cents for September, October, November and December. Mother was going to send some money too, but instead will put hers in an envelope and hand it in Sunday. Our Sunday school superintendent announced last Sunday that ten of our cousins at the Orphanage will visit our church and homes next Saturday and Sunday We will be so glad to see them. I have been wondering if my three brothers or one of them will be with them. Mother and I would like to visit the Orphanage Christmas. I hope to see you and cousins in a few days. Another niece.

ELLEN GRAY FRANKLIN.

Durham, N. C.

As long as the soldier slinks outside the battle, he carries a whole skin; but let him plunge in and follow the captain, and he will soon have the bullets flying about him. Some of you have had a good time because there was no use in the devil wasting powder and shot upon you; you haven't been doing him any harm. But directly you begin to wake up and set to work for God, the devil will set a thousand evils to worrying you, or he may come himself to see to you.—*F. B. Meyer.*

There is nothing so sweet as the softness and gentleness of power.—*Beecher.*

Coupon—No. 7777

THIS COUPON sent to THE CHRISTIAN SUN office with a renewal of $2.00 entitles the subscriber to one year's subscription to *The Weekly Kansas City Star.*

(Give number, if you do not care to cut your paper)

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

$2.00 per year in advance

When you request your paper stopped, send balance due, if any.

Give both your old and new postoffice when asking that your address be changed.

The change of your label is your receipt for money. Written receipts sent upon request.

Marriage and obituary notices not exceeding 150 words printed free. All over this at the rate of one-half cent a word.

If you desire your paper discontinued, notify us promptly at the time of expiration; otherwise it will be assumed that you want it continued, with the intention of paying for it soon. This plan is followed because it is preferred by a majority of our subscribers, so that they may not miss any numbers, in case they cannot renew promptly.

OBITUARIES

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published.

PRITCHETT

Coley Madison Pritchett departed this life November 22, 1917 in his seventy-second year. He was a faithful member of the Christian church at Berea, Alamance county, North Carolina. He was in the civil war, in Company D., and fourth battalion. He leaves seven children and a brother and sister to mourn their loss. Funeral by the pastor.

P. T. KLAPP.

WICKER

Mrs. N. A. Wicker, wife of T. B. Wicker, was born in 1853 and died November 19, 1917. She professed faith in God when a child and united with Zion Christian church. She was a good wife, a loving mother and a kind neighbor. For many years she had been a sufferer but her afflictions were borne with patience. Funeral services conducted by her pastor the following day and her remains were laid to rest in Jones Chapel cemetery.

May the blessings of God comfort the bereaved ones.

J. S. CARDEN.

WORTHAN

Mrs. Octavia Catharine Worthan, wife of C. E. Worthan, died at her home, in Surry county, Virginia, November 10, 1917, aged fifty-six years and four days. She was a faithful member of Union Christian church. She was the mother of six children, all of whom are living. Besides these she leaves to mourn their loss four sisters, and a host of friends. The Lord bless the bereaved ones.

W. D. HARWARD.

RESOLUTIONS

Whereas, on the twenty-second day of November, 1917, our dear Heavenly Father in His all-wise, omnipotent and mysterious wisdom, has removed from our midst our beloved honorary Sunday school superintendent, treasurer and most devout member of Berea Christian church, North Carolina, Mr. C. M. Pritchette, it behooves us as a Sunday school and church to offer the following resolutions in memory of a man of such sterling worth, co-worker and ever loyal members:

First, we shall miss him sadly as the time goes by and we see him no more at his accustomed place of worship. That the Sunday school and church to which he was so loyal, the interest of which he placed above everything else, feel greatly the loss of the loving kindness, sincere and good advice which he so gladly gave in health and strength, and the worthy example left us to emulate by honoring the church and Sunday school with his presence when affliction so overtook him in his last days that he could no longer take an active part.

Second, that we reverence and cherish the memory of his virtuous and consecrated life that it may be a guide for a higher plain of Christianity to all of his co-workers.

Third, that we extend sympathy to the family, pointing them to the God he served as the only source of comfort in this hour of sadness.

Fourth, that a copy of these resolutions be sent the family, published in The Christian Sun and Burlington News, also be recorded upon the minutes of the Sunday school and church.

BEREA SUNDAY SCHOOL.

SUNDAY SCHOOL LESSON, DEC. 15.

(By G. O. Lankford).

Nehemiah Enforces the Law of the Sabbath.—Neh. 13:15-22.

Golden Text: "Remember the Sabbath Day to keep it Holy."—Exod. 20:8.

Nehemiah spent twelve years at Jerusalem, during which time the walls of the city were rebuilt and the condition of the Jews was greatly improved, materially, socially, and morally. At the end of this period he returned to Babylon for one year. During his absence of only one year many evils crept into the life and practices of the Jews at Jerusalem, making it necessary that the return immediately from Babylon to the Holy City. Among the evils that had rushed in was the flagrant disregard of the Sabbath.

1 *The Sabbath Law Violated.* God had commanded His chosen people to "Remember the Sabbath Day to keep it Holy." Instead of abiding by this law, they had forgotten the day and were using it for their own selfish ends. The Lord intended that the Sabbath should be a day of rest and worship, and of social, intellectual and spiritual uplift. The Jews had taken God's righteous law into their own hands and were desecrating the Lord's day, thereby debasing themselves—"work" and "money" had become the order of the Sabbath instead of worship and the moulding of a moral manhood. For seven days in the week the "wine presses" were in full swing, the farmers of Judea were busy "bringing in their sheaves," and the "asses" (beasts of burden) knew no difference in the days, for each day was a day of grinding toil. Also "the men of Tyre brought fish and all manner of ware, and sold on the Sabbath." Production and sale; labor and commerce—a violation of the law of a wise and beneficent God.

2. *Vigorous Measures of Reform*—On his second visit to Jerusalem, Nehemiah saw in Judah the deplorable conditions that existed. Without delay and in his determined, characteristic manner, he set himself to the work of bringing about a reformation in the observance of the

Sabbath. (1). An earnest remonstration—He "contended with the nobles of Judah" (verse 17), charging them with the responsibility for this great evil. Nehemiah went first to the very source of the trouble; he placed the blame where it was needed. If you want pure water, keep the spring clean. (2) The gates were closed as the Sabbath approached.—"I commanded that the gates should be shut" (verse 19). They were ordered to remain closed until the Sabbath was passed. Trustworthy guards were to see that these orders were obeyed. Even a good law not observed is of no profit. (3) A firm stand against persistent wrong- doers.—After the gates were closed in order that the Holy Day might be properly kept, some persisted in their efforts to break the law of God, and came "once or twice" with their merchandise and waited without the city. Nehemiah said, "If ye do so again, I will lay hands on you" "They came no more" (verse 21). Firmness goes a long way toward a proper solution of the problem of the wrong-doer. (4) An enlistment of capable, trustworthy men—"I commanded the Levites that they should cleanse themselves" (verse 22). The Levites were chosen to have charge of affairs after Nehemiah's second return to his position as cup-bearer to the king of Persia. The effect of these measures was immediate and the influence seems t ohave been permanent. eCrtainly these reforms were very admirable, because they were impartial, bold, full of action, and anticipative of the future needs of the Jews.

Lesson Thoughts

1. It is our duty to avail ourselves of the rest afforded by the Sabbath.

2. We should strive to bring to others a Sabbath with the privilege of rest.

3. Our Sabbath rest will be made more helpful and delightful if a portion of the day is spent in worship.

4. Each follower of Christ should do his utmost to close the "gates" on Sunday against business, unnecessary labor, hurtful and amusements.

ON GUARD AT THE READING GATE!

It is a fine thing to guard our homes against alien soldiers of whose purposes we are aware. But it is also very important to guard them against other insidious foes that creep in under the disguise of friendly entertainers to plunder and destroy the cherished ideals, the lofty standards, the clear views that have given the home its character.

If you will familiarize your young people with the best reading, they will not be likely to crave what is inferior and demoralizing. The Youth's Companion is a powerful influence in awakening a taste for what is best in reading. It is on guard at the reading gate! Nothing cheap, mean or hateful passes its challenge. But neither does the crabbed and dull and austere. Cheery idealism is The Companion's countersign. Put it on guard at your reading gate!

The Companion is $2.00 a year. If you do not know it, by all means send for sample copies giving a forecast of what the next volume will bring. By adding 25 cents you can also get McCall's Magazine, the best fashion authority for women and girls—both publications for $2.25.

Our two-at-once-price offer includes:

1. The Youth's Companion—52 issues of 1918.
2. All the remaining issues of 1917.
3. The Companion Home Calendar for 1918.
4. McCall's Magazine—12 fashion numbers of 1918.

All for only $2.25.

THE YOUTH'S COMPANION,
Commonwealth Ave., Boston, Mass.

New Subscriptions Received at this office.

Judge Ben B. Lindsey was lunching one very hot day when a politician paused beside his table. "Judge," said he, "I see you're drinking coffee. That's a heating drink. Did you ever try gin and ginger ale?" "No." said the judge, smiling, "but I have tried several fellows who have."

THE ANNUAL CONFERENCES

(Continued from Page 11).

am ready to say this over my signature. We see what we can do for missions with a man to lead us. We will make general advancement in all lines of work in due and corresponding proportion when we have a man, *a man*, to lead us, keep our Committees from standing, and spur us up to do our duty.

His salary? Never mind about that. When he goes to a church, let our offering be received. Liberal men will sustain him by annual donations. The increased income of the various departments will pay ten fold and more than the cost of his office. This is no *resolution*; it is a *motion*. It will be introduced when the Southern Christian Convention assembles. Pray for wisdom as to how you should vote.

W. A. HARPER.

"What do you know of the character of this man?" was asked of a witness at a police court the other day. "What do I know of his character? I know it to be unbleachable, your honor," he replied with much emphasis.

An official of the board of health, in a town not far from Boston, notified a citizen that his license to keep a cow on his premises had expired. In reply to this letter, the official received the following communication: "Monsieur Bord of Helt—I jus' get your notis that my licens to keep my cow has expire. I wish to inform you, M'sieur Bord of Helt, that my cow she beat you to it—she expire t'ree week ago. Much oblige. Yours with respeck.—Pete.—*Boston Transcript.*

CAUTIONARY

A Georgia colored preacher has more than one way of making sure that none of his parishioners let the contribution plate pass unnoticed.

"We have a collection for foreign and domestic missions dis morning, bredren and sisters,' he announced one Sunday, "and for de glory ob heaven, whichever one ob you stole Widow Johnson's sheep, don't put a cent on de plate!"

REPORT OF THE CONDITION
OF THE
Elon Banking & Trust Company
at Elon College, in the State of North Carolina, at the close of business Nov. 20, 1917.

RESOURCES

Loans and discounts	$16 892 32
Overdrafts unsecured	456 23
United States Bonds on hand	100 00
Banking houses, $1480.38; Furniture and fixtures, $1106.31	2 586 69
Demand Loans	300 00
Due from National Banks	6 837 84
Due from State banks and bankers	
Cash items	2 174 91
Gold coin	587 50
Silver coin, including all minor coin currency	345 86
National bank notes and other U. S. notes	3 625 00
Total	$33 906 35

LIABILITIES

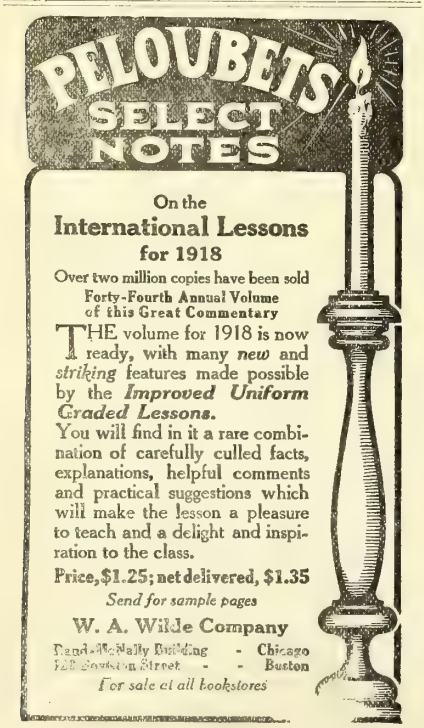
Capital stock paid in	$ 5 000 00
Surplus Fund	1 000 00
Undivided profits, less current expenses and taxes paid	205 80
Bills Payable	
Deposits subject to check	21 298 52
Time Certificates of Deposit	6 102 71
Cashier's checks outstanding	59 32
Certified Checks	
Trust deposits	240 00
Total	$ 33 906 35

November 28, 1917.

State of North Carolina, County of Alamance, *ss:*
I, Marion C. Jackson, Cashier of the above-named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.
MARION C. JACKSON, Cashier.

Subscribed and sworn to before me, this 28th day of November, 1917.
J. J. LAMBETH, J. P.

Correct—Attest:
J. J. LAMBETH
T. C. AMICK
W. P. LAWRENCE
} Directors



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THE CHRISTIAN SUN

Vol. LXIX
No. 49

The Official Organ of the Southern Christian Convention

ELON COLLEGE, N. C., WEDNESDAY, DECEMBER 12, 1917

State Library

Our Sufficiency

(By Lincoln Phifer).

LIKE babes that fear to thy their feet,
For some support we stretch and cry;
We catch at every friend we meet—
But God is our sufficiency.

We weep that friends should prove so weak,
When they are as strong as we;
For other human props we seek—
When God is our sufficiency.

We lean on plans and hopes as do
The blind on staffs—we cannot see;
They break—our hands are punctured through;
For God is our sufficiency.

When shall we mortals learn to lean
On staffs that heaven will supply?
Then shall we walk through pastures green,
And God will be sufficiency.

—*Sunday School Times.*

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

Editorial

WHY NOT?

We read in this issue of THE SUN that our Field Secretary of Missions has raised $47,000.00 to date—and that has been done in fourteen weeks. That is an average of more than three thousand dollars per week—a remarkable record. And we started out to raise $50,000.00 in five years. Great task! Great task!! *Ten thousand dollars a year for missions!* When the announcement was made the pessimists of the Church said that it could not be done—and those with an optimistic view felt burdened under the task and undertaking.

But those who planned this campaign did not know the yearnings of thousands of hearts for only a chance to do something. They know now—and all of us know. The changing of the amount from fifty to one hundred thousand dollars has not made the task seem harder, but only lighter because it was nearer the approval of the people.

But why not? Why not raise the other $50,000.00 by the time the Southern Christian Convention meets? It can be done and many want it to be done. The Church needs for it to be done and the Kingdom will be furthered by it being done. Having already surprised ourselves, let us make it the greater and go to the next Convention with the task doubled, the time divided by five and ready to undertake greater things.

Think with us, dear reader, on this suggestion. If you do not agree, turn to Brother C. P. Garman's letter and then reconsider. We are due to make amends for the slow gate in which have been doing things and this seems to us to be a good time to make good for our part neglect. Why not, brethren, why not? We can. Shall we? Why not?

"COLLEGE IGNORANCE"

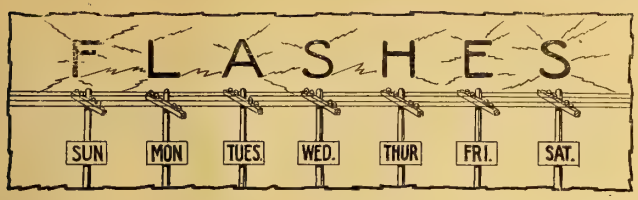
Our beloved brother editor, Dr. J. P. Barrett, of *The Herald of Gospel Liberty,* writes at length on "College Ignorance" in his issue of November 29 and has some good things to say—and for these we are grateful, but we cannot agree with the general tone of the article. This is not the first editorial that we have read from the pens of different editors rebuking some phase of college life and conduct.

We agree with these brethren that all too many times a college man's general knowledge does not give him credit for being a college trained citizen, but we feel that there is a bit of unfairness in picking out the ignorance of college students as a target, and this is the point we defend.

The college student is always on examination when we thoroughly analyze the situation. He is first under the censorship of his fellow students where life is critical and his errors noticeable. Then he is thrown among the professors, where he is, to a certain degree, called upon to give an account of his speech. He faces class tests and frequent examinations. These things he ought to meet, but it is in these things that he makes known to the world his volume of brains—here it is that he is considered wise or otherwise. But we must remember that he represents men and women, who, by their own choice, have seen fit to place themselves under the world's microscope for drill, training and examination. The difference between the fellow's ignorance in college and out of it is that the man in college has to display his ignorance, while the fellow not in college is not called upon to do so. The fact of the business is that if those not in college were placed on examination on the same subjects as college students have, they would do even worse.

Hear us when we say that we are not defending the man whose class rank in college is not in keeping with his knowledge of things and men. We are making a plea against the influence that this constant display of what college men know and do not know has upon the minds of those who need to go to college. There is abroad in the land a feeling, among some, that a college man knows it all. *The real situation is that a college man is conscious of what he does not know.* And because a man graduates from college and is still below the average in intellectual capacity does not condemn his Alma Mater or discount the man. We compare with what is above us at times when we should take into consideration what is below us.

All kinds of facts are compiled about ministers' sons because they can be classed, but those who do never take the pains and the fairness to compare them with sons of another class of men. Such criticisms are not fair and tend to mislead the man who does not stop to think. Let us be careful in our statements lest we throw a stumbling block in some young persons' way, making them prejudice against a college training and a broader life.



December 3: Germans lose heavily in battle with the French yesterday says report.

December 4: Congressman Webb of North Carolina issues statement that he expects early passage of the prohibition bill. Congress opened today. President Wilson urges war upon Austria.

December 5: Congress will be asked to fix price of cotton. Unification of railroads is asked.

December 6: 800 persons are killed in a ship explosion in Halifax, N. S., and thousands are injured. Death list growing and may reach several thousands.

December 7: Feeling of Congress is that Government will take over the operation of railroads.

December 8: Another American ship has been sunk by German submarine. Seventy-three lose their lives.

Decembe 9: Congress is facing big problems. To be an unusual session.

THE CHRISTIAN ANNUAL

Nearly one hundred pages of *The Christian Annual* are now set and printed, and I am pushing the work as fast as time and labor will permit. Part of the matter has not reached me and part of what I have already received could have been used much earlier. December 20 is the date that I have set to have the *Annual* ready for distribution if the matter all reaches me in time.

And by the way if some man wants to do his Church a good deed let him devise some plan to take care of the financial exhibit of the Conferences without the use of the tables. It takes more work to handle the tables of the *Annual* than all the other work combined. That part of the work is costly and always delays the job.

C. B. R.

NOTICE

While the announcement has been made that the *Kansas City Star* offer will be void after December 15, those who have not renewed may do so and use the coupon in this week's issue, provided that it reaches us by December 20. The offer will close then. *Act now.*

THANKS

We made an appeal by letter and through THE SUN for renewals before the close of the year. The responses have been liberal for which we thank all who have aided us in that way. If the last figure on your label is 7 that means that you are due to renew *now*, since this is the last month of 1917.

O'KELLY AND ASBURY

Editor of The Daily News:

I feel that I must make reply to a statement published in your issue of December 7 from Greenville, N. C., in reference to a speech by Bishop Candler before the Methodist conference in session at Greenville. Your correspondent says the following, in speaking of the bishop's address: "He cited the case of the first great discontent of Methodism, Alexander O'Kelly, who called Bishop Asbury 'Pope Franky' and who now was forgotten although the name of Asbury was revered and loved by millions."

I make this protest to you as the oldest living minister of the Church that was founded by O'Kelly, the Christian Church, which is a purely spiritual democracy in all its life and organization. I am sure that Bishop Candler knew that O'Kelly was James and not Alexander. I am sure he does not know that recently an exhaustive life of this great religious democrat has been written and that far from being forgotten he is now being honored and loved for being a pioneer in religion of ideas that are setting the world on flame. The Christian Church of which James O'Kelly was the founder in the south, and of which I am glad to be known as an humble minister, has had the satisfaction during the more than one hundred years of its continuous history of seeing the entire church in America become sympathetic with the ideals which it stood for in the infant days of our republic. Even the Methodist Church, to which Bishop Candler belongs, is beginning to see that James O'Kelly was right and Asbury wrong, because the laymen of that church are demanding the abolition of the bishopric as it is now constituted, and the institution of democratic forms in the church councils.

With the rise of the laymen of the Methodist Church I have nothing to do. I hope and pray that the Methodist Church, which I love in spite of its autocratic overlordship, will purge itself of its troubles and continue to go forward in the work of the Kingdom

I have written this protest because I cannot afford to allow the memory and greatness of such a man as James O'Kelly to be maligned after the manner of the bishop's dogmatism. No! Mr. Editor, O'Kelly is not forgotten, and I very much doubt if Asbury is as much revered and honored as some people think.

I should be very glad if you will give this protest of mine as much prominence in your paper as you did "Bishop Candler Ag'in That Democracy Plea."

Elon College, N. C. J. W. WELLONS.

(Reprinted from the Greensboro Daily News, Dec. 9, 1917.)

The first figure on your label represents the month to which your subscription is paid. All accounts expire on the first day of some months—hence the middle figure is always 1. Help us close the year in creditable financial condition by sending your renewal promptly. Thank you, and you and you.

The Church and Moral Reform*

There can be no effect without a cause. If the church, the highest exponent of moral and Christian ethics, would live what she professes, great would be the reform in morals and power for Christian living.

The fact that I am, bewilders me. It is not, to be or not to be, but that I really am, and must exist somewhere through eternity, fills my soul with amazement. I confused with the thought, and wonder what shall be.

Man is a social, ingenious, worshipping animal. God made him so. Men and even nations are so indissolubly connected and reciprocally dependent, that to exist without co-operation, is almost an absolute impossibility.

The world is so thoroughly commercialized that many deal, even with religion, as a financial proposition. The mind of man is money-mad. The soul yearns for life and light and salvation. God made it so. But the spirit of man, incarcerated in the fleshy tabernacle of this existence, with human philosophy and greed and graft to fight, often yields to, and is overcome by demonic power and leadership. His satanic majesty has, among the children of men, installed some of the most arduous exacting schemes and employments that ever ground flesh and blood into profits and dividends.

The prophet Isaiah said: (Isaiah 29:13) "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men."

Jesus Christ, incarnate, declared: (Mat. 15, 7-8): "Well did Esaias prophesy of you, saying, this people draweth nigh unto me with their mouth, and with their lips do houour me, their heart is far from me." Then, my brethren, let us realize, that forms and ceremonies and church membership and church work and sacrifices even to the bestowing of all our goods to feed the poor, the giving of our bodies to be burned profiteth us nothing, if it be not for Jesus' sake, if the heart be not in it. "Yea though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And thought I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

1. The Danger of Being Deceived

Mat. VII; 22: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name and in Thy name have cast out devils? and Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity."

At the judgment bar of God, there will be many sad disappointments. Let me emphasize:

(a). **Because you do many good deeds, is no absolute proof that you are saved from sin.**

I believe the Devil wants people to do good. No man is so evil but that he wants others to do right. So many husbands say to me: "My wife is a good woman."

(b). **No act can be more accepted to God than the heart that prompted it.**

I am persuaded that the Devil has many so completely deluded, as to look at their good deeds, and expect heaven in the end, while their heart is filled with evil thoughts, and in their lives are to be found adultery, fornication, uncleanness, lasciviousness idolatry, etc.

(c). **The measure of a man is his heart, not his money, etc.**

Prov. IV; 23. "Keep thy heart with all diligence; for out of it are the issues of life, etc."

2. Mouth and Lip Service Is Mockery.

Mat. VII; 21; "Not every one that saith unto Me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in heaven."

(a). **God knows the heart.**

Just as the machinist knows every piece in the most intricate machine he has constructed; so God knows, and even more thoroughly, what is in the heart of man.

PsalmCXXXIX:1, "O Lord thou hast searched me and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off."

(b). **All true worship is in the soul.**

Just as the exhaust from a locomotive engine is not the power that moves the train, but a manifestation of energy having been used; so mouth and lip service is not worship, but an outward expression of a supposed internal condition.

If words spoken and hymns sung are worship, then a phonograph can worship. Also, we may worship God by proxy, for a graphophone can surely speak and sing and entertain.

In like manner, the gift of Jesus Christ incarnate, was not the love of God the Father for the world.

John III; 16: "For God so loved the world that He gave His only begotten Son." The gift of Jesus to the world was a manifestation of the Father's love. Then follows the purpose of that manifested love: namely, "That whosoever believeth in Him should not perish, but have everlasting life." I John V; 9: "In this was "**manifested**" the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him."

(c). Mouth and lip service is of the flesh and therefore unreliable. Any pledge or declaration that is not promised by the heart is unstable, etc.

(d). **We must meet our lives at the judgment..**

The motive of the human heart is a sealed book, but God knows the heart, etc.

3. The Foundation of Right Character is a Purpose of Heart, Based Upon Religious Convictions.

He who begins life without a purpose, is like a ship at sea without a rudder. Its course depends upon the way the wind blows.

Every person should have a purpose, and then work that purpose in accord with the eternal plan and will of God. Daniel purposed in his heart, while in Babylonish captivity, that he would not defile himself. The reason why Daniel would not defile himself was because of religious convictions before he was carried away into Babylon. When young he decided for God.

(a). The greatest asset in the world, is, a heart filled with genuine religious convictions.

The reason why so many, who say they love God, aim to do right and even join the church, but do not hold out, is, they have not sufficient religious convictions. Yes, they have compunction of conscience, sorrows and troubles. They want happiness. They with the mouth and lips promise even God and the church, giving their hand to the preacher and their name to the church; but the heart is not fully in it. All the Devil desires at such a person, is a good chance to tempt him when out away from church influences.

(b). **No man is stronger than his convictions.**

The three Hebrew children were strong enough to stand up and defy Nebuchadnezzar, etc.

(c). **Look well to your plan for life**

(1). Have a plan—Let that plan be, copartnership with God. God head of the firm. Do what He says.

(2). Study that plan—Study your Partner. He has been in business since before the world was. The nearest to failure God ever made, was in man. History declares that one time God destroyed every human being, save eight souls.

(.) Work your plan. Anything is worth what it accomplishes Nothing more.

1. Have a purpose. 2. Emphasize that purpose. 3. See the result of an emphasized purpose..

*An address delivered at the Annual Session of the Western North Carolina Christian Conference, Burlington, N. C., November 14, 1917, by Rev. J. W. Patton, Greensboro, N. C., and published by request of that body.

SUFFOLK LETTER

Governor Bickett of North Carolina says, more money is in circulation than ever before, and that all classes of folk are in good circumstances. Farm products total three hundred and fifty millions, and all the mills are running on full time. The industrial output is nearly three hundred millions. Agricultural and industrial prosperity will continue during the war. The Government is spending money as never before and labor is paid as never before. Such expenditures as war requires floods the country with money, inflates prices, expands business, and makes abnormal demands for labor.

It is a good time to pay debts. Debts contracted four years ago can be paid now in cheap money. Almost everything is double in price at the present time, and it is easier now to make two dollars than it was to make one dollar four years ago. It is easier to pay debts when money is plentiful than when money is scarce. Now is the time to pay church debts. The times help. When people are handling money plentifully it is easier to part with some of it. People spend hundreds of dollars now where they spend tens a few years ago. Debts contracted on a basis of ten cent cotton can be more easily paid on a basis of thirty cent cotton. If the producer made one cent on ten cent cotton he should make three cents on thirty cent cotton; thus one sees that it is three times easier to pay debts now than then.

But it is a risky time to make debts for things that wear out in their using. All values are inflated and to buy on credit, when values are inflated, might leave one in trouble when values drop back to normal condition as they may do after the war closes. It is always safe to buy for cash, no matter what prices prevail, because that is the end of the transaction; but credit is never safe for perishable things when prices are high. Real property on credit is safer because it remains—it survives all changes. Even northern France, rent and torn as it is by the butchery of devastating armies, will some day be restored to fruitfulness, and the scars made by trenches, tunnels, and shells will be hidden under flowers, harvests, orchards, and meadows. The implements of agriculture will win the victory over the weapons of war. The plow will outdo the gun. It will be a happy and prosperous world when men are willing to walk in the furrow as bravely as they fight in the trenches. If the forty millions now in the war were in fields and factories, no child need go hungry or suffer with cold. The grandest thing on earth, of a human kind, is labor; and the most cruel thing is war. Labor satisfies every human want; war blasts every human right. Labor is the protector of human rights, the defender of happy homes, the provider for human needs, and the producer of all prosperity. It never broke a woman's heart, robbed a helpless child, destroyed a human right, or shattered a happy home. It shines in the electric light, sings in the hum of machinery, waves its banner in the harvest field, speaks through the telephone, and rings the dinner-bell of the world.

W. W. Staley.

AN ENDORSEMENT

To the Christian Brotherhood:

Whereas, the Rev. George Delman Eastes, pastor of the Third Christian church, Park Place, Norfolk, Va., has resigned his work in that church after four years of faithful and successful service owing to the feeling that he should go into the evangelistic field and give himself to the work of evangelism, which feeling became strong that he was impelled to yield the pastorate to this important work; and

Whereas, his experience in former years in the evangelistic field, and his success in pastoral evangelism have shown him to be a safe and sane evangelist, true to the Word, thoroughly understanding the pastor's view point, alive to the needs of the church, a congenial brother with whom to work, with a deep sympathy for the lost, a genuine Christian gentleman, a strong preacher, deeply consecrated, and

Whereas, he has been associated with this Tidewater Christian Ministers' Association of Norfolk and vicinity for the past four years, in which Association we have learned of his real merits and worth;

Therefore, we, the undersigned pastors of the Christian churches of this city wish to express our confidence in him and to heartily and sincerely commend him to our brotherhood and pray God's richest blessings upon his ministry.

Warren H. Denison,
Pastor Memorial Christian Temple.
J. F. Morgan,
Pastor First Church, Berkley
O. D. Poythress,
Pastor South Norfolk.
G. O. Lankford,
Pastor Rosemont.
W. H. Garman,
Pastor Lambert's Point.

ANNUAL SESSION OF CHRISTIAN MISSIONARY ASSOCIATION

The Christian Missionary association of the Eastern Virginia Christian conference convened in annual session yesterday morning at the First Christian Church, with Rev. B. F. Black presiding.

Devotional services were conducted by Dr. W. W. Staley, Suffolk, and the roll call showed seventy-five delegates present, representing churches in the conference.

Dues were collected amounting to $1,670.16, and $100 additional was pledged to the cash collected. The organization was perfected with the following members: Rev. B. F. Black, president; R. C. Norfleet, vice-president; B. D. Jones, treasurer; O. D. Poythress, secretary; J. V. Knight,, mission secretary.

The report on religious literature was read by Rev. W H. Denison, D. D., pastor of the Christian Memorial Temple.

Adjournment was taken and the members repaired to the homes of the members of the church for dinner.

The afternon session, which reconvened at 2 o'clock was devoted to the reading of reports from the mission churches and points within the field of the denomination.

The address of Dr. J. O. Atkinson, field secretary of the Southern Christian convention on missions, means and methods, was encouraging.

He said the mission work and endeavor is based on money, faith and prayer. The speaker declared the reason for the gospel not having been carried to all parts of the world is the lack of money.

"The first thing the missionary movement needs is money," he said, "for where we send our treasures our heart goes also."

He pleaded for a stronger faith in the work in the mission fields to which prayerful men and women are setting their hands and hearts.

The asociation voted to meet next year at the Third Chritian church, Norfolk.—*Va. Pilot, December* 5.

A PLEASURABLE OUTING

On November 13 I received a very cordial invitation from Dr. W. H. Denison, pastor of Memorial Christian Temple, Norfolk, Va., to bring my family and spend a few days, including the following Sabbath in Norfolk, and to join the Norfolk Christian ministers in an outing on the following Monday. Couched in this invitation was the request to come prepared to preach on Sunday in the Temple. This request was the only obstacle in the way of accepting the invitation. But knowing that I should soon leave Richmond and possibly the Southland, too, this was no time to argue the matter; so on Saturday my wife and I and little daughter, Virginia, boarded the C. & O. train at 12 oclock for Newport News; from here we took the boat —The Virginia—aeross the Hampton Roads to Norfolk. It was a delightful hour spent on these old historical waters. Dr. Denison met us at the wharf and after pointing out some interesting sights, took us to his hospitable home, where we were greeted by Mrs. Denison and the two daughters, Martha and Mary. Harold was at work and Paul is at Fort Oglethorpe, Georgia, in training for Uncle Sam.

Sunday morning Dr. Denison found himself befriended by a severe hoarseness in his voice and the writer had the double pleasure of teaching the pastor's Bible class of ladies and of presenting the message of the morning to a very appreciative audience. To speak in this temple of worship, memorable in its history and achievements, was a privilege I had never even dared to covet. One member remarked to me that while the Temple had yielded much of its strength in the past to give succor to its offspring in and about Norfolk, the prospects bid fair to see even the highest tide of the past surpassed in the not distant future.

In the afternoon we were privileged to participate in a very interesting installation service at the Portsmouth church. The occasion was the installation of the new pastor, the Rev. Mr. Dowding, who had been pastor of the First Congregational church of Portsmouth for eleven years, but who not only resigned his former charge but severed his denominational connections to affiliate himself with the Christian denomination as pastor of the Portsmouth church. Dr. Denison was in charge of the services and gave the charge to the new pastor. Rev. G. D. Eastes gave the charge to the church. The Scripture lesson was read by Rev. Mr. Jones of the Baptist church and prayer was offered by the writer. Rev. J. F. Morgan of the Berkley church extended words of greeting from the ministerial brethren after which Rev. Mr. Dowding responded with some very befitting and well chosen remarks.

It was my privilege to speak to a splendid audience at the Third Christian church of Norfolk, Sunday night. Brother Eastes who only recently resigned this charge has done a splendid work here. Everything gives signs of much life in this church and but for the war conditions they would be in the midst of the process of erecting a new temple of worship. They are improving their time however by adding constantly to their building fund.

On Monday, as previously planned, the Christian ministers of Norfolk and the nearby churches, with their wives, made us their guests in an outing that took us out to Virginia Beach where so many of the brethren have enjoyed the Seaside Chautauqua. Here we got our first view of the great ocean and the mighty war vessels that lay just off the shore about seven miles.

After visiting at the auditorium where the Chautauqua meetings are held, we took the car for Cape Henry. The first thing here was a trip over the vast stretch of beautiful white sand some places piled from 50 to 100 feet high. Mounting these heights we could get a fair view of the great lighthouse on the Cape and the new fortress being built by the government. Here we got a fuller significance of God's promise to Abraham that his seed should be as numberless as the sands of the sea shore. Another splendid feature of the trip was the meal of roasted oysters right out of the shell and hot from the coals. You should have seen those preachers devour those oysters. The trip home Wednesday

was by way of Ocean View and Willoughby Spit, thence by ferry to Old Point Comfort. Here is located the celebrated Chamberlain Hotel and Fortress Monroe. From here we took the car to Hampton and were shown through the grounds of the National Soldier's Home and also Hampton Normal Institute. This is a wonderful institution. We next took the car for Newport News where we got our train for Richmond.

It was a glorious trip and we shall ever be grateful to Dr. Denison and his estimable family and the Norfolk brethren for their kindness and hospitality. We are now considering calls from several of our churches and hope soon to be able to locate and get into the work of the Master. W. M. JAY.

Richmond, 1406 *4th Ave.*

VALLEY LETTER

Revival meetings are fully in order in this Conference this time. Since my last letter to THE SUN I have held revivals at Antioch and Timber Ridge. I was assisted in the meeting at Antioch part of the time by Rev. B. F. Black now of Holland, Va., but a native of this section. Friends of former days were glad to see and hear Brother Black, and seemed greatly delighted to see the man he had made of himself since they knew him as a mischievous, fun-loving boy. All were very sorry that Brother Black could not remain until the close of the meeting.

There were not many unconverted people in the community. Some interest was manifested and one conversion resulted. Brother Black will be gladly welcomed at Antioch any time.

The meeting at Timber Ridge was largely attended, and was live and interesting. There were seventeen conversions and twenty-two additions to the church, and the church much revived. This is my first year at Timber Ridge as pastor and I am pleased with the outlook there. The congregation covers a large territory, and I have found it quite a busy and pleasant task to get around among them all and get acquainted.

I have just started a meeting at Palmyra. This is only my fourth meeting of a series of nine.

A. W. ANDES.

Harrisonburg.

Coupon—No. 7777

THIS COUPON sent to THE CHRISTIAN SUN office with a renewal of $2.00 entitles the subscriber to one year's subscription to *The Weekly Kansas City Star.*

(Give number, if you do not care to cut your paper)

HENDERSON LETTER

Since my last letter to THE SUN I have had some glad experiences with my work. I believe I went to Conference the happiest person there. No one can know my joy until he has known the loyalty and liberality of the people of the Henderson church. We have only eighty-three members and not a one of them rich in this world's goods; they are rich in spiritual things.

On the twentieth of last January I introduced the talent plan. We called a dollar a talent. There were forty-six talents given out. On the first Sunday in November I called for the talents with their usury. The talents were returned to me and the usuary turned into the church treasury to the amount of $151.50. That was applied on the church debt which was $500.00. Several who did not take a talent made donations at the Sunday services. On Monday night following at the last quarterly conference of the church it was found that there was lacking about $150.00 to clear the church of debt. There was a spirit of enthusiasm that got hold of the few present to pay it off and in less than ten minutes it was raised.

We went to Conference with a clean sheet, meeting all the Conference requirements and more. The finances of the church for the past years as reported in the church report to Conference is as follows: Home Missions, $9.00; Foreign Missions, $3.00; Ministerial Education, $2.00; Superannuate $1.00; Conference Fund, $3.00; Convention Fund, $1.00; Elon College, $7.00; Convention Missions, $4.00; Special Home Missions, $2.50; Special Foreign Missions, $25.15; Christian Missionary Ass'n, $20.00; Orphanage Fund, $89.45; That does not include the monthly Sunday school offerings; On indebtedness, $500.00; Woman's Missionary Association, $62.35; Ladies' Aid, $60.57; Other Purposes, $134.36; Pastor's salary, $524.10. A total of $1448.48. Making an average per member of a little over $17.45. These figures do not look so large, but they are large for our people here.

We are planning now to dedicate the church as soon as we can arrange for the service. We hope it will be the fourth Sunday in this month.

We have begun the new Conference year with much interest and enthusiasm. We have raised more than $100.00 as a thank offering for the Orphanage.

All the departments of the church are at work. New standards are being set for this year by many of the departments. We are expecting greater and better things from the people here this year.

A. T. BANKS, *Pastor.*

DEPARTMENT OF MISSIONS

REV. J. O. ATKINSON, D.D., FIELD SECRETARY, EDITOR.

ONE MORE REVIVAL

"*There is needed one more revival,* only one, a revival of giving. When that comes the Kingdom of God will come in a day." The great Horace Bushnell, when he uttered those words many years ago, proved himself a prophet and a seer. From the beginning till now our Father in heaven linked together our spiritual nature with our willingness to give. There never has been in all this world a spiritually minded person who was unwilling to give and to give largely and liberally and lovingly. The Jews were the spiritual leaders and lights of the world, and maintained a close spiritual relationship to God, only as long as they regarded themselves as stewards in the household of God, and tithers in the family of God. When they began as a nation to rob God by failing to turn in for God's sole use a proportionate amount of their earnings and increase then God began to cast them off and to disown them as His peculiar people. And you will find every spiritual awakening and revival among the Jews preceded by a revival of giving, an awakening of their liberality for God's cause. The final Book of the Old Testament, the beginning of that era of long silence and barrenness in the Jewish family, has for its text and fundamental theme, "Ye are cursed with a curse: for ye have robbed Me, even this whole nation." (Mal. 3:9)

A whole nation had robbed God, and the scourge of God fell upon them. God had been good to them, had blessed and prospered and exalted them, but they forgot God with their tithes and their offerings, robbed Him of what He had declared to them was "holy unto the Lord," and had prostituted themselves by the illegitimate use of God's holy tenth; and so God cast them off

A man as well as a nation may forget God and be cast off. I am not so sure but that many men of our time and of our churches have been forgetting God in their prosperity. They have become so absorbed in their getting that they are alienating themselves from God. God had intended that all their gains and gettings should be a means of bringing them closer to Him and making them more like Him, but they are using them in such a way as to get further from Him.

* * * * * * * *

I wish my brethren and friends in the Christian Church, both of the ministry and laity, could realize fully that what I, as Field Secretary, am after is not the gift of dollars merely for the benefit of our struggling and needy missionary cause. I am out after these; but I am out after far more than these. What I want with all my heart, and desire above all else in this world, is to see a spiritual awakening in our dear Christian Church.

And this I know will never come, under God can never come, till there is amongst us a revival of giving, an awakening of our liberality, our willingness to lay our dollars by the hundreds and by the thousands on the altar of God's service. This is why I have rejoiced, and do rejoice, as our people in our present missionary endeavor have opened their purse so largely and so readily. More than $47,000.00 has been subscribed by the people of a few congregations within the last fourteen weeks. This amount may seem large, and quite gratifying to many. But to me, as well as to others, what is to follow it, and result from it, seems the larger and far better thing. I know that God's blessings are going to come upon us as a people and as a Church as a result of this good and great thing. Our dear Christian Church has not been doing its legitimate part in bringing this world to Christ, in saving the unsaved of the nations for God.

As we make this honest endeavor to do our part in the program of God I know full well that the resources of God will be put at our disposal. If we, and when we, with the other peoples and Churches of God undertake the program of God then the resources of God are made available for us. "There is needed one more revival, only one, a revival of giving," are Bushnell's words that have been ringing in our ears and singing themselves in some of our hearts these years. We knew the fact; we lacked the faith to enter in and to undertake.

* * * * * * * *

God will allow proper and legitimate growth and prosperity to our cause and our Church when, and only when, as a Church and as a people lay our proper and legitimate gifts upon His altar. What we need, and what all desire, is a spiritual awakening. This cannot come until there first comes a revival of giving. If we see signs now of this coming revival of giving it inspires our hearts and makes us unspeakably happy because we know full well that its first fruit and chief result will be a spiritual awakening.

Brethren and beloved, shall we give our hands, our hearts, our offerings more to this great end? The God of our fathers help us.

"Seek to be useful. There are many little things that can be done which will bring great results. A long time ago a little Jewish captive maiden who, forgetting her wrongs and pitying her master, hold how he could find healing for a terrible disease. She had proven herself so earnest, sincere, and capable, that the great man followed her suggestion and became sound in body and a believer in the true God."

DOING PRISON WORK

Many of my friends will probably be surprised and shocked to learn that I am in prison. I am glad to be able to state, however, that I am not wearing the gray, and when I pass out, it is not as an "ex-con" (thanks for not being caught), nor does a guard hold a lock and key to my door. I am a "trusty," you see. Before I am misjudged, I had better hurry to explain.

Just as I was getting acquainted in the metropolis of the nation,—Washington, the citadel of the great peace-loving country, getting settled down to the work of a Chaplain there, getting identified with the community and adjusted to its demands, and fixing my hope on nothing less than the fond dream of a permanent habitation in a place where ideals in big things come true; suddenly I received a letter, saying, "You are hereby detached from such duty as you are now performing and ordered to proceed to Portsmouth, New Hampshire, and report to the Commandant of the Navy Yard for such duty as may be assigned you."

Being quite prepared to obey orders, I immediately proceeded. I took the sea-voyage route via of Norfolk to Boston. This was a new experience to me a very fine trip. It was a Sabbath day's journey to me. The day was beautiful and the sea was calm. The sixty passengers aboard soon got acquainted with each other and formed a jolly community. They were not without good cheer nor profound appreciation of the day, neither were they without sweetness of soul toward God who gave it. A pianist was found among the ladies. Two hymn books were found in the Chaplain's "kit bag." This was enough. At the church hour of the day, the most of the passengers aboard assembled in the saloon and there we spent an hour in song and prayer. The minister spoke about "Carrying the Face of God Everywhere We go."

I reported November the nineteenth. I was received cordially and told that I might go to work. The following is an outline of the things I found to be done: Personal and professional ministration to twelve hundred naval prisoners; the same service to be rendered the hospital and two marine barracks representing about five hundred more enlisted men and special attention to incoming ships that have no Chaplain. At the present I have arranged for two services each Sabbath, one at the prison where there are eight hundred or more men and one aboard the Receiving Ship, the Southery, where there are three hundred others in confinement. I get an audience from three to six hundred each Sabbath.

The Lord is blessing the work here. Occassionally we have some fine young fellow to renounce his sins and accept Jesus Christ. Next Sunday evening at the prison I expect to baptize one of them and receive him into one of the churches of the city.

I was depressed when first I learned that my work would be with prisoners. I believed that I was altogether unfit for such a service. That feeling has left me and given place to a more hopeful outlook. I have become thoroughly interested in these boys. Their ages are from fourteen to twenty-three. Only a few are older than that. The most of them need motherly and fatherly care Instead of thinking now of my fitness for the service, my heart bleeds for them and I believe that it is possible to have a fitness for their souls which one may not possess for the civil life or with the uniform in active duty. These boys represent young manhood gone wrong, and here they are realizing their mistakes. This makes them peculiarly susceptible to a constructive moral and religious teaching and training. A preacher who cannot preach the Gospel and save souls in such an opportunity as this offers, I think, has missed his calling and needs to resign. It is a most inspiring experience to work with them. Facing three or four hundred of them at the time, every face beaming with interest and individual anxiety, we discover that each is eager to be told something that will take his mind off of his troubles and make him feel better. It is so easy then to show them Jesus, and it is not so hard to have them follow.

A mother was here the other day visiting her boy. Can you see her? Words fail to express the soul's groanings as she realizes her only boy is behind the bars. I have just finished reading a letter from another mother who is far away and cannot come. Since his incarceration she has to take in washing and do anything to earn bread for her family. He is a fine young fellow. Realizing his mistake and the suffering incurred at home, he is almost frantic. When a boy like this falls upon your neck and asks for help, the heart of the man of God almost breaks. It is here we need the Holy Spirit and it is here we have the promise of it

Dr. Tippy of New York said to me the other day, "If there is a man in all the world who needs the Holy Spirit, it is the Chaplain. And if there is a man in all the world who has the promise of the Holy Spirit, it is the Chaplain." I shall ever be grateful to him for putting it to me that way.

H. E. ROUNTREE,
Chaplain U. S. N. R. F.
U. S. Navy Yard, Portsmouth, N. H.

"Lovely flowers are the smiles of God's goodness."

* *

Since we can see an eternity of life stretching before us, we should cease from the sin that would shame an age hence.—*Exchange.*

* *

"Self-mastery is gained by little victories at a time, and every new victory gives us fresh strength for greater victories in the future."

* *

"To believe that God is loving us tenderly and wisely, and to put ourselves unreservedly into His hand, is eternal life begun in the soul."

FROM OVER THE SEAS

DEAR CHRISTIAN SUN:

Little can you appreciate the joy which you have been the means of bearing to us in this distant land the past month or two. We can scarcely take time to remove your wrapper and open you out in decent fashion so great is our eagerness to learn what the brethren have been doing for Missions.

But now let me tell you in confidence that while we were much surprised, quite agreeably so, when the announcement came that under Dr. Atkinson's guidance the Southern Christian Convention was to contribute $50,000 for mission purposes, and again we were surprised, more agreeably this time, that it was to be $100,000, yet we have long been waiting for some such move. The fact is that some of us would not be here in Japan today had we not had the assurance that larger opportunities were in store for us. It is a joy to be the representative of people who are in earnest, who are willing to co-operate to the point of sacrifice. We have never lost faith in our Church, but the day of waiting for her to do something really worthy of herself and the cause in which she is engaged has seemed long at times.

Our hopes are stirred now; we begin to believe that the work which we have had to curtail so often can be pushed with vigor. No longer shall we attempt evangelization on the stilts-chicken-soup method (just enough to give a name) as we have done in some districts. No longer will the Mission Board be forced to curb our requests. We shall stop singing "Hold the Fort" and join in the chorus "Onward Christian Soldiers." Those little rented dwellings on back streets which serve for parsonage and church combined will give place to adequate chapels. Those counties which a missionary and an evangelist visit twice a year may in time even have pastors living within their borders. Doubtless I shall have a home at some convenient place and not move here and there as various houses are vacated by folks going on furlough and taken again by folks returning The request of the Conference and of the Mission has been turned down several times as entirely out of possibility on the budget of the Mission Board, but perhaps we may be allowed to dream of undertaking school work where future leaders, lay and clerical, may be trained; where their educational background may be Christian instead of pantheistic or atheistic as in the ordinary schools of Japan. Perhaps we may dream of a day wherein we can command the services of strong Christian educators instead of losing them to churches which give them larger opportunity for service, as we have done in the past. Perhaps—but it is all up to the churches, and we must wait their dictum. The one enterprise just mentioned would take half of the $50,000 which is being raised for the foreign side of the missionary work, and still leave the current expenses to be provided.

It is great things that are being planned by our missionary leaders but one who has spent a little time here cannot stretch his imagination to think that they will exceed the opportunities and the needs of the work yet to be done. We can but commend the spirit which is at work and reconsecrate ourselves that we may be fit for the larger service which is sure to be ours. And know, O SUN, that there are hearts that beat fast or slow even in far away Japan in unison with your weekly messages.

C. P. GARMAN.

Tokyo, Japan.

TO THE PEOPLE OF THE UNITED STATES

Ten million Americans are invited to join the American Red Cross during the week ending with Christmas Eve. The times require that every branch of our great national effort shall be loyally upheld, and it is peculiarly fitting that at the Christmas season the Red Cross should be the branch through which your willingness to help is expressed.

You should join the American Red Cross, because it alone can carry the pledges of Christmas good will to those who are bearing for us the real burdens of the world war, both in our own Army and Navy and in the nations upon whose territory the issues of the world-war are being fought out. Your evidence of faith in this work is necessary for their heartening and cheer.

You should join the Red Cross because this arm of the National Service is steadily and efficiently maintaining its overseas relief in every suffering land, administering our millions wisely and well and awakening the gratitude of every people.

Our consciences will not let us enjoy the Christmas season if this pledge of support to our cause and the world's weal is left unfulfilled. Red Cross membership is the Christmas spirit in terms of action.

(Signed) WOODROW WILSON, *President of the American Red Cross.*

NOTES AND PERSONALS

Rev. J. W. Patton has accepted Ramseur and Hanks' Chapel churches. He is also pastor Mt. Auburn church.

* *

Rev. J. S. Carden, Durham, N. C., writes that his work is starting off nicely.

* *

We go to press this week with many articles crowded out. They will appear next week.

* *

We have a few copies of last week's SUN on hand containing Brother White's address if any one desires an extra copy.

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

SEEK THE CONTROL OF RELIGION UNDER THE PRETENSE OF ADVANCING EDUCATION

(By Harry B. Anderson).

Dr. Henry S. Pritchett, being president of the Carnegie Foundation for the Advancement of Teaching, is thoroughly familiar with the work and scope of that institution and may therefore be regarded as qualified to speak with authority regarding its aims and purposes.

The address which Dr. Pritchett delivered before the Board of Education of the Methodist Episcopal Church, South, May 20, 1908, does not corroborate his contention that Mr. Carnegie "has no hostility to denominations." It will be noted that Dr. Pritchett stated "Mr. Carnegie imposed upon his trustees the condition that the retiring allowance system should not be extended to teachers in institutions which are under the control of a sect, or which require their trustees, officers, or teachers to belong to a specified denomination." The entire address, and the following quotation in particular shows a decided "hostility" toward all denominations:

"The fundamental objection to such a method of selecting men for college officers or teachers lies in the fact that the criterion is repugnant alike to the religious and to the educational standards of our age. Men who are religious in the best and deepest sense—the sense which qualifies for educational leadership—are not segregated in conformity with denominational lines. They belong to the Church invisible and universal."

Dr. Pritchett acknowledges that the Christian denominations are entitled to "a large measure of praise for the work in higher education which has been done in the past, either through them or through men who represent them." He also said that "in the pioneer days Christian ministers were in the main those who raised up such institutions." Dr. Pritchett referred to the tribute to the small American college paid by Mr. Bryce in "The American Commonwealth." The reference cited in "The American Commonwealth" is a short, clear answer to the contention of Dr. Pritchett regarding the "dilution of education and superficiality of standards." While Mr. Bryce refers to a so-called dissipation of funds and teaching power, he shows that such "dissipation" has really been a great advantage and therefore that the existence of several institutions in one state, as in Ohio, has been amply justified. It is interesting to contrast the reference of Dr. Pritchett to sending out into the highways and haling in the halt, the lame, and the blind to the view taken by Mr. Bryce. Referring to the American colleges and universities Mr. Bryce said:

"While a European observer is struck by their inequalities and by the crudeness of many among them, he is also struck by the life, the spirit, the sense of progress, which pervade them. In America itself educational reformers are apt to deplore the absence of control. They complain of the multiplication of degree-giving bodies, and consequent lowering of the worth of a degree. They point to the dissipation over more than thirty colleges, as in Ohio, of the funds and teaching power which might have produced one first-rate university. One strong institution in a State does more, they argue, to raise the standard of teaching and learning, and to civilize the region which it serves, than can be done by twenty weak ones.

"TheEuropean observer, while he admits this, conceives that his American friends may not duly realize the services which these small colleges perform in the rural districts of the country. They get hold of a multitude of poor men, who might never resort to a distant place of education. They set learning in a visible form, plain, indeed, and humble, but dignified even in her humility, before the eyes of a rustic people, in whom the love of knowledge, naturally strong, might never break from the bud into the flower but for the care of some zealous gardener. They give the chance of rising in some intellectual walk of life to many a strong and earnest nature who might otherwise have remained an artisan or storekeeper, and perhaps failed in those avocations. They light up in many a country town what is at first only a farthing rushlight, but which, when the town swells to a city, or when endowments flow in, or when some able teacher is placed in charge, becomes a lamp of growing flame, which may finally throw its rays over the whole State in which it stands. In some of these smaller Western colleges one finds today men of great ability and great attainments, one finds students who are receiving an education quite as thorough, though not always as wide, as the best Eastern universities can give. I do not at all deny that the time for more concentration has come, and that restrictions on the power of granting degrees would be useful. But one who recalls the history of the West during the last fifty years, and bears in mind the tremendous rush of ability and energy towards a purely material development which has marked its people, will feel that this uncontrolled freedom of teaching, this multiplication of small institutions, have done for the country a work which a few State-regulated universities might have failed to do."

"It is not too much to say," said Mr. Pritchett, "that sectarianism in education has flourished generally where college standards were low, and as a college has raised its educational standards it has almost invariably dropped sectarian tests. This is true not only of colleges controlled by religious sects, but it is equally true of sectarian colleges controlled by organizations making no claim to religious purpose. Medical education in this country is in a low state, and this is due in large measure to the rivalries of the various medical sects, each clamoring for a separate medical school and for special privileges in each State."

The above declaration by Dr. Pritchett shows very

(Continued on Page 15).

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * *. Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:

Our financial report is very encouraging this week. The best report we have had. Our people are getting more interested and want to help care for our little orphans.

I received a very encouraging letter from a good brother in California this week enclosing his personal check for one hundred dollars to assist me in reaching the $4,000.00 goal. He tells me he is interested in our work here and wanted to help care for the little fellows. Have we not a number in our church who would like to see us succeed and back up their wish with their personal check?

Our churches are doing fine this year and the Thanksgiving offerings have been much larger than last year. Only two or three churches, so far, have sent in a smaller offering than last year.

Let us get busy now and keep busy till the $4000.00 is reached. See that your church takes the Thanksgiving offering and mail it in before the year closes.

I asked one of our churches some time ago to raise $100.00 for the Thanksgiving offering and today I received a letter from the church treasurer with check enclosed for $105.00. But could not get it in this week as my financial report had been made out before the check reached me.

Don't forget our little Orphan children Christmas. Make some little sacrifice that they may be happy. All little children look forward to Christmas with a great deal of expectation and when they wake up Christmas morning and find their little stockings empty a little heart is filled with disappointment and eyes with tears. It will make you happy to know you have made one of them happy. If you want a list of the names and ages I will be glad to mail them upon request.

Every church could send us a box and would be the better by the sacrifice made. Let us make this Christmas in giving rather than receiving.

Donations

The following have sent us fruit: Mrs. B. T. Hester. twelve cans; Mrs. Mat Smith, twelve quart cans; Mrs. Emma Wyatt, twelve cans; Miss Venia Hayley, twelve cans; Mrs. William Summers, six cans; Mrs. E. L. Hayley, six cans; Mrs. N. L. King, twelve cans; and Lol- King, twelve cans; Mrs. W. T. Garrison, twelve cans; Miss Hattie Rogers, six cans; Mrs. J. Walter Johnston twelve cans; Miss Maggie Cheek, twelve cans;Mrs. Ed. Wyatt, twelve cans; Mrs. Sam Wellons, twelve cans; Mrs Annie Rives, sixteen cans; Mrs. J. B. Montgomery, thirteen cans; Mr. W. J. Turner, twelve cans; and Lollie Canada, — cans; the Ladies of Wake Chapel church eleven dozen cans.

Other items: Mrs. Kate Strader, one towel and handkerchief; Berea Sunday school, Norfolk, twenty-one chickens; F. J. Strader, Burlington, N. C., one barrel apples; Blanche Penny and Nora Franks, one barrel apples; Mr. S. W. Johnson, Fuquay Springs, N. C., two bushels wheat; Glencoe Cotton Mills, Mr. R. L. Holt, president, two hundred yards dress outings; Lakeside Cotton Mills, fifty yards heavy goods for boys clothes; Travora Cotton Mills, fifty yards canton flannels; Ladies' Aid Society, Graham Christian church ,one bolt white cloth; Mr. M. R. Rives, one box containing three coat suits for girls, seven boys' caps; Ladies' Aid Society, Liberty Spring Christian church, one barrel containing canned goods, etc.; Chapel Hill church, one box clothing for the children; Liberty Graded school, Liberty, N. C., one box containing articles for the children; Mrs. W. A. Newman, one quilt, two pillows; A. C. Richards, Winchester, Va., one barrel apples; Boyd Richards, Winchester, Va., one barrel apples.

CHAS. D. JOHNSTON, *Supt.*

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FINANCIAL REPORT FOR DECEMBER 12, 1917

Brought forward		$6878.98
Children's Offerings		
Ellen Franklin	$ .10	
Mildred Hart	.10	
Raymond Sharpe	.50	
Nina Maye Thomas	.50	
		1.20
Monthly Sunday School Offerings		
Asheboro	$ .70	
Parks Cross Roads	3.05	
Hines Chapel	1.00	
Mt. Carmel	2.00	
Mt. Carmel Class No. 6	1.00	
Ivor, for the past twelve months	12.00	
Porters Christian Sunday School	3.30	
Berea (Va.)	2.00	
Raleigh	2.00	
Dry Run Sunday School, (Va.)	5.04	
Spring Hill	1.00	
Lambert's Point	1.00	
Beulah, (Ala.)	1.51	
		35.60
Special Offerings		
Star Class, Suffolk Christian church	2.00	
Mrs. Sue Brooks, Durham, N. C.	8.00	
		10.00
Thanksgiving Offerings		
Pleasant Hill church, W. N. C.		$25.31

Pleasant Hill Sunday school Class No. 7	1.57
Franklinton Christian church, N. C.	14.50
Friends, Franklinton, one day's work each	5.00
Burlington Sunday school	79.80
Salem Chapel Sunday school	5.50
Asheboro Sunday school	5.46
Martha's Chapel Sunday school	7.70
Miss Lillie Fowler, Kinston	1.00
Hines Chapel church	17.35
Jr. C. E. Society, South Westerlo, N. Y.	.90
Hebron Christian Church	12.10
Holy Neck Christian Church	100.00
"Little Jewels" Sunday school class, Wayland Christian church, Gresham, Nebr.	9.36
First Christian church, Goshen, Ind.	12.95
First Christian church S. S. Goshen, Ind.	5.00
Intermediate Class, Pleasant Grove S. S., Va.	1.55
Children's Missionary Society, Conneaut, Ohio	1.00
Amelia church	12.00
Spring Hill church	8.00
M. Orban Jr., Whittier, Cal.	100.00
Annie Pierce	2.00
Prairie Hope Christian church, Central, Ill., Con.	16.00
Shiloh Christian church	5.00
Mary Moffitt, Raleigh, N. C.	1.00
Mrs. J. C. Goodwin, Dunn, N. C.	2.00
Mrs. L. M. Pierce	1.00
Mrs. L. M. Rountree	2.00
Shady Grove Christian church, Lanett, Ala.	5.65
Graces Chapel church and Sunday school	8.00
F. O. Leonard, Jonesboro, N. C.	1.00
Mrs. D. W. McNeil, Cameron, N. C.	1.00
C. A. Hughes, Elon College, N. C.	2.00
W. H. Holt, Graham, N. C.	5.00
Mrs. Bettie Boswell, Graham, N. C.	1.00
S. C. Pierce	2.00
M. L. Pierce	.50
T. R. Pierce	3.00
Dry Run Sunday school (additional)	1.75
Lebanon Sunday school	7.81
Palm Street Christian church, Greensboro, N.C.	8.30
Ether Sunday school, N. C.	4.64
W. C. Micheal, Elon College, N. C.	5.00
Hebson Christian Sunday school, (Va.)	10.00
Franklin Grove S. S., by S. L. Brinkley, Sec'y	7.57
Center Grove Church	2.10
Windsor Christian Church	31.45
Raleigh Christian Church and Sunday school	50.00
Spring Hill Sunday school	14.10
Enigma S. S. and church, Enigma, Ga.	1.88
Isle of Wight Sunday school, Va.	15.00
Lamberts Point Sunday school, Va.	12.00
Bethel Christian church	7.00
Graham Christian church	15.22
Catawba Springs church	35.56
LaGrange Christian church	10.75
Fiatt Christian church, Fiatt, Ill.	9.40
New Hope Christian church, (N. C)	12.30
Beulah Sunday school, (Ala.)	4.30
	749.33
Total for the week	$796.13
Grand total	$7,575.11

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LETTERS

Dear Uncle Charley:—

If you think I am not too small, I want to join the Corner. I am just two years old. Here is my dime for December. I hope all the little Orphans are well and had a nice time Thanksgiving. Lots of love.

Pittsboro, N. C. MILDRED HART.

Real glad to have you join the Corner. I trust that you will grow up to be an Orphanage worker—and help to get our people more interested.

"UNCLE CHARLEY."

Dear Uncle Charley:—

Am sorry that I am a little late, but you will find enenclosed $200 as my Thanksgiving offering. Mrs. S. C. Pierce. Also 50 cents for M. L. Pierce, all from Catawba Springs church. With best wishes to all the cousins.

Apex, N. C., Route 2. S. C. PIERCE.

I am glad to get your letter. I wish I could get many more like it. The amounts enclosed will help us reach the $4,000.00.

"UNCLE CHARLEY."

Dear Uncle Charley:—

Here is another little girl three years old that would like to join the Children's Corner. Am sending 50 cents for Thanksgiving offering. Love to all.

Cumnock, N. C. NINA MAYE THOMAS.

You bring more sunshine to the Corner. We give you a warm welcome and know your little letters will help keep the Corner full of interest.

"UNCLE CHARLEY."

Dear Uncle Charley:—

I am a little boy, three years old and would like to join the Children's Corner. Find enclosed here 50 cents for my Thanksgiving offering to the Orphanage. Best wishes to all.

Cumnock, N. C. RAYMOND SHARPE.

You are a fine little boy. We are very happy this week. Two little girls and one little boy joined the Corner. I have a little boy at my home. I will tell you about him some time. He is a little older than you, but he thinks he is a man.

"UNCLE CHARLEY."

Troop movement figures to date indicate that the railroads of this country have safely transported approximately 1,500,000 soldiers to training camps and embarkation points since August 1st, according to a statement just made public by Chairman Fairfax Harrison, of the Railroads' War Board. Five hundred thousand of these men have made journeys necessitating overnight travel and have been moved in tourist or standard sleepers furnished by the Pullman Company On one of the long hauls, 8,000 men were moved from a training camp on the Western Coast to a point on the Eastern Coast, a distance of 3,700 miles in a little less than a week. The men travelled in sixteen sections, each section comprising 12 tourist cars and 2 baggage cars.

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

$2.00 per year in advance

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OBITUARIES

One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published.

BRADY

Sister Nancy A. Brady, wife of Deacon T. M. Brady of Pleasant Grove Christian Church, departed this life November 22, 1917, being in her sixty-ninth year. She had been a faithful member of the church for fifty-two years and died in the triumphs of the Christian faith.

She leaves to mourn their loss a husband and three children, two sons and one daughter May the Lord comfort them in their bereavement. Interment at Pleasant Grove by the writer, November 24, 1917.

T. J. GREEN.

ROLSTON

Mrs. Mary E. Rolston was born October 10, 1844 and died November 6, 1917 at the age of seventy-three years and twenty-six days. Sister Rolston was naturally of very cheerful disposition and greatly beloved by a large circle of friends.

She was a faithful member of Antioch Christian church and will be greatly missed in the church as well as in the community. A large gathering of friends and relatives gathered at Antioch November 8 for the funeral services. The body was laid to rest in the cemetery there by the side of her husband, Captain John H. Rolston, who died several years ago.

We comfort our sorrowing hearts by the assurance that she is at peace with the Lord and is now resting from her labors.

A. W. ANDES.

DOFFLEMYRE

Luther Dofflemyre departed this life November 29, 1917, after an illness of several weeks from typhoid fever. Brother Dofflemyre was born June 18, 1879, and was, therefore, thirty-eight years, five months, and eleven days old when he died. He was the son of Rev. James W. Dofflemyre whose death occurred several years ago. He leaves to mourn their loss a widow and four children, one brother and five sisters.

He was a member of the Christian Church at Bethel and was buried in the family burying ground near there December 1. Funeral services were held at East Point United Brethren church, attended by a large gathering of sympathetic friends and relatives. May the Lord bless and comfort the sorely afflicted and bereaved family.

A. W. ANDES.

SUNDAY SCHOOL LESSON, DEC. 23.

(By G. O. Lankford).

Preparation for The Messiah—Malachi 3:1-12.

Golden Text: Repent ye: for the Kingdom of heaven is at hand. Matt. 3:2.

Malachi was one of the prophets of God who were permitted to experience a vision of the coming of Messiah. Each of these prophets had his own peculiar vision of the Christ. Isaiah, for instance, saw and prophesied concerning Jesus as a Savior, a slaughtered Lamb and a Prince of Peace. Malachi, in his vision of the coming King, saw the need of preparation for His advent.

Verse 1. *"I will send my messenger and he shall prepare the way."* The prophet was certain that the Messiah would come. He could say confidently and would say unhesitatingly, "He shall come." While assured of His coming, he was no less assured that preparation was necessary and would be made. Notice the prophet's words: "He shall prepare the way." This prophecy was fulfilled in John, the Baptist, who came to prepare the way for Him who said, "I am the way." The way was prepared for the Way.

Verse 3. *"He shall purify the sons of Levi, and purge them in gold."* For a Messiah who was pure without and within, there needed to be in waiting a priesthood and a people that were also pure. The sons of Levi were to be purified by purging themselves of their sins as gold is purged of its dross. This was preparation by purification, and purification by purging. The pure in heart are to see God not only in the life which is to come, but they are permitted because of purity of heart to see Him in the life that now is.

Verse 7. *"Wherein shall we return?"* This question was made by those who were away from God and yet did not recognize that they were far from Him. God had said, "Return unto Me." Israel replied, "How shall we return?" The people of Israel thought they were with God and needed not to return; God knew they had wandered away and needed to return in penitence unto Him. What man considered nearness to God was in reality distance from Him; what man thought was right God knew to be wrong. God's ways are higher than man's ways, and His thoughts are higher than man's thoughts. God remembers when men forget. The Lord's return to man is conditioned upon man's return to the Lord.

Verse 8. *"Wherein have we robbed Thee?"* Israel had drifted away from the Father's house, away from His plan, and away from His purpose. Backsliding had taken the place of benevolence, and robbery of

God was substituted for the proper regulations of life. Departure from God led to a deluded condition of mind and heart. God said, "Ye have robbed Me." Israel replied, "Wherein?" God's answer: "In tithes and oerings." When man withholds from God that that is due Him, he robs three, namely, God, fellowman, and self.

Verse 10. *"Bring ye all the tithes."* Man is in debt to God. Preparation for the Messiah is made by purification, and also by paying. The tithe is due and should be paid. As man pays, God repays. When the tithes are paid the windows of heaven are opened through which a receipt is handed out to man, a receipt in the form of "blessing that there shall not be room enough to receive it." Jesus Christ has been to earth once and is coming again. But He is anxious to come now through the Holy Ghost into hearts that are now closed against Him. His coming in this way will be helped or hindered in proportion as we prepare for Him in praying and paying.

CHRISTIAN ENDEAVOR LESSON

(By H. S. Hardcastle.)

Subject: "Christmas Giving."

Scripture: Matt. 2:1-12.

The joyous Christmas season will soon be with us again. The stores are filled with holiday goods. Their aisles are filled with shoppers, and everybody is asking the question, "What shall I give father, mother, brother , sister, sweetheart, or friend?" It is indeed the season of giving. But we should not forget that is a sacred event in the world's history. It marks the anniversary of God's greatest gift to man, and we should not let minor things crowd this fact out of our lives. It is a sad fact that to many the day means no more than a day of feasting and dissipation. To others it means nothing more than a time when some one will "give them a present." To the true hearted Christian, nowever, it should be a day of worship and meditation, and the lesson for this occasion teaches us some helpful facts.

1. *The Wise Men followed the Star.* A star does not give much light, but they hailed with delight the beam which it gave to guide them to the Master. They were unlike many Christians who are wishing and praying for light, and yet they will not follow what light they have. God does not leave any of His children in the dark, and if we dwell in darkness it is because we are not following what light we have. But the wise men followed the STAR. There are many millions of stars in the firmament, but the mariner can safely set his course by only one, the North Star. It is the only one that is fixed and immovable. There are many side-lights in the world, but there is only one light which the Christian can follow, namely Jesus Christ.

2. *They worshipped Him.* They followed what light they had and found the Babe. Then they showed their true wisdom by worshipping Him. "The fear of the Lord is the beginning of wisdom." Do we earnestly seek Jesus that we may worship Him, or are we like Herod in his duplicity?

3. *They brought gifts.* They felt that nothing they had was too good for the Saviour of the world, and they poured out their best treasures at His feet. And THEY WERE GENTILES. Is it not a challenge to us? Should we not bring all that we have to the Master?

We have talents, time, and money which He can use, and He expects us to give them to Him. But it is not enough to give these alone, for "the gift without the giver is bare," and we have not made any Christmas gift to Him unles we give Him our HEARTS. At this glad time may we not rededicate and reconsecrate our lives, our all to Him and His cause?

Let us also be unselfish in our giving, and give to those from whom we expect no return. If we follow this practice we shall learn that it is more blessed to give than to receive.

DEPARTMENT OF EDUCATION

(Continued from Page 11).

conclusively that he is opposed to sectarianism in religion as well as sectarianism in medicine. He says that "men who are religious in the best and deepest sense—the sense which qualifies for educational leadership—are not segregated in conformity with denominational lines. They belong to the Church invisible and universal." Dr. Pritchett defines religion as "a life springing up in the human soul which blossoms into forgetfulness of self and in service of God and of men. This life exists without any reference to the denominational or ecclesiastical definition of it." Dr. Pritchett, however, believes his particular brand of religion is so much superior to that of everyone else that he seems to be at a loss to understand why the people do not denounce their sectarianism at once and join the Church which he refers to as "invisible and universal." While the so-called religion which Dr. Pritchett refers to amounts to little more than a system of ethics which was never intended as a substitute for the respective denominations, no one can prophecy how degrading and demoralizing it might become. What the program of Dr. Pritchett and those who are supporting him involves is that the people shall give up their respective denominations and accept a religion satisfactory to those wishing to control the educational system of the country. If high standards and lavish expenditures of money are equivalent, then the position of the Carnegie Foundation for the Advancement of Teaching and the American Medical Association toward all independent colleges may be well taken. Such, however, is not the case. It is important in this connection to keep in mind the following editorial utterance from the New York Medical Journal, January 2nd, "If millionaires can govern universities or make them after their own pattern, there will be less incentive to the student's taste, though there may be a greater incentive to his avarice. It will be a sorry day, when the millionaire, drunk with the gloomy insolence of conceit, takes the administration of learning into his own hands."

Renew your subscription now.

THE CHURCH PEOPLE AND THE CHURCH PAPER

Enclosed please find check for $2 which is to remind you that we want the weekly visits of THE SUN continued in our home.—*C. C. Richardson, Wakefield, Va.*

I wish you much success in your work. We enjoy the weekly visits of THE SUN and don't feel like we could do without it.—*Mrs. T. L. Chandler, Durham, N. C.*

I certainly appreciate THE SUN and the untiring efforts of its Editor. The members of the Christian Church should all be supporters of THE SUN. Without it we would not know each other.—*W. F. Knight, Nauvoo, Ala.*

I like THE SUN fine. I could not get along without it and keep in touch with the church work. It ought to have thousands of subscribers more than it has. Come up to Apple's Chapel and talk to our people about it.—*D. E. Michael, McLeansville, N. C.*

I enclose check for $2.00 for renewal. I do not wish you to send me any paper with THE SUN as I think $2.00 little enough for your paper, so make no division. Wishing you happiness and success, I am with much respect.—*T. J. Haskins, Manson, N. C.*

I have been a reader of THE SUN for several years. I don't see how I could do without it. I think every member of the Christian Church ought to read THE SUN. I wish you great success in publishing such a good paper.—*Sarah Nall, Eagle Springs, N. C.*

I love my church paper and it is a great pleasure to me to read it. I have been taking THE SUN about forty years. I am seventy-five and an old Confederate soldier and ever since coming out of the war I have tried to live a soldier of the Cross. —*Elbert A. Herndon, Morrisville, N. C.*

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THE CHRISTIAN SUN

Vol. LXIX
No. 51

The Official Organ of the Southern Christian Convention

ELON COLLEGE, N. C., WEDNESDAY, DECEMBER 19, 1917

Christmas Everywhere

Christmas in lands of the fir tree and pine,
Christmas in lands of the palm tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields lie sunny and bright!
Everywhere, everywhere, Christmas tonight.

Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace like a dove in its flight,
Broods o'er brave men in the thick of the fight,
Everywhere, everywhere, Christmas tonight.

For the Christ-child who comes is the Master of all,
No palace too great and no cottage too small.
The Angels who welcome him sing from the height
In the "City of David" a King in his might,
Everywhere, everywhere, Christmas tonight.

Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred for sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light,
Everywhere, everywhere, Christmas tonight.

—*Phillips Brooks.*

THE CHRISTIAN SUN

Founded 1844 by Elder Daniel W. Kerr.

C. B. RIDDLE - - - - - - - Editor

$2.00 PER YEAR IN ADVANCE

Entered as second-class matter April 10, 1913, at the post office at Elon College, North Carolina, under the Act of March 3, 1870

OUR PRINCIPLES

(1). The Lord Jesus Christ is the only Head of the church.
(2). Christian is a sufficient name for the church.
(3). The Holy Bible is a sufficient rule of faith and practice.
(4). Christian character is a sufficient test of fellowship, and of church membership.
(5). The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

Editorial

HONOR ROLL FOR THE YEAR

In the beginning of the year we announced that we would publish each month the number of new subscribers sent in by each minister and at the close of the year give a summary of their work. Closing our record December 15, we announce the following work done by the ministers named below:

White, T. E.	30
Johnson, J. Lee	23
Black, B. F.	18
Klapp, P. T.	18
Franks, J. E.	14
Cox, L. I.	11
Green, T. J.	11
Andes, A. W.	7
Staley, W. W.	5
Holt, J. W.	4
Atkinson, J. O.	3
Smith, H. S.	3
Carter, E. M.	2
Hook, W. C.	2
Hughes, J. L.	2
Walters, W. T.	2
Wells, W. L.	2
Taylor, John	2
Lester, F. C.	2
Newman, C. E.	2
Knight, J. V.	2
Apple, J. F.	2
Banks, A. T.	1
Butler, H. H.	1
Brown, R. F.	1
Carter, H. W.	1
Elder, H. W.	1
Green, G. J.	1
Harrell, S. C.	1
Harward, W. D.	1
Lankford, G. O.	1
Scholz, H.	1
Truitt, J. G.	1

Our records during the year have been kept as thoroughly and systematically as the work of any like office would demand. We regret exceedingly and feel a bit humiliated as we scan this list and find that some of our most active ministers have done nothing whatever for their Church paper during the past twelve months. We contend that the pastor whose people read the Church paper is the pastor whose work is the easiest done.

While this list does not take into account the work that the ministers have done in securing renewals for THE SUN, we note that those whose names do not appear above are those who have sent us the least number of renewals. It would be very interesting to note the amount of renewals sent by those whose numbers are the largest. Without consulting our record in detail, which record we carefully keep, we are safe in saying that if you will multiply the number of new subscriptions credited to each minister by three, you will determine almost to the number of renewals that each minister has furnished during the year. There are a few exceptions to this rule. These facts are figures given with good will toward all—facts we know cannot hurt any worse than their making has hurt.

* *

THE ERRORS IN A PRINT SHOP

The man who has never had any experience with the handling of type and the reading of proof and the hundred and one daily grinds in newspaper work can not appreciate the problems connected with it. The average reader sees a typographical error, a misspelled word, an omission, or the substitution of a word for some other word that looks very much like it and wonders why the proof reader and the printer lets such pass. The best of effort fails in making the printed page perfect in every way. The proof reader's mind grows dull and an oversight of a word is exceedingly easy. We have long ago quit worrying over slight errors after the paper is off the press, for the dozens of exchanges that find their way into our editorial sanctum carry in prominent places gross errors. Many of these errors are found where one man is charged with the editorial work only another with the proof reading and another with the revising and yet with all this help errors creep in.

As an illustration of our point we quote the following from the *Sanford Express*, the editor's home paper:

"A little slip by a printer some times makes a newspaper say ridiculous things. Last week in giving the account of a marriage we intended to say that the minister performed the ceremony that "united the lives of the young couple." By the letters i and t becoming transposed in the word united, we were made to say "the minister performed the ceremony that untied the lives of the young couple." Letters transposed, added

to or taken from a word will some times change the meaning or sense of the entire sentence."

* *

LEFT OVER FOR THE NEW YEAR

"Our Western Responsibility."—F. G. Coffin, D. D.

"The Pittsburg Inter-Church Conference."—W. H. Denison, D. D.

"The Challenge of the Church."—P. H. Fleming, D. D.

"A Layman Interprets Scripture."—Dr. W. A. Harper.

"The Time and Place of Moral Reform."—Rev. W. L. Wells.

"Some Needs."—Mrs. W. A. Harper.

"Henderson C. E. Society."

"Some Uses of the Printed Page in Evangelism."—Rev. C. P. Garman.

"A Fraternal Message."—F. G. Coffin, D. D.

* *

NEXT WEEK'S SUN

Last year the Editor saw fit to break a long established custom of this paper by issuing a paper Christmas week—giving to the subscribers THE SUN every week in the year. That custom will be followed again this year, and a paper issued Christmas week. The regular form will not appear, but something extra, and something, we trust, that will be appreciated and kept by every subscriber. We are anxious that every subscriber get this special issue, and notice is given that should any one miss the paper a copy can be supplied. Look for THE SUN next week— it's going to shine.

* *

NUMBER FIFTY-ONE

This is the 51st issue of THE CHRISTIAN SUN. Last week's paper should have been number fifty. We failed to change the number of the paper for the issue of March 21 and that set the number back one and was not noticed until last week.

* *

That the machinery available for fighting tuberculosis in the South is utterly inadequate to meet the demands created by the war was the gist of a resolution adopted by the Southern Tuberculosis Conference at its recent meeting in Chattanooga. Every member of the conference, to a man, individually and collectively not only pledged himself to fight more intensely to control tuberculosis in his community, but adopted a program which embodies those additions and improvements necessary to make the South's fighting machinery what it should be.

* *

As we go to press the news reaches us that the prohibition amendment has passed the House. 282 for and 128 against it is the vote. Twenty-seven states have already voted prohibition. Thirty-six states must now ratify the Constitution and nation-wide prohibition will be here. Congressman Webb of North Carolina led the fight. Good-bye, John Barley Corn, good-bye.

NOTES AND PERSONALS

The Holland, Virginia, Letter on page seven sounds like business and progress. Brother Black is bringing things to pass in his field of labor.

* *

Rev. P. T. Klapp represented the North Carolina and Virginia Conference at the National Anti-Saloon League meeting held in Washington, D. C., December 10-13. He reports a great meeting and may have the time to write of it for THE SUN in the near future.

* *

We have received the following invitation: "Mr. and Mrs. J. A. Elkins invite you to be present at Mr. and Mrs. R. P. Boone's, Greensboro, North Carolina, Sunday morning, December the twenty-third, nineteen hundred and seventeeen, at nine o'clock to witness the marriage of their daughter, Lacy Fracis to the Rev. Carr Elijah Gerringer. At home Richland, Georgia."

Congratulations and best wishes.

* *

Brother L. Curling, South Norfolk, Virginia, writes: "About fourteen years ago, seventeen of us with Brother Scholz organized the Christian church in a school house. Last Sunday we spent the day in Thanksgiving. I think we had more to be thankful for than since we have had the church organized. I wish that Brother Scholz could have been with us.

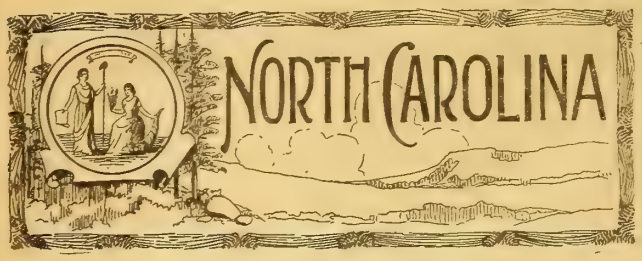
"We are thankful that we have a church that we can call our own.

"We are thankful to say that we had more members added to the church this year than ever before. I believe we have one of the best leaders we have ever had."

God is the great pledge keeper. "The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children to such as keep His covenant, and to those that remember His commandments to do them." The pledge of life is a mutual agreement of love and loyalty between God and man, and the failure of either party to keep the pledge breaks the current of fulfillment. God always keeps His pledge, whether it be based on mutual or independent grounds. He is always the same loving, loyal pledge keeper, while we sometimes lose our vows under the spell of worldly influence, selfish ambition, the sordid pursuit of gain, or the lure of open sin. When we thus fall away from grace we forfeit our claims upon God for the fulfillment of certain promises; but when we turn again to Him, His pledge then becomes available.—*Religious Telescope.*

Any one can hold the helm when the sea is calm.—*Syrus.*

Music hath charms to soothe the savage breast.—*Congreve.*



WELCOMED INTO OUR FIELD

We had not ignored the fact that all of "the earth is the Lord's and the fulness thereof," nor undervalued the great opportunity offered us in our new field, but because we were leaving a pastorate at that time a people who by their responsiveness to the demands upon the Church had proven themselves among the most loyal to be found, and therefore a desirable people with whom to work, it was not a bit unnatural for us to be "threatened" with a light case of home-sickness when trying to get settled in our new field. But the preventative has been found and is being effective. On Tuesday night following our arrival on Thursday, we opened the door in answer to an alarm and about twenty-five of the good people of the town, each carrying a package or packages of such things as are to be found in a well stocked pantry, walked in and informed us that we were being "pounded." Mrs. A. P. Barbee in a few but very appropriate words presented the gifts as a token of their esteem and assured us of their co-operation in our worthy undertakings.

A few songs were sung, prayer was offered and they bade us good night, leaving us to our thoughts, the chief of which was not of the gifts, but of Christian fellowship. Following their past year's great advancement in many spiritual things, we find the spirit of optimism prevalent in this field. And if we may be so used of our Father as to win the love, confidence, and co-operation of this people, such as accorded their former efficient pastor, Rev. R. F. Brown, we shall be happy at our work.

Chapel Hill. B. J. HOWARD.

GREENSBORO LETTER

By invitation of my son, Mr. J. S. Fleming, superintendent of the Jeffersonville, Georgia, graded school, I spent Thanksgiving with him in Atlanta. While there we saw something of the bustling city, visited Camp Gordan, and heard Billy Sunday preach. A great game of foot-ball was on that day between Georgia Tech and Auburn of Alabama. We did not see it. We were out at Camp Gordan that afternoon. The newspaper account of the game placed the crowd attending it at thirteen thousand. That night we went to the tabernacle where the Sunday meetings are being held. It is said to seat twelve thousand and the audience was estimated at eleven thousand. A great audience! But I thought thirteen thousand at a foot-ball game and eleven thousand at a service where men and women were being saved from sin, and helped in the Christian life.

The Sunday party have a choir of two thousand voices. It was Thanksgiving night and many visitors were in the city. There were quite a number of people at the doors when they were opened at six o'clock that evening; and by seven-thirty the audience had practically gathered and the choir chairs were nearly all filled.

The Auburn foot-ball team and their rooters were guests of the evening and occupied reserve seats as did several other delegations from out-of-town. The Auburnites gave two or three yells before the services began which drew forth applause. Mr. Rodeheaver, Mr. Sunday's singer, and a good one he is, had charge of the services till eight o'clock. He conducted the song service, and made all announcements. He had charge in general till the time came for Mr. Sunday to preach.

The services commenced in a good old time camp meeting style with a stanza of "Come Thou Fount of Every Blessing"; then came a stanza of "Near My God to Thee;" and then "You May Have Joy-bells Ringing in Your Heart;" and then favorites suggested by different groups in the audience. The soldier boys present suggested, "Onward Christian Soldiers." Mr. Rodeheaver spoke of the foot-ball game of the evening, complimented the Auburn boys in the fight they put up even though they went down in defeat before the Georgia Tech. Auburn proposed three cheers for "Rody" and rightly lustily they gave them which drew forth hearty applause from the audience.

At about 7:45 Mr. Sunday came upon the platform, but from where you hardly knew. But it was he. He took the only chair on the platform with every nerve seemingly taut. He moved a little nervously to and from at times while Mr. Rodeheaver paid but little, if any, attention to him. He put his manuscript on the desk; looked at "Rody" and after standing at the desk a few moments, sat down. He seemed eager to begin. He champed at the bit. He got up, drew a long breath or two, stood at the desk as if about to speak; but Mr. Rodeheaver went on till he got through and prayer had been offered. He then asked the audience to help in the service, and told them how they could do so; for said he, Mr. Sunday was very hoarse. He was indeed very, very hoarse, and had hard battle from start to finish, but he won.

He began by complimenting the Auburn boys in being present and in the game fight they put up that afternoon. His text was, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and sup with him and he with me." Rev. 3:20.

It was a great sermon. It was plain, practical, and earnest. At times deep seriousness pervaded the entire audience while here and there laughter, tears and cheers came in. His language was clear and forceful and at times especially beautiful. His illustrations, even those you had heard before, throb with life and give new

visions under the spell of his graphic description and action. He denounces sin, but invites the sinner to come to Jesus. There is hardly anything conventional about him. You need not be surprised to laugh through your tears. I need not try to write him up, nor to tell what he said or did; nor just how you felt; for it cannot be done. At times you might have thought you were on some athletic field from the yells and cheers. Again you are in a good old time revival meeting.

Sunday is a great actor. He not only speaks, but he acts There is action, action, action from start to finish with him. Even when he comes on the platform and when he lifts his trap door and steps down to shake hands with those who come accepting Christ and when he goes off the platform, there is action. You know something is going on when you see and hear Billy Sunday. During his sermon that night, twice he lay flat down on the floor; once or twice he sat down on the chair; once he put one foot on the chair and the other one on the pulpit stand; once he put his manuscript book on the floor, put a chair on top of it and stooped over it. He raced across the platform at times as if he would run off; but he always stopped in time. He would shoot in front of the newspaper reporters on each side of him; but did not tarry. He played ball with a ball and pounded the pulpit stand. His climaxes were great and they come so unexpectedly. Such utterances as "you are a darned wolf in sheep's clothing, cracker-jack; she's a peach; good-night, came so spontaneously and suddenly and seemed so appropriate in the way he said it and acted it, to those he was describing, that the audience entered no protest. You might not agree with him but you kept your mouth shut. Some one said of the services to me, "That is great business," and another said, "He is a good salesman." Whatever he is or may be, he is hitting some mighty hard blows for Christ and the church; and they are telling in lives saved from sin.

When Billy Sunday shakes off this mortal coil, I believe Satan and hell will rejoice that his voice is no longer heard denouncing sin and pleading with men and women to come to Christ and be saved.

P. H. Fleming.

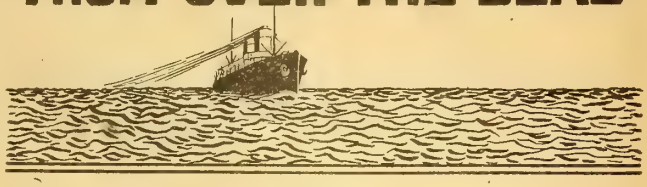
NOTICE

The music committee of the Eastern North Carolina Christian Sunday School and Christian Endeavor Convention finding it impossible to secure song books that were recommended at our last session, have adopted another book, "Joyful Praise," published by A. J. Showalter Company, Dalton, Georgia. This book is handled by Alfred Williams and Company, Raleigh, N. C. The Committee is anxious that all our Sunday schools that will do so use this book, as it will be recommended by the Music Committee at our next session. Let us begin now to work for the best music we have ever had in both our Sunday schools and Conventions. Get ready for our next Institute. Watch The Sun.

Geo. M. McCullers.

McCullers.

FROM OVER THE SEAS



TOKYO UNION CHURCH ENTERPRISE

The blacksmith's horse and the shoemaker's son have long been proverbial cases of neglect. It is not so generally known of the neglect on the part of the church of her sons in foreign lands. We have been earnest about giving Christianity to non-Christian countries, and thousands of church buildings stand as monuments of the faithfulness of the Christians of their unselfishness and of their zeal. The native who is a believer has Christian services and a place to worship provided for him but what about the American who goes to the foreign land? Scarce indeed are the provisions made for his worship or the religious instruction of his children. Where a missionary lives in a town alone, or where only groups of missionaries assemble provision of some sort are made, be it family worship and instruction, or be it worship by groups in some home, some school, or some native church. But in such places as large numbers of non-missionary peoples reside, such arrangements are entirely inadequate. In Japan, Episcopals and Catholics are the only religious bodies that have made general provisions for the worship of Americans, English and other foreign residents. In two cities, Yokohama and Kobe, Union Churches have been erected for the use of all Americans, English (and some others) who are not members of the above churches. In Tokyo some of the business men, teachers, journalists, diplomats and others have joined with the missionaries in services in a building rented from a Japanese church at such hours as the building was not needed by the owners. Until recently, the preacher has been a missionary who added this to his regular work. Last year, by the aid of the Mission Boards of U. S. and Canada, a regular pastor was called to take charge of the work owing to the fact that the English speaking population had doubled within a few years and is still rapidly increasing. The co-operation of those who had united with no church since coming abroad and of those who had of necessity rather than preference, united with the Episcopal Church gained at once. That is the financial co-operation was forthcoming. But great was the disappointment when no building could be had for anything but an afternoon service. Sunday morning and evening services would conflict with the Japanese services held in any building available. No center for a church home can be made under the present arrangement. Social service and Bible Class work must await the erection of a suitable building.

A Building Fund has been started. $7000 will be

necessary for the purchase of land and the erection of a building near the center of the city, where it will be available from all sections. More than $8000 are on hand already. The Christians will want a part in this great and needy enterprise. Send contributions to the Foreign Mission Secretary, designating what it is given for. He has authorized such solicitation.

C. P. GARMAN.

Tokyo, Japan.

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS OF THE CHRISTIAN CHURCH

Twenty-nine of the members of the General Executive Committee were present from six different states.

The third Sunday in April, the 21st, was designated throughout the American Christian Convention at "Chautauqua and School of Methods Day" and that all pastors, Superintendents, Christian Endeavor Presidents, and members of the Chautauqua committee, and those who have attended the Chautauqua are requested to encourage and work for the development of that institution.

Please send a list of names of those who should be at the Chautauqua next summer to S. M. Smith, Arcade Building, Norfolk, Va., now so that he may get in touch with them and get them on our mailing list. Each member of the General Committee is asked to make an effort to get at least five persons to attend the next session.

Judge O. W. Whitelock, Huntington, Indiana, recently wrote as follows: "I was greatly pleased with the uniform excellence of the lectures given, the subjects were handled by men of thought and experience and who had given their best thought to the themes discussed. The many lines of church efficiency considered and discussed made the series most helpful to all classes of church people of the Christian Church. All our people who possibly can arrange to attend the Virginia Beach Chautauqua should attend for the intellectual and religious uplift to be received. I hope I can attend again.'

WARREN H. DENISON, *President.*

Norfolk, Virginia.

A GREAT CONVENTION

(Rev. F. G. Coffin, D. D.)

Some time ago our brethren of the South exchanged fraternal greetings with the Disciple Church. This resulted in pleasant conferences and a desire for a closer fellowship. At the joint conference of the representatives of the two bodies it was decided to ask that fraternal delegates be sent from each denomination to the general Convention of the other. Responding to this memorial, the Executive Board of the American Christian Convention appointed its president to attend the general Convention of the Disciples of Christ, which met in Kansas City, October 24-31, and to convey the greetings of the Christian Church to the sister body.

It was a pleasure to be at this great Convention for three days. The Convention was held in the Kansas City Convention Hall, a mammoth building well adapted for such purposes. There were, perhaps, five thousand registered delegates, with several times that number of additional attendants during the whole Convention. Fraternal delegates were also present from the Congregational and Presbyterian Churches.

On Saturday evening a banquet was held in honor of the visiting fraternal messengers. Short addresses were delivered by all of the visitors, concluding with an address by the Rev. Finis Idleman of New York. Sunday evening a great service for Christian unity was held at which fifteen thousand persons were present. One speaker from each denominational deputation addressed the Convention. The evening concluded with a masterful presentation of Christian unity by Bishop Charles P. Anderson of Chicago, Bishop of the Episcopal Church.

Several features of the Convention impressed the visitors especially:

First, the catholicity of the Convention conception. The program emphasis was upon the Kingdom more than upon the denomination. I have never attended a denominational Convention where less was said about the denomination and more about the Kingdom of Christ.

Second, the magnitude of activities and the interests administered. The field covered by the Disciple Church is very extended and probably presents as wide a diversity as can be found in any denomination today.

Third, the masterful management of the Convention itself. It was a combination of business, education and inspiration.

Fourth, the phenomenal communion service on Sunday afternoon at which fifteen thousand were present and many others turned away. The doors of the Hall were closed twenty minutes before the time announced for want of further room. Four hundred and eighty deacons distributed the emblems. It was the largest communion service save one ever held by this denomination.

An interesting feature was the introduction of Decima, the tenth daughter of Alexander Campbell, to the Convention.

Throughout there was a marked effort to do our church history justice and credit. The Convention left nothing to be desired in a generous and thoughtful reception of all fraternal messengers.

All things are in common among friends.—*Diogenes Laertius.*

The great man is he who does not lose his child's heart.—*Mencius.*

Tell me thy company and I will tell thee what thou art.—*Cervantes.*

SUFFOLK LETTER

At the Christian Missionary Association, held in the First Christian church, Berkley, Virginia, December 4, it was suggested that the Church ought to employ a pastor to work among the soldiers and sailors in Eastern Virginia. The suggestion received favorable consideration and seven laymen were chosen to meet with the Ministers' Association in Norfolk, December 10, to consider our obligation to the boys with the colors and to take such steps as their combined judgments thought wise.

The joint meeting was held and the question had full discussion. After thoughtful and prayerful consideration the joint committee reached the conclusion that such a work should be undertaken. Two questions arose for solution. First, how to finance the proposition and second, to find an available man suited to the work. It was estimated that it would require two thousand dollars to pay the man and meet the expense for a year. Then it was suggested that forty per cent of the sum the Conference apportions to the churches—five thousand dollars would equal two thousand dollars, the sum required for this new work. All the ministers and laymen present considered that it would be an equitable basis to request the churches to raise two thousand dollars upon that basis.

After a careful survey of the whole field, the joint meeting decided to refer the matter to the Executive Committee of the Conference, with the request that the Committee work out the plan to raise the money and employ a good man who shall give his full time to the work, spending part of his time in religious work among the men around Norfolk and Newport News, and part in Camp Lee at Petersburg. He would co-operate with the eight pastors and churches in the vicinity of Norfolk and pave the way for other ministers to help in the camps.

The Executive Committee of the Conference has held a meeting, made out a list of ministers and the sums to be raised by each one in his own field on the basis of forty cents as much as his field pays to the Annual Conference. Dr. C. H. Rowland, Chairman of the Committee, will address letters to the ministers of the Conference requesting them to state whether they will all undertake to raise the sums which he will name on the basis already described.

Other denominations are doing this kind of work; the young men in the navy and the training camps need all the brotherly help that can be given; and no appeal comes to God's people with more force than this call. The Committee has suggested that pastors select persons who are able to give and get a club large enough in each church to raise the required amount. Those who have sons and brothers in camps or the navy will want to give, and those who have not yet come to this trial should freely help. No help equals help for the social, moral, and spiritual welfare of the young men who must shortly go beyond the seas to do service for their country and the world.

It is to be hoped that every pastor will respond heartily to Dr. Rowland's request, and that all the congregations will enter upon this service of sacrifice and love with a devotion and a love for boys that will put a man in this open field in February. It is easier to *give* than to *go;* it is easier to part with *money* than to part with *life*. Some of our boys will give *their lives*; let us give *our money* to help them while they are on the shore of America and on the shore of time.

W. W. Staley.

HOLLAND LETTER

Holland Christian Church is to be sold Dec. 15 at 2 P. M. Ten thouand dollars has already been subscribed for a new one. Pressed brick, stone finish, Sunday school rooms, basement and an auditorium independent of the main auditorium, colonial style, memorial windows, baptistry, all modern conveniences and equipment are the plans which will no doubt call for ten thousand dollars more to complete and equip the plant. The people here give liberally to every call and the calls are many in these days.

Plans are ready for the quarterly conference which meets December 22, 1917, at 11 o'clock A. M. All members are urged to be present.

The churches in my charge have responded nobly to the call of our Orphanage, Holy Neck leading with $200.00.

Dr. J. O. Atkinson blessed, or enabled us to be blessed, by preaching for us at both services on November 25 at Holland.

The pastor will take his vacation in January and hopes to spend the month at Elon in study.

B. F. Black.

The universal character of Christianity is pithily phrased by Arthur Hallam, who declares that he favors it because "it fits into all the folds of one's nature." —*Herald and Presbyter.*

There are souls in the world who have the gift of finding joy everywhere and of leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—*Faber.*

DEPARTMENT OF MISSIONS

REV. J. O. ATKINSON, D.D., FIELD SECRETARY, EDITOR

"THERE IS A REASON"

"Mr. W. E. Allen in speaking to the new men for the deaconate announced that in the past fifteen months the church roll has lengthened from 920 names to 1,216, and thereby put this church in first place in number of members in Greensboro," so reads an item in The Daily News of Greensboro referring to a recent fellowship meeting of the men of the First Presbyterian Church, Greensboro.

That item became one of exceeding interest when the following further account of the same meeting breathed into it the breath of life and made it a living soul: "It behooves the Church to add at least two names to its list of foreign workers now, on the strength of the many additions to the church membership. Mr. Allen gave a few facts about the church. He said an auditor had shown that this church last year gave more to foreign missions than any other denomination in this city."

"There is a reason" for the great growth of membership in the above named church. It is the same reason that ever and always obtains. The aforesaid church, as can be inferred, is thoroughly missionary in spirit, already supports missionaries in the foreign field, must now add two others to that number, and gives more to foreign missions than "any other denomination of the city." What makes this item so exceedingly interesting is that it conforms exactly to the history and conduct of all churches since the days of Paul and Silas at Antioch till this good hour. The church that is missionary grows; the one that isn't does not, for God will not let it. God cannot allow a non-missionary church to grow and keep His Word, neither can He allow a missionary church to stand still or decrease and keep His Word. When a church gets the mind of Christ Who said, "It is more blessed to give than to receive," then it begins to get the larger and better blessing.

I know churches that are no larger today than they were twenty years ago. They do not deserve to be. God could not allow them to be. They have looked only to self. The following applies to a church no less than to an individual: "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." Mark 8:35. When churches lose sight of their own life for Christ's sake, and the gospel's, then they begin to live and grow and to achieve.

* * * * * * * * * * *

Giving for missions is the most unselfish and holy sort of giving known to man. It is exactly of the same sort with that of your heavenly Father when He gave His only begotten Son. The reason God gave His Son was because He so loved a world. This is exactly the missionary spirit. We give and go for missions because we love a world—even those parts of the world we have never seen, and never will see. We carry the gospel and send the gospel to folks we know nothing about, and never will know. We do so because they are folks —God's creatures, human beings as we are with souls to save as ours are being saved.

Christ came to seek and to save the lost, even to the uttermost parts of the earth. When we give to missions or enter into the missionary spirit we then undertake the program of God, for we know that it is His program to seek and to save the lost everywhere. When people become unselfish enough to give to missions in faith, they easily and readily give to other benevolences in sight. That is the reason why a missionary people support so easily and so readily their home benevolences. They have got so big a heart and faith that they can give their heard earned-dollars to help those far off—those they have never seen and never will—and then it becomes easy to give to those whom they may see or hear from near by.

Make a church missionary and you make every benevolence of that church to prosper; keep it non-missionary and every benevolence must struggle desperately for existence. For the resources of God are only pledged to those who undertake the program of God.

J. O. ATKINSON

NEW WOMEN'S MISSIONARY SOCIETIES

Recently Women's Missionary Societies have been organized in the North Carolina and Virginia Conference as follows:

Berea—Mrs. B. M. Bennett, President; Mrs. J. U. Sutton, Secretary; Mrs. Luther Ross, Treasurer.

Danville—Mrs. J. T. Whitworth, President; Mrs. A. J. Allen, Vice-President; Miss Florence Willis, Secretary; Miss Lettie Dodd, Treasurer.

Hebron—Miss Inez Clark, President; Miss Pearl Forlines, Secretary and Treasurer.

I wish to thank Rev. C. E. Newman, Rev. H. S. Hardcastle and Mrs. Chas. R. Clark for organizing the Societies at Danville and Hebron. When our pastors take hold, our Women's Missionary Society will grow.

MRS. W. A. HARPER,
Chairman Extension Committee.

Prayer is a haven to a shipwrecked mariner, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of disease, and a guardian of health. Prayer at once secures the continuance of our blessings and dissipates the cloud of our calamities. —*Chrysostom.*

GETTIN' ON TO CHRISTMAS

Gettin' on to Christmas,
An' the kids are bein' good,
Jes' as though the little rascals
All my bluffin' understood;
An' although I know exactly
Why they're climbin' on my knee,
I confess that they are kissin'
All they're wantin' out of me.

Now they're waiting on their mother
Like they never did before,
An' they're clearin' up the table
An' they're sweepin' up the floor,
An' although she knows exactly
Why these gracious fits occur,
She confesses they are smilin'
All they're after out of her.

Gettin' on to Christmas,
With its happiness an' fuss,
An' the fun of foolin' children
Is to have 'em foolin' us.
They are on their best behavior,
They're as good as they can be,
An' it's great to have 'em squeezin'
All they're wantin' out of me.

—Detroit Free Press.

WHY UNCLE FRED FAILED

(By Josephine Page Wright)

Ruth sat with a newspaper in her hand, the newspaper that announed the business failure of her Uncle Fred—genial, handsome Uncle Fred. She was too surprised at first to comment upon it. Then a natural curiosity sought for expression and satisfaction.

"Mother, mother," she said, "how could it have happened? Uncle Fred seemed so—so—capable."

"He had a remarkably good mind and a good education," agreed Mrs. Peters. "We all hoped that he would realize his ambitions. Indeed, he may yet do so. He is not an old man."

"I cannot understand it at all," continued Ruth. "He seemed so enthusiastic. I thought enthuiasm meant success."

"Not always," mused her mother. "Suppose you come upstairs with me Ruth. Perhaps I can make you understand why Uncle Fred failed."

Ruth folded up her paper and followed her mother from the room. They went to the little sewing-room at the end of the upper hall. Mrs. Peters opened a drawer and took therefrom the pieces of an unfinished shirt waist.

"Do you remember, Ruth, how enthusiastic you were to make this waist for yourself? You could not wait for me to go to the shop to select the material, but asked me to order it for you by telephone. I did so because I liked your enthusiasm and did not want to check it. You worked upon it for one afternoon and since then you have not touched it."

"I will finish it now," promised Ruth meekly.

"It is too late now. You have grown too stout for it. Moreover, you would never enjoy it now. No, my dear, this enterprise is a failure in spite of your enthusiasm.

As she spoke she took the top from an attractive Indian basket that stood on the table. She lifted out a roll of hand-made lace and put it into Ruth's hands

"You were very eager and earnest when I was teaching you to make this lace. I was happy, for I felt sure you meant to finish enough at least for a collar, but you soon tired of the work and tucked it here."

"I will finish it now," again promised Ruth.

Mrs. Peters shook her head. "Again it is too late, Ruth. You kept using this thread to tie small parcels until there is not enough left with which to work. I cannot match it at any of the local shops and I do not know the maker and therefore cannot send for it. This is another case of failure."

Ruth's mother now led the way to Ruth's own bedroom. On top of the bookcase was a small iron savings bank. Mrs. Peters pointed to this.

"Nine months ago you were anxious to buy this little bank so that you could save a little each week from your allowance. You wanted to save enough to get a big turkey dinner for some poor family. How much have you saved?"

Ruth took the bank down and jangled its contents.

"I am afraid there isn't enough there to buy the bread and butter," she confessed sadly. "I think I know what you mean about Uncle Fred. But do you mean that every member of our family is like that?"

Mrs. Peters smiled. "I am afraid our family hasn't a monopoly of that failing, Ruth, although some of us seem to have more than our share. It is a failing I have had to fight against all my life."—*Selected.*

You will find it harder to uproot faults than to choke them by gaining virtues. In every person who comes near you look for what is good and strong. Honor that, rejojice in it, and as you can try to imitate it; and your faults will drop off, like dead leaves, when their time comes.—*Ruskin.*

* *

I hold it an impossibility for a man to have his heart full of God's love and yet be doing nothing for his brother.—*Quintin Hogg.*

DEPARTMENT OF CHRISTIAN EDUCATION

Under the Auspices of the Board of Schools and Colleges
Southern Christian Convention
CONDUCTED BY W. A. HARPER, Chairman
MOTTO: Christian Character First and Always in Education

HAVE WE FORGOTTEN THE CHAPLAINS?

Have we forgotten the chaplains? The Church generally is now thoroughly awake to the problems of the war. It is diligent in fulfilling its duties as they are brought to its attention. It is beginning to do its best along her several lines that lie open Yet we doubt if the Church has more than really begun. May we not expect it to increase daily its maysided contributions to the success of the war?

The Church has not forgotten the Red Cross. It was among the most active agencies in the campaign for membership and money which has made America the foremost Red Cross nation in the world. We have not forgotten the Food Administration. Most of the denominations set aside one or several of their men to promote its work and there is no doubt that church people are pacticing economy throughout the nation. We have not forgotten the Fuel Administration, for many churches are burning wood where they used to burn coal in order to save coal for war purposes. We have not forgotten the War Camp Community Recreation Fund but have been the most active organization in the neighborhood of the various Army camps, laboring for the interest and betterment of the men in uniform The Church has not forgotten the Young Men's Christian Association This is an arm of the Church. To this arm the Church body has given itself unreservedly. Its ministers and consecrated laymen have gone into the Association work in large numbers and its money has flowed freely into the $35,000,000 fund.

But has not the Church in some measure forgotten her chaplains—perhaps in large measure? Before America entered the war, few ministers were interested in the Army or Navy chaplaincy and when one did enter that service, he was usually forgotten and unintentionally considered as cut off from the association and denominational connections that mean so much to the pastor Now that we have entered the war many things have engrossed the attention of the Christian people. The things mentioned above are more visible and more spectacular to us and the chaplain has had but a meager place in the popular thought.

Is nothing being done? Much is being done, but our readers have known but little about it. Each of the large denominations has a committee on chaplains and the chairman of these denominational committees work together in the General Committee on Army and Navy Chaplains. When a man applies, his papers receive the attention of both committees and they pass upon his personal fitness for this difficult ministry before the War or Navy Deartments permit the man to be examined for the service. When a man is approved to the department he thus has not only the backing of his denomination but the backing of the united Protestantism.

The number of chaplains in the Army is adequate. This is due to the re-organization on the French plan. The law called for one chaplain per regiment but the regiments have been greatly increased. A bill is now before Congress to restore the number and grant one chaplain for twelve hundred officers and men.

The bill puts the appointment on a numerical basis in order that it may be permanent and self-adjusting to any possible future re-organization and to the reduction in numbers that will come at the close of the war. The bill has passed the Senate. Local churches, church associations or synods and individual Christians should communicate with their representatives in Congress and ask them to see that the bill passes the House early in this session.

The activity on this bill and the splendid type of men who are going into the service have caused the War Department to issue a new interpretation of the present law which will allow the appointment of chaplains to machine-gun battalions, anti-aircraft battalions, aero wings, and a number of other soldier groups not regimentally organized, and which therefore, have not previously been allowed chaplains. This is a step in in the right direction and it gives us at once an increase in the number of chaplains equal to the number previously allowed for the National Army. The plan is to assign twelve chaplains to each division and they will be assigned in the division by the division commander rather than by the War Department as heretofore. Each army corps and each army headquarters will have additional chaplains for assignment to soldier groups not thus provided.

The Government makes no provision for the equipment of the army chaplains. At the time of the passage of the conciption bill, the church representatives who were interested in these matters, were assured that the bill carried with it provision for the equipment of the chaplains. This was not stated in the bill but the Government had previously given some equipment to its chaplains and it was natural to expect that the chaplains' equipment would be provided for it is as necessary as the equipment of the Commissionary Department. Something should be done by the Church to see that this need is met. In some cases the local church from which the pastor goes as chaplain could give him the equipment, in others wealthy Christians

whose means are conecrated can do it. If it is so arranged the denomination should try to furnish the equipment or its financial equivalent.

The churches should keep in touch with the chaplains by correspondence. If one of our men goes into a certain regiment the church of which he is a member should at once correspond with the chaplain, for he is the officer who is officially expected to look after the welfare of the men. The chaplain is the enlisted man's friend, the drafted man's friend. He not only interests himself in their religious and moral welfare but if they have difficulties of any kind he is the man to whom their problems should be brought. Other officers are too busy to look after these various troubles, but that is the chaplain's business.

The Church should keep it in mind that the chaplain is the official representative of the Church and of Christ both in the army and navy. Other organizations are doing good services along recreational and moral lines, but their work in no way substitutes the work of the chaplain. All such efforts are supplementary but the chaplain is the man in charge of the moral and religious welfare of his organization. Attempt has been made to substitute and relieve him but experience has demonstrated that the only substitute for a chaplain is a better chaplain.

SUNDAY SCHOOL LESSON—DECEMBER 30

(By G. O. Lankford)

God's Redeeming Love (Review).

Psalms 123 and 124.

Golden Text: "With the Lord there is mercy, and with him is plenteous redemption."—Psa. 130:20.

The lessons of the quarter embrace a period of almost a hundred years. The exiles returned to Jerusalem in 538 B. C., and Nehemiah visits the city a second time in 432 B. C. These were years of great moment in the history of Judaism, for into them were crowded many events that left an indelible impress upon the nation. In the main these were years of despondency and uncertainty; yet here and there could be heard a note of assurance and confidence. The two men who figured most prominently in the quarter's lessons were Ezra and Nehemiah. Ezra made himself felt by his knowledge of the Law and by his unfolding the same. Nehemiah touched the life of Jerusalem and Judah as a ruler and reformer. Ezra taught the Law. Nehemiah made it possible for truth and life to develop; Malachi spoke in the interest of preparation for the coming of Him who would bring to man redeeming love and saving grace.

Psalm 123 is a prayer unto God for help and mercy when man is exposed to the insults and encroachments of the enemy, and Psalm 124 is an outburst of gratitude to God for deliverance in the time of trouble. As Israel prayed and was delivered, so is it the privilege of God's child today to seek and be saved.

"Unto thee lift I up mine eyes."—Psa. 123:1. Here is prayer properly directed. Petitions intended to reach the heart of God often fail because they are misdirected, or rather because the petitioner looks in the wrong direction—toward himself or some earthly end or object instead of toward Him who "dwellest in the heavens." As one prays much depends upon the direction in which one looks. He who desires heavenly aid must look toward heaven in the hour of his need.

"So our eyes wait upon the Lord our God."—Psa. 123:2. In what manner? "As the eyes of servants look unto the hand of their masters." Psa. 123:2. The thought here surely must be that of a good servant and a good master. Hence the servant will look toward the master's hand in confidence, with a willing mind, as he waits for direction in his daily task. In like manner should the Christian servant behold daily the hand of his Master.

"The Lord was on our side."—Psa. 124:1. This was not the utterance of an angel, but the voice of man. In very truth God is for man. The Lord is not always in favor of man's deeds, but always in favor of his soul. God is ever on man's side ready to prevent the stream from rushing over his soul; yea, to deliver him from "the snare of the fowlers."

CHRISTIAN ENDEAVOR LESSON, DECEMBER 30 ..

(By H. S. Hardcastle)

Topic. Planning for the Future. Scripture, Matt. 25:1-13.

The Master was a great literary artist. With a deft hand He paints a picture of a marriage feast, a joyous occasion, with the invited guests, and the bridegroom in all his splendor It is so vividly drawn that if we close our eyes we can see every detail of the scene, even to the hustle and bustle which ensues upon the arrival of the bridegroom, and the effort to prepare for his entry to the feast. Yea, we can even see the joy of the wise virgins who were ready and were admitted to the feast, while at the same time we can see the chagrin of the foolish virgins who were left outside when "the door was shut." But the Master is more than an artist. He is a great Teacher. He paints, not to amuse, but to instruct, and His picture has some striking lessons for us.

It teaches us that the kingdom of heaven is a joyful place. A Jewish wedding ceremony was a joyous occasion. It was a time of good fellowship, of feasting, and of merrymaking. Yet withal there was a religious atmosphere there. Are we not led to believe that Christ meant to teach us that heaven is a place of eternal joy, although we must not carry the analogy of a wedding feast too far, for one is temporal and material, the other eternal and spiritual?

The lesson also teaches that the bridegroom is coming at a time when we least expect Him. Men and women foolishly try to figure out the time of the Master's coming, when the fact remains that we know "neither the day nor the hour when the Son of Man cometh" He cometh as a "thief in the night" and many a young person has been taken, when according to human understanding they had years to live.

In the third place we learn that all were not allowed to enter the cheery home. It but confirms what the Master said on another occasion, "Not every one that saith unto me, Lord Lord, shall enter into the kingdom, etc." Men and women need to wake up to this startling fact. Church membership, morality, Christian parents, etc., are not going to furnish us with passports into heaven. It is an individual responsibility. The wise virgins were not selfish when they said, "Buy for yourselves." They were but stating the principle, "Every one of us shall give an account of himself to God." Only those who are prepared will be granted admittance into the great marriage feast when Chist comes to claim His bride.

The greatest lesson, however, is "Be ye ready." It matters not when Christ comes if we are ready, and it is man's supreme business in life to BE READY. But the best preparation for death, is preparation for life. The Christian Endeavorer who daily leads a Christian life, who daily acknowledge God' sovereignty in his life, and serves his fellowmen as well, need have no fear for the future.

And now let us look a little to the future, for "where there is no vision the people perish." Let each young person establish in their minds the ideal which they hope to be ten, twenty, thirty years from now and ask themselves this question, "Am I daily living so that I may approach my ideal?" Will I want the personal habits then that I have now?" "Am I assured of saving my life by losing it in service for others, or am I losing it by saving it?"

THE CHRISTIAN ORPHANAGE

Elon College, North Carolina

CHAS. D. JOHNSTON, Superintendent.

"Inasmuch as Ye Have Done it Unto One of the Least of These, * * * Ye Have Done it Unto Me."

SUPERINTENDENT'S LETTER

Dear Friends:—

The collections this week run our Thanksgiving offerings up to $2,479.55. Quite a number of churches to hear from yet. Several we are expecting to give us $100 on this offering. Henderson Christian church, Henderson, North Carolina, holds the banner so far, this year, for the largest church contribution on the Thanksgiving offering. Our Henderson friends are hard to beat anyway. They have one of the prettiest churches in the Eastern North Carolina Conference and have it paid for. They are a working people and do things.

This report brings our grand total up to $8,349.75. Our people are getting awake and are doing things. The only way to do anything is to go at it with all your might and never give up till the task is finished.

Let all the churches take the Thanksgiving offering and mail it in at the earliest possible date. We are very anxious to reach the goal before the end of the year. We ought to have many friends in the Church who would mail us their personal check for some amount to help us reach the goal of $4,000.00. I appeal to you to help make this undertaking a success. Our Church ought to raise this much this year and I have faith enough in the Church to believe before the final report is made for the year that the goal will have been reached. Will you back up this faith?

Let every church help. When we balance up our books at the final report at the end of the year we want to see your church have a credit in the Thanksgiving offering column. See that your church makes this offering.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR DECEMBER 19, 1917

Amount brought forward		$7,575.11
Children's Offeringgs		
Joless S. Harrell	$ .50	
Mary M. Harrell	.25	
Fleta D. Harrell	.25	
Phillip D. Harrell	.25	
Thomas Davis Mathews, Jr.	.10	
		1.35
Monthly Sunday School Offerings		
Poplar Branch	1.00	
Burton's Grove	2.00	
Windsor, Va.	3.33	
Suffolk, Va.	25.00	
Berea (Nansemond Co., Va.)	10.00	
Christian Light	2.00	
Cypress Chapel, Sept. to Dec.	4.00	
Rosemont	5.00	
High Point	1.15	
Durham	5.00	
Third Christian Church, Norfolk, 3 months	14.61	
Shallow Ford, three months	3.00	
Ramseur	2.05	
Franklin, Va.	5.00	
New Lebanon	1.80	
New Lebanon Baraca Class	1.00	
New Lebanon Junior Baraca Class	1.00	
Richland, Ga.,	2.00	
Portsmouth, Va.,	3.00	
		91.94
Miscellaneous		
Mrs. Effie Wicker	1.50	
Southern Christian Convention	10.41	
		11.91
Thanksgiving		
Ingram Christian Church, Va.	25.00	
Jr. C. E. Society, High Point, N. C.	1.15	
Piney Plains Sunday school, N. C.	16.23	
South Norfolk Christian Church & S. S., Va.	25.00	
Mrs. Sallie McCaley, Elon College, N .C.	1.00	
Mrs Carrie McCauley, Chapel Hill, N. C.	1.00	
Sudie McCauley, Chapel Hill, N. C.	.25	
Clara J. McCauley, Chapel Hill, N. C.	.25	
Hubert I. McCauley, Chapel Hill, N. C.	.25	
K. E. McCauley, Chapel Hill, N. C.	.25	
Elon Christian church	36.45	
Mt. Carmel church, N. C.	5.47	
Leaksville Sunday school, Va.	2.00	
Leaksville Missionary Society	1.00	
Centerville Church, Va.	27.00	
Damascus Church, Gates Co., N. C.	25.08	
Rosemont Christian S. S. Norfolk, Va.	20.00	
Rosemont Christian Missionary Society	5.00	
Mr. R. C. Boyd, High Point, N. C.	2.00	
Mrs. Hattie Glass, High Point, N. C.	1.50	
Miss Flossie Manning, High Point, N. C.	1.00	
Mrs. Clodfelter, High Point, N. C.	.25	
High Point Intermediate Class	.50	
Johnson Grove Church, Va.	4.09	
Liberty church (E. N. C. C.)	25.00	
Liberty Sunday school	4.00	
Durham Sunday school	55.00	
Durham church, Ladies' Aid Society	10.00	
Holland, Va.	50.00	
Wheeler's Grove Christian church, Carson, Ia.	4.00	
Third Christian church, Norfolk, Va.	21.82	
Zion Church, N. C.	6.75	
Alcove, N. Y. Christian church	2.75	
Henderson, N. C.	105.00	
First Christian Sunday school, Swanson, Mass	8.00	
Big Oak Christian church	5.55	
Mount Pleasant church	6.45	
Shallow Ford church	1.36	
Spoon's Chapel	1.41	

Pleasant Ridge Sunday school	1.50
Miss Annie Williams, Graham, N. C.	10.00
Wentworth Snday school	15.25
Waverly, Va., Christian Sunday school	35.00
Mt. Bethel church	8.10
New Lebanon church	12.70
Lanett Christian church, Lanett, Ala.	4.00
Mr. J. Fleming Hilliard, Wise, N. C.	5.00
Pleasant Union, Church	6.53
Burton's Grove Sunday school	11.17
Lewis Turner	.25

From Union Christian Church

Mrs. L. H. Aldridge, $1.00; Nannie L. Aldridge, $.25; Minnie Aldridge, $.50; Dr. and Mrs. C. M. Walters, $25.00; Nonie Fitch, $ .25; Mrs. E. W. Graham, $ .50; Mrs. R. W. Fitch, $ .25; R. W. Fitch, $ .50; Nannie Fitch, $ .25; Chas. L. Aldridge, $ .25; Willis Lee Aldridge, $ .25; Eva and Gladdis Aldridge, $ .50; J. G. Rasco, $ .50; E. L. Hughes, $ .50; R. D. Fitch, $25; J. S. Lee, $ .25; R. E. Warren, $ 2.00; W. H. Aldridge, $ .50; Francis Aldridge, $ .25; R. W. Fitch, $ .50; J. H. Tapscott, $ .25; J. A. Graham, $ .10; Ruth Aldridge, $ .25; G. R. Maynard, $1.00; Mrs. G. R. Maynard, $1.00; W. J. Turner, $1.00; Alma Turner, $ .50; Alice Coleman, $ .05; J. M. Wallace, $ .25; Mrs. R. T. Kenodle, $1.00; Nannie Kernodle, $1.00; Mrs. Fannie K. Stanley, $1.00; W. A. McCauley, $ .50; Mrs. R. B. Fitch, $ .25; Mary E. Rascoe, $ .25; R. L. Walker, $1.00; Mrs. Lucy M. Fonville, $ .50; J. D. Wilkins, $ .25; E. W. Wilkins, $ .50; J. H. Wilkins, $1.00; E. H. Wilkins, $ .25; Mamie Wilkins, $ .25; Mrs. Albert Graham, $1.00; G. R. Graham, $ .25; W. J. Graham, $1.00; Maud Graham, $ .50; Evelin Graham, $ .50; Collection, $1.68.

Total $51.33

$669.64

Total for the week $774.64

Grand total $8,349.75

LETTERS

Dear Uncle Charley:—

I forgot to write my letter last week. I am sending my dime for December. Love to all the cousins.

THOMAS DAVID MATTHEWS, JR.

Chuckatuck, Va.

Glad to heay from you again. We have a deep snow on the ground and our little fellows are wishing for it to clear off and turn warm so they can get out.

"UNCLE CHARLEY."

Dear Uncle Charley:—

Please execuse us for being so late but guess we are in time for our Thanksgiving offering which is ($1.00) one dollar. Hoping this will help you to raise the $4,000.00 mark. Bye, bye, love to all the cousins.

JOHN S. HARRELL ..... .50

MARY M. HARRELL ..... .25

FLETA D. HARRELL ..... .25

Gates, N. C.

I am glad you are thankful at this Thanksgiving season and show it by making this offering.

"UNCLE CHARLEY."

Dear Uncle Charley:—

I am a little boy, (10) ten months old. I am sending the little Orphans (.25), twenty-fice cents which mamma gave me for being so good at home. Hope all the little cousins are well. With love.

PHILLIP D. HARRELL.

Gates, N. C.

I know you are a fine little boy and I expect mamma thinks you are the finest little man in the world. My little boy is six years old and he thinks he is a man.

"UNCLE CHARLEY."

AN EXPRESSION OF GRATITUDE

Dear Brother Riddle:

Please allow me to express my gratitude to sister C. V. Dunn, Ingram, Va., for a nice dressed opossum by parcel post. I had been trying to buy one for more than a year since I have been an invalid and could not find one for sale. Sister Dunn some time back sent me a nice Christmas turkey. She is the most thoughtful member of all the churches I have served in this particular way; while many others have been so thoughtful in various other ways. Oh, how cheering it is to us, all wornout, helpless preachers who have given our life's labors to the highest of callings and many of us on the lowest salary, to be remembered in our old age by true Christian friends when we are on the bed of afflictions going down towards the sunset of time. These little acts of kindness bring fresh memories back to us and we seem to live a little of life over again. How many hearts could be made happy by little acts of kindness in the evening of time by those who are able and would never miss it, but be happier themselves as one element of happiness is to make others happy. I am now in my bed and suffering very much with rheumatism. God bless the Editor and all the brethren and sisters.

Yours in Christ,

S. B. KLAPP.

Ruffin, N. C.

"Christ's Economy, as distinguished from His evangelism, is scientific management of men and things in relation to God and His cause. Of the two parts of the Gospel, seeing God and doing His Work—See and Do, Teach and Go—it is the Do, the Go.

"By word and act Jesus Christ taught and as plainly concerning the material, in its relation to the spiritual, as concerning the spiritual itself. The New York Institute of Christ's Economy, being formed by the Seabury Society after twenty years of study and experience, will teach months for all forms of Christian work that are based on Christ's Economy.

"The scientific management that is being applied to industrial problems is based for the most part on principles taught by the Gospel. An Institute of Christ's Economy teaches efficient methods in Church and Civic work—Church Engineers, as Institutes of Technology make Mechanical Engineers. With better methods, twice as much at least can be accomplished on present expenditures for Christian and Civic Work."—*S. Parke Cadman.*

The Christian Sun

Official Organ of the
SOUTHERN CHRISTIAN CONVENTION

C. B. RIDDLE, Editor

$2.00 per year in advance

When you request your paper stopped, send balance due, if any.

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One hundred and fifty words of an accepted obituary published free of charge. All over that number must be charged for at half a cent a word. Please count your words in sending obituary and abide strictly by this rule. Send cash if more than 150 words are desired published.

PORTER

Margaret Ann Porter departed this life at the age of 66 years, September 10, 1917. She leaves to mourn their loss two sisters, Mrs. Sabra Daughtry of Holland, Va., and Mrs. Mary E. Parker of Norfolk, Va. Funeral services conducted by her pastor from the home of her sister, Mrs. Sabra Daughtry. She was buried in the family cemetery.

B. F. BLACK.

Dec. 15, 1917.

HOLLAND

Callie L. Holland departed this life, September 7, 1917, at the age of 23 years. She leaves to mourn their loss, mother and seven sisters, two brothers and a devoted husband and their only child, age 19 months. The funeral was conducted from her mother's home. She was laid to rest in the family burying ground. Funeral services conducted by her pastor.

B. F. BLACK.

Dec. 15, 1917.

DUKE

Sallie Duke, the beloved wife of J. M. Duke, died at her home near Holland, Va., September 18, 1917, after a lingering illness, at the age of 76 years. She is survived by her aged husband, six children, twenty-one grand-children and fifteen great-grand-children. She was a loyal member of Holland, Va. Christian church. Funeral services conducted from her home by her pastor. She was laid to rest in the family plot.

Dec. 15, 1917.

B. F. BLACK.

WILSON

At her home near Keats, Va., November 28, 1917, Mrs. Rosa Lee Wilson, wife of Mr. Richard Wilson. Mrs. Wilson had been in poor health for a number of years. She was greatly beloved by the people of the community and is sadly missed in the home over which she presided. She leaves a husband, one little daughter, and a large number of relatives, to lament her departure. She was laid to rest in Mt. Auburn church cemetery where a large assembly of friends met to pay the last tribute of respect. The funeral services were conducted by the writer, the pastor being absent. May the bereaved ones find comfort in the God whom she served.

HERBERT SCHOLZ.

RESOLUTIONS OF RESPECT—GREENE

Whereas, our Heavenly Father in His all wise and mysterious wisdom has seen best to remove from our midst our beloved member, Mrs. N. N. Greene, who died November 20, 1917, we make the following resolutions:

First, that we shall miss her although she was not able to come to church regularly inasmuch as she was always willing to do what she could for her class, for her loved ones and her neighbors.

Second, that we extend our sympathy to the family. May they look to our Heavenly Father, the only source of comfort, in this sad hour.

Third, that a copy of these resolutions be sent the family, The Christian Sun and The Henderson Gold Leaf.

LIBERTY PHILATHEA CLASS.

RESOLUTIONS OF RESPECT—BEAVERS

Whereas, on the fifteenth day of October, 1917, our Heavenly Father saw best in His infinite wisdom to remove from our midst our beloved and devout member, Mrs. Mary Beavers, therefore be it resolved:

First, we shall miss her sadly as the time goes by and we do not see her in her accustomed place in church. The Philathea Class to which she was so loyal will feel greatly the loss of her loving kindness, her good advice, her worthy example and bright and sunny face.

Second, that we bow in humble submission to Him who doeth all things well and that we extend our sympathy to her loved ones.

Third, that a copy of these resolutions be sent her sister, to The Christian Sun and to The Franklin Times.

LIBERTY PHILATHEA CLASS.

RESOLUTIONS OF RESPECT—JOYNER

On November 21, 1917, Sherley Joyner, Walters, Va., died at Lakeview Hospital, Suffolk, Va. He was a member of Mt. Carmel Christian church, and in his death the church has lost a consistent member, the community a good citizen, and the home a devoted husband and father; therefore be it resolved:

First, that we recognize the will of Him who gave and who hath taken away.

Second, that in the breaking of the home and the church circle, we sympathize with the family and commend them to the love and mercy of our Heavenly Father.

Third, that a copy of these resolutions be sent to The Christain Sun and other papers for publication, a copy be placed on our church record and a copy be sent to the bereaved family.

O. W. JOHNSON,
MISS CLIO BAILEY,
F. D. BALLARD, Committee.

ROLSTON

Whereas, it hath pleased our Heavenly Father in His wisdom to remove from our midst our beloved sister and member of Antioch Christian church, Mrs. Mary E. Rolston, we desire to express to friends and relatives our sympathy and our reverent respect for the sacred memory of our departed sister; therefore be it resolved:

That Antioch has lost one of its most loyal and faithful members;

That we bow in humble submission to His will, knowing that all things work together for good to them that love the Lord;

That a copy of these resolutions be sent to the home of the deceased, a copy to The Christian Sun for publication, and a copy put on the church record.

MRS. J. W. TATE,
MRS. T. H. SHOWALTER,
MRS. C. A. BERRY.

BEAVERS

Liberty Christian church (Vance Co., N. C.) and community, within the last twelve months, has lost, through death, several of its best members. Among the aged was Mrs. Mary Beavers, who was above 82 years at the time of her departure. Age was the indirect and paralysis the direct cause of her death.

She was reared a Methodist but three or four years ago united with The Christian Church. She was a Christian of high order. If she failed to attend church either Saturday or Sunday, one naturally concluded: "Aunt Mary is sick." She contributed to the support of the church more than her part. She was patient and

kind, and she regretted that it was necessary for others to have to do for her, but she loved to do for others—the spirit of the Master.

She leaves one sister, two neices and other relatives.

G. J. GREEN.

AVERETT

Brother Henry Averett, age 68, passed to his reward on November 16, 1917. He had since boyhood been a member of Union Christian church, Virgilina, Va. About three years ago he suffered a partial stroke of paralysis; but rallied to the point of being able to attend his church and engage in light work till the fatal stroke about four hours before his death. Brother Averett was a good man and leaves a host of friends. He was honest and loved his church. He leaves three grown sons. All industrious and true men. There are also a number of grandchildren.

For the greater portion of twenty years since the death of his wife his home had been with his son Thomas who, with his companion, were faithful to him in his years of decline. The funeral and burial were at Union church cemetery, Sunday, November 18. My hope is that the broken family circle may at some time be united.

C. E. NEWMAN.

WILLIAMS

George McClellan Williams, Jr., son of George M. and wife, Nannie Williams, Route No. 3, Raleigh, North Carolina, was born January 2, 1910 and died November 16, 1917, thus being seven years, ten months and fourteen days old. George Jr., was sick nineteen days with infantile paralysis. The funeral was conducted by the Rev. Dr. White of the First Presbyterian Church, Raleigh, and the interment was in the family burial ground near by.

His stay on earth was brief but his bright, happy and precious life won for him not only the fondest affections of parents and relatives, but the loving esteem of neighbors and all who knew him. There are two other children in the home, but none can take the place of the dear one gone. Like a light on the shore for the marines who peers through the darkness to find his way home, so is the life of George, Jr., in that heavenly home showing father and mother the way, and beckoning them to come to "that house not made with hands, eternal and in the heavens." God bless his sweet memory.

J. O. A.

MARRIAGES

One hundred and fifty words of an accepted marriage note published free. All over that will be charged to the writer at the rate of one-half cent a word.

EAVES-AYSCUE

Fourth Sunday in November, at two o'clock, the writer at his home in Franklington united in due form and in accordance with the laws of North Carolina, and in keeping with "Holy Writ," Robert Edgar Eaves and Mary Ellen Ayscue.

G. J. GREEN.

YORK-MARLEY

Wednesday evening, November 28, Mr. Guy E. York and Miss Clatie Marley, both of Ramseur, were united in matrimony. They are regular attendants of Ramseur Christian church and Sunday school and are highly esteemed. They will make their home in Ramseur.

T. E. WHITE.

MORRIS-LUPTON

On November 3, 1917, Mr. Everton L. Morris and Miss Henrietta Lupton were united in marriage at the home of the writer in the presence of a few special friends. This couple has a large number of acquaintances who wish for them a happy and prosperous life. They will reside in Petersburg, Va.

W. L. WELLS.

WILLIAMSON-OVERBY

On November 28, at the home of the writer, Mr. Hesley Williamson and Miss Lizzie Overby, both of Nelson, Va., were united in marriage by the writer. They were present to witness the Hobby-Fuquay marriage. May God bless and prosper these who have taken the marriage vow to walk the journey of life together.

W. L. WELLS.

HOBBY-FUQUAY

At the home of the writer in the afternoon of November 28, Mr. Allie Hobby and Miss Placid Fuquay, both of Durham, were quietly married by the writer. A few of their most intimate friends were present to witness the ceremony. This couple is very popular among their large number of acquaintances. Miss Fuquay is a member of the Durham Christian church, and a beloved teacher in the Sunday school. They will make Durham their home. Our best wishes follow them.

W. L. WELLS.

HUFFMAN-JOHNSTON

Mr. Joel Patterson Huffman of Elon College and Miss Pearl Johnston of Alamance County were united in marriage at the writer's residence, Thursday evening, December 6, 1917. There were no invitations, but a few admiring friends met to witness the beautiful and solemn marriage rites. Mr. and Mrs. Huffman will make their home at Elon College, where Mr. Huffman has for some years conducted a successful milling business. A host of friends extend best wishes to the happy marriage pair. The writer read the services that made the two one.

J. O. ATKINSON.

FRANKLIN-CARDEN

At the home of the bride, on November 14, at 8:30 p. m., Mr. Luther D. Franklin led to the altar Miss Ada Carden, daughter of Rev. J. S. Carden. There were present to witness the ceremony a large number of friends and relatives. The wedding march was played by Mrs. R. J. Kernodle. Singing by Miss Jennie Turner. The words that made them one were read by the writer, using the ring ceremony. Miss Carden is a young lady of sterling character, and a loyal member of the Christian Church. Mr. Franklin is a Christian young man and is now filling an important position in the Navy Yard of Norfolk, Va., where they will make their future home. They have the best wishes of their large host of friends.

W. L. WELLS.

HUFF-CLEMENTS

Married, December 16, 1917, at the residence of Mr. O. B. Barnes, Greensboro, N. C., Mr. W. N. Huff

of Gibsonville, N. C., and Miss Mary Ethel Clements of Morrisville, N. C. The beautiful and impressive ring ceremony was used, the writer officiating. Mr. Huff is Band Leader, Headquarters Co., 120th Infantry, and is located at Camp Sevier, Greenville, S. C. Miss Clements is a daughter of Rev. W. G. Clements of Morrisville, N. C. She has been teaching Voice and Expression for three or four years, at North Wilkesboro, N. C., and is an excellent teacher and fine soloist. They will reside at Greenville, S. C. The best wishes and hearty congratulations of their many friends attend them.

P. H. FLEMING.

POINTER-FOSTER

At Lebanon Christian church, Semora, N. C., at 6 p. m., November 29, 1917, I united in marriage Mr. John Pointer and Miss Cora Lee Foster. Lieut. Joseph Pointer, U. S. Army, was best man and the bride was given away by her mother, Mrs. Mary Foster. Mr. Pointer is an intelligent business man of Semora. The bride is a former Elon student and a leading worker in her Sunday school and church. Immediately after the marriage Mr. and Mrs. Pointer left on the Southern train by way of Norfolk for a ten days' trip to northern cities. They will reside at their beautiful home near Semora. The prayers and blessings of the writer and a host of other friends are with this popular and worthy couple in the establishment of their home.

C. E. NEWMAN.

SAVAGE-WILLIAMSON

Mr. Richards Albert Savage and Miss Janet Adelia Williamson were united in the holy state of matrimony at Berea Christian church, Driver, Va., at 3 o'clock, Tuesday, November 27, 1917. It was a sweet, solemn, appropriate and impressive service, as all properly conducted marriage ceremonies are, for it is then and there in the sight of God and men where two lives become one and the nucleus of a new home is created to work out its destiny for the saving of the race. The unit and the solidarity of the human race is not in the individual, but the home, and they who found and build a proper home are helping to make and model this earth according to the pattern which God has given of "that house not made with hands, eternal in the heavens."

The church was glorious with its comely decorations of palms, ferns, chrysanthemums, trailing ivy, and with the soft light of numerous cathedral candles. Mrs. J. C. Wilroy rendered appropriate musical selections and marches during the ceremony, and Messrs. William Savage, H. P. Harrell, H. B. Carr, and W. H. Jones acted as ushers. The bride and groom are members of Berea Christian church and will reside near Driver, Va. The souvenir ring ceremony was used by the writer in celebrating the rites.

J. O. ATKINSON.

THE CHURCH PAPER AND THE CHURCH PEOPLE

I enjoy THE SUN too much to not send my two dollars.—*Mrs. G. S. Barrett, Dendron, Va.*

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You have given us a good paper this year and we appreciate your many efforts in doing so. Wishing you a very pleasant Christmas and a bright New Year.—Mrs. J. W. *Penny, Cary, N. C.*

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